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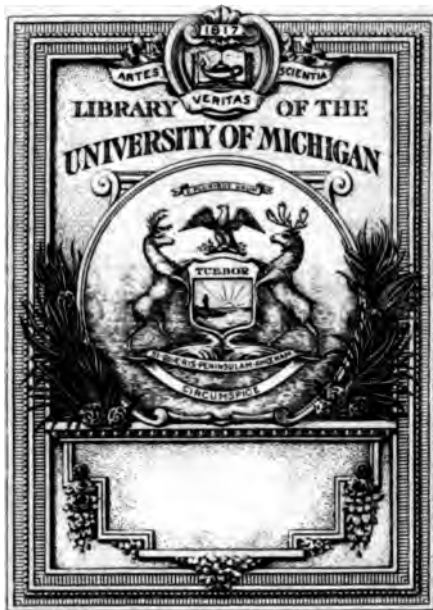
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SANSKRIT GRAMMAR .

FOR BEGINNERS,

IN

DEVANĀGARĪ AND ROMAN LETTERS THROUGHOUT,

BY

Friedrich
F. MAX MÜLLER, M. A.,

FOREIGN MEMBER OF THE FRENCH INSTITUTE,

ETC.

SECOND EDITION, REVISED AND ACCENTUATED.

LONDON:

LONGMANS, GREEN, AND CO.

1870.



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**T. COMBE, M.A., E. B. GARDNER, AND E. PICKARD HALL,
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PREFACE

TO THE FIRST EDITION.

THE present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pāṇini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp; with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flecchia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to re-arrange, as I have done, the materials collected by Pāṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pāṇini's work, will readily admit that there is no grammar in any language that

could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pāṇini and in later works, such as the Prakriyā-Kaumudī, the Siddhānta-Kaumudī, the Sārasvatī Prakriyā, and the Mādhaviya-dhātu-vṛitti, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians* than has already found admittance into our Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgment of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens, but by hundreds†. I only wish it to be understood that where I have left out rules

* The few alterations that I have made in the usual terminology have been made solely with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class; and though the names may at first sound somewhat uncouth, they are after all the only names recognized by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect; that corresponding to the Perfect, Reduplicated Perfect; that corresponding to the Aorist, Aorist; and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story; and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction seemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite. If it were possible to make a change in the established grammatical nomenclature, I should much prefer to call the First the Second, and the Second the First Aorist; the former being a secondary and compound, the latter a primary and simple tense. But First and Second Aorists have become almost proper names, and will not easily yield their place to mere argument.

† In the University of Leipzig alone, as many as fifty pupils attend every year the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology under Professor Curtius.

or exceptions, contained in other grammars, whether native or European, I have done so after mature consideration, deliberately preferring the less complete to the more complete, but, at the same time, more bewildering statement of the anomalies of the Sanskrit language. Thus, to mention one or two cases, when giving the rules on the employment of the suffixes *vat* and *mat* (§ 187), I have left out the rule that bases ending in *m*, though the *m* be preceded by other vowels than *a*, always take *vat* instead of *mat*. I did so partly because there are very few bases ending in *m*, partly because, if a word like *kim-vān* should occur, it would be easy to discover the reason why here too *v* was preferred to *m*, viz. in order to avoid the clashing of two *m*'s. Again, when giving the rules on the formation of denominatives (§ 495), I passed over, for very much the same reason, the prohibition given in Pāṇ. III. 1, 8, 3, viz. that bases ending in *m* are not allowed to form denominatives. It is true, no doubt, that the omission of such rules or exceptions may be said to involve an actual misrepresentation, and that a pupil might be misled to form such words as *kim-mān* and *kim-yati*. But this cannot be avoided in an elementary grammar; and the student who is likely to come in contact with such recondite forms, will no doubt be sufficiently advanced to be able to consult for himself the rules of Pāṇini and the explanations of his commentators.

My own fear is that, in writing an elementary grammar, I have erred rather in giving too much than in giving too little. I have therefore in the table of contents marked with an asterisk all such rules as may be safely left out in a first course of Sanskrit grammar*, and I have in different places informed the reader whether certain portions might be passed over quickly, or should be carefully committed to memory. Here and there, as for instance in § 103, a few extracts are introduced from Pāṇini, simply in order to give the student a foretaste of what he may expect in the elaborate works of native grammarians, while lists of verbs like those contained in § 332 or § 462 are given, as everybody will see, for the sake of reference only. The somewhat elaborate treatment of the nominal bases in *ī* and *ū*, from § 220 to § 226,

* In the second edition all these paragraphs are printed in smaller type.

became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, *μωμήσεται τις μᾶλλον ἢ μιμήσεται*, but I feel that I may say, **यत्ने कृते यदि न सिध्यति कोऽपि दोषः**; and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgment, if hereafter they should succeed better than I have done, in unravelling the intricate argumentations of native scholars*.

But while acknowledging my obligations to the great grammarians of India, it would be ungrateful were I not to acknowledge as fully the assistance which I have derived from the works of European scholars. My first acquaintance with the elements of Sanskrit was gained from Bopp's grammar. Those only who know the works of his predecessors, of Colebrooke, Carey, Wilkins, and Forster, can appreciate the advance made by Bopp in explaining the difficulties, and in lighting up, if I may say so, the dark lanes and alleys of the Sanskrit language. I doubt whether Sanskrit scholarship would have flourished as it has, if students had been obliged to learn their grammar from Forster or Colebrooke, and I believe that to Bopp's little grammar is due a great portion of that success which has attended the study of Sanskrit literature in Germany. Colebrooke, Carey, Wilkins, and Forster worked independently of each other. Each derived his information from native teachers and from native grammars. Among these four scholars, Wilkins seems to have been the first to compose a Sanskrit grammar, for he informs us that the first printed sheet of his work was destroyed by fire in 1795. The

* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators, it may be a saving of time to be informed that in the new and very useful edition of the *Siddhānta-Kaumudī* by Śrī Tārānātha-tarkavāchāspati there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in *ṭ* and *ḍ*. On page 136, l. 7, read **श्रीवत्** instead of **स्त्रीवत्**; this is corrected in the *Corrigenda*, and the right reading is found in the old edition. On the same page, l. 13, insert **न** after **विना**, or join **विनास्त्रीवोपकल्पं**.

whole grammar, however, was not published till 1808. In the mean time Forster had finished his grammar, and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke's grammar was published in 1805, and therefore stands first in point of time of publication. Unfortunately it was not finished, because the grammars of Forster and Carey were then in course of publication, and would, as Colebrooke imagined, supply the deficient part of his own. Carey's grammar was published in 1806. Among these four publications, which as first attempts at making the ancient language of India accessible to European scholars, deserve the highest credit, Colebrooke's grammar is *facile princeps*. It is derived at first hand from the best native grammars, and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pāṇini, and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished.

I owe most, indeed, to Colebrooke and Bopp, but I have derived many useful hints from other grammars also. There are some portions of Wilson's grammar which show that he consulted native grammarians, and the fact that he possessed the remaining portion of Colebrooke's * MS., gives to his list of verbs, with the exception of the Bhû class, which was published by Colebrooke, a peculiar interest. Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pāṇini and Bhaṭṭojidīkshita; and his smaller grammars too, published both in German and in English, have rendered good service to the cause of sound scholarship. There are besides, the grammars of Boller in German, of Oppert in French, of Westergaard in Danish, of Flechia in Italian, each supplying something that could not be found elsewhere, and containing suggestions, many of which have proved useful to the writer of the present grammar.

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with

* See Wilson's Sanscrit and English Dictionary, first edition, preface, p. xlv.

regard to doubtful or difficult forms, of which there are many in the grammar of the Sanskrit language, not one of them can be appealed to as an ultimate authority. Every grammar contains, as is well known, a number of forms which occur but rarely, if ever, in the literary language. It is necessary, however, for the sake of systematic completeness, to give these forms ; and if they are to be given at all, they must be given on competent authority. Now it might be supposed that a mere reference to any of the numerous grammars already published would be sufficient for this purpose, and that the lists of irregular or unusual forms might safely be copied from their pages. But this is by no means the case. Even with regard to regular forms, whoever should trust implicitly in the correctness of any of the grammars, hitherto published, would never be certain of having the right form. I do not say this lightly, or without being able to produce proofs. When I began to revise my manuscript grammar which I had composed for my own use many years ago, and when on points on which I felt doubtful, I consulted other grammars, I soon discovered either that, with a strange kind of sequacity, they all repeated the same mistake, or that they varied widely from each other, without assigning any reason or authority. I need not say that the grammars which we possess differ very much in the degree of their trustworthiness ; but with the exception of the first volume of Colebrooke and of Professor Benfey's larger Sanskrit grammar, it would be impossible to appeal to any of my predecessors as an authority on doubtful points. Forster and Carey, who evidently depend almost entirely on materials supplied to them by native assistants, give frequently the most difficult forms with perfect accuracy, while they go wildly wrong immediately after, without, it would seem, any power of controlling their authorities. The frequent inaccuracies in the grammars of Wilkins and Wilson have been pointed out by others ; and however useful these works may have been for practical purposes, they were never intended as authorities on contested points of Sanskrit grammar.

Nothing remained in fact, in order to arrive at any satisfactory result, but to collate the whole of my grammar, with regard not only to the irregular but likewise to the regular forms, with Pāṇini and other native grammarians, and to supply for each doubtful case,

and for rules that might seem to differ from those of any of my predecessors, a reference to Pāṇini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar ; but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work*, because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pāṇini to find the Sūtras that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before ; but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pāṇini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root जगृ *jāgri*, which forms its Aorist by adding इषं *isham*, इः *ṭh*, इत् *tt*. Here the simplest rule would be that final च *ri* before इषं *isham* becomes र् *r* (Pāṇ. VI. 1, 77). This, however, is prevented by another rule which requires that final च *ri* should take Guṇa before इषं *isham* (Pāṇ. VII. 3, 84). This would give us जगृचिषं *ajāgar-isham*. But now comes another general rule (Pāṇ. VII. 2, 1) which prescribes Vṛiddhi of final vowels before इषं *isham*, i.e. जगृचिषं *ajāgarisham*. Against this change, however, a new rule is cited (Pāṇ. VII. 3, 85), and this secures for जगृ *jāgri* a special exception from Vṛiddhi, and leaves its base again as जगृ *jāgar*. As soon as the base has been changed to जगृ *jāgar*, it falls under a new rule (Pāṇ. VII. 2, 3), and is forced to take Vṛiddhi, until this rule is again nullified by Pāṇ. VII. 2, 4, which does not allow Vṛiddhi in an Aorist that takes intermediate इ *i*, like जगृचिषं *ajāgarisham*. There is an exception, however,

* They have been given in the second edition.

to this rule also, for bases with short $\text{च } a$, beginning and ending with a consonant, may optionally take Vṛiddhi (Pāṇ. VII. 2, 7). This option is afterwards restricted, and roots with short $\text{च } a$, beginning with a consonant and ending in $\text{र } r$, like $\text{जागर् } j\acute{a}gar$, have no option left, but are restricted afresh to Vṛiddhi (Pāṇ. VII. 2, 2). However, even this is not yet the final result. Our base $\text{जागर् } j\acute{a}gar$ is after all not to take Vṛiddhi, and hence a new special rule (Pāṇ. VII. 2, 5) settles the point by granting to $\text{जागृ } j\acute{a}gri$ a special exception from Vṛiddhi, and thereby establishing its Guṇa. No wonder that these manifold changes and chances in the formation of the First Aorist of $\text{जागृ } j\acute{a}gri$ should have inspired a grammarian, who celebrates them in the following couplet :

गुणो वृद्धिर्गुणो वृद्धिः प्रतिषेधो विकल्पनं ।
युनवृद्धिर्निषेधोऽतो यत्पूर्वाः प्राग्यो न च ॥

“Guṇa, Vṛiddhi, Guṇa, Vṛiddhi, prohibition, option, again Vṛiddhi and then exception, these, with the change of ri into a semivowel in the first instance, are the nine results.”

Another difficulty consists in the want of critical accuracy in the editions which we possess of Pāṇini, the Siddhānta-Kaumudī, the Laghu-Kaumudī, the Śārasvatī, and Vopadeva. Far be it from me to wish to detract from the merits of native editors, like Dharaṇidhara, Kāśinātha, Tārānātha, still less from those of Professor Boehtlingk, who published his text and notes nearly thirty years ago, when few of us were able to read a single line of Pāṇini. But during those thirty years considerable progress has been made in unravelling the mysteries of the grammatical literature of India. The commentary of Śāyaṇa to the Rig-veda has shown us how practically to apply the rules of Pāṇini; and the translation of the Laghu-Kaumudī by the late Dr. Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come, I believe, for new and critical editions of Pāṇini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pāṇ. VII. 2, 42, as well as the Śārasvatī II. 25, 1, gives the Benedictive $\text{Ātmanepada वरीषीर } vartshishṭa$ and $\text{सरीषीर } startshishṭa$; yet a reference to Pāṇ. VII. 2, 39 and 40, shows that these forms are impossible. Again, if Pāṇini (VIII. 3, 92) is right—and how could the Infallible be wrong?—

in using अग्रगामिनि *agragāmini* with a dental *n* in the last syllable, it is clear that he extends the prohibition given in VIII. 4, 34, with regard to Upasargas, to other compounds. It is useless to inquire whether in doing so he was right or wrong, for it is an article of faith with every Hindu grammarian that whatever word is used by Pāṇini in his Sūtras, is *eo ipso* correct. Otherwise, the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds; and though it may be right to argue *a fortiori* from प्रगामिनि *pragāmini* to अग्रगामिनि *agragāmini*, it would not be right to argue from अग्रयान *agrayāna* to प्रयान *prayāna*, this being necessarily प्रयाण *prayāṇa*. But assuming अग्रगामिनि *agragāmini* to be correct, it is quite clear that the compounds स्वर्गकामिणौ *svargakāmiṇau*, वृषगामिणौ *vṛishagāmiṇau*, हरिकामणि *harikāmaṇi*, and हरिकामेण *harikāmeṇa*, given in the commentary to VIII. 4, 13, are all wrong, though most of them occur not only in the printed editions of Pāṇini and the Siddhānta-Kaumudī, but may be traced back to the MSS. of the Prakriyā-Kaumudī, the source, though by no means the model, of the Siddhānta-Kaumudī. I was glad to learn from my friend Professor Goldstücker, who is preparing an edition of the Kāśikā-Vṛitti, and whom I consulted on these forms, that the MSS. of Vāmana which he possesses, carefully avoid these faulty examples to Pāṇ. VIII. 4, 13.

After these explanations I need hardly add that I am not so sanguine as to suppose that I could have escaped scot free where so many men of superior knowledge and talent have failed to do so. All I can say is, that I shall be truly thankful to any scholar who will take the trouble to point out any mistakes into which I may have fallen; and I hope that I shall never so far forget the regard due to truth as to attempt to represent simple corrections, touching the declension of nouns or the conjugation of verbs, as matters of opinion, or so far lower the character of true scholarship as to appeal, on such matters, from the verdict of the few to the opinion of the many.

Hearing from my friend Professor Bühler that he had finished a Sanskrit Syntax, based on the works of Pāṇini and other native grammarians, which will soon be published, I gladly omitted that portion of my grammar. The rules on the derivation of nouns, by means of Kṛit, Uṇādi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar. If time and health permit,

I hope to publish hereafter, as a separate treatise, the chapter of the Prakriyâ-Kaumudî bearing on this subject.

In the list of verbs which I have given as an Appendix, pp. 244-285, I have chiefly followed the Prakriyâ-Kaumudî and the Sârasvatî. These grammars do not conjugate every verb that occurs in the Dhâtupâṭha, but those only that serve to illustrate certain grammatical rules. Nor do they adopt, like the Siddhânta-Kaumudî, the order of the verbs as given in Pâṇini's Dhâtupâṭha, but they group the verbs of each class according to their voices, treating together those that take the terminations of the Parasmaipada, those that take the terminations of the Âtmanepada, and, lastly, those that admit of both voices. In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules. In making a new selection among the verbs selected by Râmachandra and Anubhûtisvarûpâchârya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student. In this manner I hope that the Appendix will serve two purposes: it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar. In some cases references have been added to guide the student, in others he has to find by himself the proper warranty for each particular form.

My kind friends Professor Cowell and Professor Kielhorn have revised some of the proof-sheets of my grammar, for which I beg to express to them my sincere thanks.

F. MAX MÜLLER.

PARIS,
5th April, 1866.

PREFACE

TO THE SECOND EDITION.

THE principal alterations in the new edition of my Sanskrit grammar consist in a number of additional references to PĀṇini, in all cases where an appeal to his authority seemed likely to be useful, and in the introduction of the marks of the accent. I have also been able to remove a number of mistakes and misprints which, in spite of all the care I had taken, had been overlooked in the first edition. Most of these I had corrected in the German translation of my grammar, published at Leipzig in 1868; some more have now been corrected. I feel most grateful to several of my reviewers for having pointed out these oversights, and most of all to Pandit RĀJĀRĀMASĀSTRĪ, whose list of notes and queries to my grammar has been of the greatest value to me. It seems almost hopeless for a European scholar to acquire that familiarity with the intricate system of PĀṇini which the Pandits of the old school in India still possess; and although some of their refinements in the interpretation of PĀṇini's rules may seem too subtle, yet there can be no doubt that these living guides are invaluable to us in exploring the gigantic labyrinth of ancient Sanskrit grammar.

There is, however, one difficulty which we have to contend with, and which does not exist for them. They keep true throughout to one system, the system of PĀṇini; we have to transfer the facts of that system into our own system of grammar. What accidents are likely to happen during this process I shall try to illustrate by one instance. RĀJĀRĀMASĀSTRĪ objects to the form पुंसु *punsu* as the locative plural of पुमान् *puman*. From his point of view, he is perfectly right in his objection, for according to PĀṇini the locative plural has Anusvāra, पुंसु *pumsu*. But in our own Sanskrit grammars we first have a general rule that स *s* is changed to श *sh* after any vowel except ऋ and ॠ, in spite of intervening Anusvāra (see § 100); and it has even been maintained that there is some kind of physiological reason for such a change. If then, after having laid

down this rule, we yet write पुंसु *pumsu*, we simply commit a grammatical blunder; and I believe there is no Sanskrit grammar, except Colebrooke's, in which that blunder has not been committed. In order to avoid it, I wrote पुंसु *punsu*, thus, by the retention of the dental न *n*, making it grammatically and physically possible for the स *s* to remain unchanged. It may be objected that on the same ground I ought to have written Instr. पुंसो *punsā*, Gen. पुंसः *punsah*, &c.; but in these cases the स *s* is radical, and would therefore not be liable to be changed into न *sh* after a vowel and Anusvāra (Pāṇ. VIII. 3, 59). Professor Weber had evidently overlooked these simple rules, or he would have been less forward in blaming Dr. Keller for having followed my example in writing पुंसु *punsu*, instead of पुंसु *pumsu*. In Pāṇini's grammar (as may be seen from my note appended to § 100) the rule on the change of स *s* into न *sh* is so carefully worded that it just excludes the case of पुंसु *pumsu*, although the सु *su* of the loc. plur. is preceded by an Anusvāra. I have now, by making in my second edition the same reservation in the general rule, been able to conform to Pāṇini's authority, and have written पुंसु *pumsu*, instead of पुंसु *punsu*, though even thus the fact remains that if the dot is really meant for Anusvāra, and if the सु *su* is the termination of the locative plural, the स *s* would be sounded as न *sh*, according to the general tendency of the ancient Sanskrit pronunciation.

I have mentioned this one instance in order to show the peculiar difficulties which the writer of a Sanskrit grammar has to contend with in trying to combine the technical rules of Pāṇini with the more rational principles of European grammar; and I hope it may convince my readers, and perhaps even Professor Weber, that where I have deviated from the ordinary rules of our European grammars, or where I seem to have placed myself at variance with some of the native authorities, I have not done so without having carefully weighed the advantages of the one against those of the other system.

F. MAX MÜLLER.

PARKS END, OXFORD,

August, 1870.

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SANSKRIT GRAMMAR.

THE DEVANĀGARĪ LETTERS.

| VOWELS. | | | | CONSONANTS. | | | | | | |
|----------|---------|----------|---------|-------------|---|----------------|-------------|---|---|------------------|
| Initial. | Medial. | Initial. | Medial. | Equivalent. | | | | | | |
| अ | - | अ | - | a | क | क | k | प | प | p |
| आ | । | आ | । | â | ख | ख | kh | फ | फ | ph |
| इ | ि | इ | ि | i | ग | ग | g | ब | ब | b |
| ई | ी | ई | ी | î | घ | घ | gh | भ | भ | bh |
| उ | ु | उ | ु | u | ङ | ङ | ñ | म | म | m |
| ऊ | ू | ऊ | ू | û | च | च | ch (or k) | य | य | y |
| ऋ | ॠ | ऋ | ॠ | ṛi (or ri) | छ | छ | chh (or kh) | र | र | r |
| ॠ | ॡ | ॠ | ॡ | ṛî (or rî) | ज | ज | j (or g) | ल | ल | l |
| ऌ | ॡ | ऌ | ॡ | lî (or li) | झ | झ | jh (or gh) | व | व | v |
| ॡ | ॢ | ॡ | ॢ | lî (or li) | ञ | ञ | ñ | | | |
| ए | ै | ए | ै | e | ट | ट | ṭ (or t) | श | श | ś (or s) |
| ऐ | ॢ | ऐ | ॢ | ai | ठ | ठ | ṭh (or th) | ष | ष | sh |
| ओ | ो | ओ | ो | o | ड | ड ¹ | ḍ (or ḍ) | स | स | s |
| औ | ौ | औ | ौ | au | ढ | ढ ² | ḍh (or dh) | ह | ह | h |
| | | | | | ण | ण | ṇ (or n) | | | |
| | | | | | त | त | t | ॠ | ॠ | m̐ (or m) |
| | | | | | थ | थ | th | ॡ | ॡ | m̐̄ (or m̄) |
| | | | | | द | द | d | ः | ः | ḥ (or h) |
| | | | | | ध | ध | dh | ॠ | ॠ | (Jihvâmûliya), ॠ |
| | | | | | न | न | n | ॡ | ॡ | (Upadhmanîya), ॡ |

¹ Sometimes represented in the Veda by ढ, ढ, ḍ (or ḍ).

² Sometimes represented in the Veda by ढ्ह, ढ्ह, ḍh (or dh).

CHAPTER I.

THE ALPHABET.

§ 1. SANSKRIT is properly written with the Devanāgarī alphabet; but the Bengali, Grantha, Telugu, and other modern Indian alphabets are commonly employed for writing Sanskrit in their respective provinces.

Note—*Devanāgarī* means the *Nāgarī* of the gods, or, possibly, of the Brāhmins. A more current style of writing, used by Hindus in all common transactions where Hindi is the language employed, is called simply *Nāgarī*. Why the alphabet should have been called *Nāgarī*, is unknown. If derived from *nagara*, city, it might mean the art of writing as first practised in cities. (Pāṇ. iv. 2, 128.) No authority has yet been adduced from any ancient author for the employment of the word *Devanāgarī*. In the *Lalita-vistara* (a life of Buddha, translated from Sanskrit into Chinese 76 A. D.), where a list of alphabets is given, the *Devanāgarī* is not mentioned, unless it be intended by the *Deva* alphabet. (See History of Ancient Sanskrit Literature, p. 518.) Albiruni, in the 11th century, speaks of the *Nagara* alphabet as current in Malva. (Reinaud, Mémoire sur l'Inde, p. 298.)

Beghrām (*bhagdrāma*, abode of the gods) is the native name of one or more of the most important cities founded by the Greeks, such as Alexandria ad Caucasum or Nicæa. (See Mason's Memoirs in Prinsep's Antiquities, ed. Thomas, vol. i. pp. 344–350.) Could Devanāgarī have been meant as an equivalent of Beghrāmi?

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king *Priyadarśī* or *Asoka*, about 250 B. C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigiri, and which in the main is the same as that of the Arianian coins, is written from right to left. It is clearly of Semitic origin, and most closely connected with the Aramaic branch of the old Semitic or Phœnician alphabet. The Aramaic letters, however, which we know from Egyptian and Palmyrenian inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdigiri, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phœnician inscriptions in order to explain some of the letters of the Kapurdigiri alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Gîrnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype. (Prinsep's Indian Antiquities by Thomas, vol. II. p. 42.) To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented, in the usual sense of that word. They were formed gradually, and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no such traces of the growth of an alphabet on Indian soil; and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Gîrnar, and through it the modern Devanāgarī, may be connected with one of the leading Semitic alphabets.

§ 2. Sanskrit is written from left to right.

Note—*Saṃskṛita* (संस्कृत) means what is rendered fit or perfect. But *Sanskrit* is not called so because the Brāhmins, or still less, because the first Europeans who became acquainted with it, considered it the most perfect of all languages. *Saṃskṛita* meant what is rendered fit for sacred purposes; hence purified, sacred. A vessel that is purified, a sacrificial victim that is properly dressed, a man who has passed through all the initiatory rites or *saṃskāras*; all these are called *saṃskṛita*. Hence the language which alone was fit for sacred acts, the ancient idiom of the Vedas, was called *Saṃskṛita*, or the sacred language. The local spoken dialects received the general name of *prākṛita*. This did not mean originally vulgar, but derived, secondary, second-rate, literally 'what has a source or type,' this source or type (*prakṛiti*) being the *Saṃskṛita* or sacred language. (See Vararuchi's *Prākṛita-Prakāśa*, ed. Cowell, p. xvii.)

The former explanation of *prākṛita* in the sense of 'the natural, original continuations of the old language (*bhāshā*),' is untenable, because it interpolates the idea of continuation. If *prākṛita* had to be taken in the sense of 'original and natural,' a language so called would mean, as has been well shown by D'Alwis (An Introduction to Kachchāyana's Grammar, p. lxxxix), the original language, and *saṃskṛita* would then have to be taken in the sense of 'refined for literary purposes.' This view, however, of the meaning of these two names, is opposed to the view of those who framed the names, and is rendered impossible by the character of the Vedic language.

§ 3. In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line. Ex. क, च, क्क; छ, ज, क्क; ङ, ङ, ग्ग; घ, ध, घ्घ; ढ, ढ, &c.

Beginners will find it useful to trace the letters on transparent paper, till they know them well, and can write them fluently and correctly.

§ 4. The following are the sounds which are represented in the Devanāgarī alphabet :

| | Hard, (tenuis.) | Hard and aspirated, (tenuis aspiratæ.) | Soft, (media.) | Soft and aspirated, (media aspiratæ.) | Nasals. | Liquida. | Sibilants. | Vowels, Short, Long. | Diphthongs. |
|---------------|-----------------|--|------------------|---------------------------------------|---------|------------------|--------------------|----------------------|------------------|
| 1. Gutturals, | क k | क्क kh | ग g | ग्घ gh | ङ ṅ | ह h ² | ख ⁴ (χ) | अ a आ ā | } रे रेā ओ ओā |
| 2. Palatals, | च ch | क्क chh | ज j | ज्ज jh | ञ ṅ | य y | श ś | इ i ई ī | |
| 3. Linguals, | ट ṭ | ट्ठ ṭh | ड ḍ ¹ | ड्ढ ḍh ¹ | ण ṇ | र r | ष ṣh | ऋ ṛि | |
| 4. Dentals, | त t | त्थ th | द d | दध dh | न n | ल l | स s | ऌ ḷि (ऌḷi) | |
| 5. Labials, | प p | प्प ph | ब b | ब्भ bh | म m | व v ³ | ख ⁴ (φ) | उ u ऊ ū | |

Unmodified Nasal or Anusvāra, ँ ṁ or ड ṁ.

Unmodified Sibilant or Visarga, ः ḥ.

¹ In the Vedā ड ḍ and ढ ḍh, if between two vowels, are in certain schools written ढ ḍ and ढḷ ḷh.

² ह h is not properly a liquid, but a soft breathing.

³ व v is sometimes called Dento-labial.

⁴ The signs for the guttural and labial sibilants have become obsolete, and are replaced by the two dots : ḥ.

Students should be cautioned against using the Roman letters instead of the Devanāgarī when beginning to learn Sanskrit. The paradigms should be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

§ 5. There are fifty letters in the Devanāgarī alphabet, thirty-seven consonants and thirteen vowels, representing every sound of the Sanskrit language.

§ 6. One letter, the long ऌ *ll*, is merely a grammatical invention; it never occurs in the spoken language.

§ 7. Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanāgarī alphabet. They are called *Jihvāmūlyā*, the tongue-root sibilant, formed near the base of the tongue; and *Upadhmanīyā*, i. e. afflandus, the labial sibilant. They are said to have been represented by the signs \times (called *Vajrākṛitī*, having the shape of the thunderbolt) and ॐ (called *Gajakumbhākṛitī*, having the shape of an elephant's two frontal bones). [See Vopadeva's Sanskrit Grammar, I. 18; History of Ancient Sanskrit Literature, p. 508.] Sometimes the sign ॐ , called *Ardha-visarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvivindu*, ः , (*dvi*, two, *vindu*, dot,) properly the sign of the unmodified Visarga. The old sign of the Visarga is described in the Kātantra as like the figure ॐ 4; in the Tantrābhidhāna as like two ॐ *th*'s. (See Prinsep, Indian Antiquities, vol. I. p. 75.)

§ 8. There are five distinct letters for the five nasals, ऋ *ṛ*, ॠ *ṝ*, ॡ *ṝ̄*, ॢ *ṝ̄̄*, ॣ *ṝ̄̄̄*, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (*ṛ* by *k, kh, g, gh*; *ṝ* by *ch, chh, j, jh*; *ṝ̄* by *t, th, d, dh*; *ṝ̄̄* by *t, th, d, dh*; *ṝ̄̄̄* by *p, ph, b, bh*;) they are often, for the sake of more expeditious writing, replaced by the dot, which is properly the sign of the unmodified nasal or Anusvāra. Thus we find

अंकिता instead of अङ्किता *ankitā*.

अचिता instead of अञ्चिता *añchitā*.

कुण्डिता instead of कुण्डिता *kuṇḍitā*.

नन्दिता instead of नन्दिता *nanditā*.

कम्पिता instead of कम्पिता *kampitā*.

The pronunciation remains unaffected by this style of writing. अंकिता must be pronounced as if it were written अङ्किता *ankitā*, &c.

The same applies to final म् *m* at the end of a sentence. This too,

though frequently written and printed with the dot above the line, is to be pronounced as *m*. अहं, I, is to be pronounced अहम् *aham*. (See Preface to Hitopadesa, in M. M.'s Handbooks for the Study of Sanskrit, p. viii.)

Note—According to the Kaumâras final *m* in *pausa* may be pronounced as Anusvâra; cf. Sarasvatî-Prakriyâ, ed. Bombay, 1829*, pp. 12 and 13. कौमारारक्षवसानेऽप्यनुस्वारमिच्छति। अक्षसाने वा । अक्षसाने मकारस्यानुस्वारो भवति २३ । देवं । देवम् ॥ The Kaumâras are the followers of Kumâra, the reputed author of the Kâtantra or Kalâpa grammar. (See Colebrooke, Sanskrit Grammar, Preface; and page 315, note.) Sarvavarman is quoted by mistake as the author of this grammar, and a distinction is sometimes made between the Kaumâras and the followers of the Kalâpa grammar.

§ 9. Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the यँ, लँ, वँ, or यं, लं, वं, यँ, लँ, वँ, which are used to represent a final *m*, if followed by an initial य *y*, ल *l*, व *v*, and modified by the pronunciation of these three semivowels. (Pân. VIII. 4, 59.)

Thus instead of तं याति *taṁ yāti* we may write तयँयाति *taṁ yāti*;

instead of तं लभते *taṁ labhate* we may write तलँभते *taṁ labhate*;

instead of तं वहति *taṁ vahati* we may write तवँवहति *taṁ vahati*.

Or in composition,

संयानं *saṁyānam* or सयँयानं *saṁyānam*;

संलभं *saṁlabdham* or सलँभं *sallabdham*;

संवहति *saṁvahati* or सवँवहति *saṁvahati*.

But never if the *m* stands in the body of a word, such as काम्यः *kāmyaḥ*; nor if the semivowel represents an original vowel, e. g. Rig-veda x. 132, 3. सम् उ आरन् *saṁ u āran*, changed to सम्वारन् *saṁ vāran*.

§ 10. The only consonants which have no corresponding nasals are र *r*, श *ś*, स *śh*, ष *s*, ह *h*. A final *m*, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvâra.

तं रक्षति *taṁ rakshati*.

Or in composition, संरक्षति *saṁrakshati*.

तं शृणोति *taṁ śṛṇoti*.

संशृणोति *saṁśṛṇoti*.

तं शकारं *taṁ śakāram*.

संशिवति *saṁśhivati*.

तं सरति *taṁ sarati*.

संसरति *saṁsarati*.

तं हरति *taṁ harati*.

संहरति *saṁharati*.

§ 11. In the body of a word the only letters which can be preceded by

* This edition, which has lately been reprinted, contains the text—scribed either to Vāpi herself, i.e. Sarasvatî, the goddess of speech (MS. Bodl. 386), or to Anubhūti-svarūpa-āchārya, whoever that may be—and a commentary. The commentary printed in the Bombay editions is called महीधरी, or in MS. Bodl. 382. मैदासी, i.e. महीदासी. In MS. Bodl. 382. Mahidhara or Mahidāsabhāṭṭa is said to have written the Sārasvata in order that his children might read it, and to please Īśa, the Lord. The date given is 1634, the place Benares, (Sivarājadhani.)

Anusvâra are अँ, अँsh, अँs, अँh. Thus अँशः *amśah*, धनुँषि *dhanúms̄hi*, यज्ञाँसि *yajñás̄si*, सिंहः *simhah*. Before the semivowels य *y*, र् *r*, ल् *l*, व् *v*, the म् *m*, in the body of a word, is never changed into Anusvâra. Thus गम्यते *gamyate*, नमः *namrah*, अम्लः *amlah*. In शंयोः *śamyoh* (Rv. I. 43, 4, &c.) the म् stands 'padânte,' but not in शाम्यति *śamyati*. (See § 9.)

§ 12. With the exception of *Jihvāmūlīya* × χ (tongue-root letter), *Upadh-māntya* × φ (to be breathed upon), *Anusvâra* ° m (after-sound), *Visarga* : ḥ (emission, see Taitt.-Brâhm. III. p. 23 a), and *Repha* r (burring), all letters are named in Sanskrit by adding *kâra* (making) to their sounds. Thus अ *a* is called अकारः *akârah*; क *ka*, ककारः *kakârah*, &c.

§ 13. The vowels, if initial, are written,

अ, आ, इ, ई, उ, ऊ, ए, (ऌ), ओ, औ, ए, ऐ, औ, औ;
a, ā, i, ī, u, ū, e, ai, o, au;

if they follow a consonant, they are written with the following signs—

अ, आ, इ, ई, उ, ऊ, ए, (ऌ), ओ, औ, ए, ऐ, औ, औ;
a, ā, i, ī, u, ū, e, ai, o, au.

There is one exception. If the vowel ए *ri* follows the consonant र् *r*, it retains its initial form, and the *r* is written over it. Ex. निरृतिः *nirṛitih*.

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex. गोचय *goagra*, adj. preceded by cows, instead of गोस्य *go'gra* or गवाय *gavāgra*; गोचमं *goāsvam*, cows and horses; प्रउग *praūga*, yoke; तितउ *titau*, sieve.

§ 14. Every consonant, if written by itself, is supposed to be followed by a short *a*. Thus क is not pronounced *k*, but *ka*; य not *y*, but *ya*. But क *k* or any other consonant, if followed by any vowel except *a*, is pronounced without the inherent *a*. Thus

का *kā*, कि *ki*, की *kī*, कृ *krī*, कृ *krī*, क्लि *klī*, (क्ल *klī*), कु *ku*, कू *kū*, के *ke*, कै *kai*,
को *ko*, कौ *kau*.

The only peculiarity is that short *f i* is apparently written before the consonant after which it is sounded. This arose from the fact that in the earliest forms of the Indian alphabet the long and short *i*'s were both written over the consonant, the short *i* inclining to the left, the long *i* inclining to the right. Afterwards these top-marks were, for the sake of distinctness, drawn across the top-line, so as to become कि and की, instead of कि and की. (See Prinsep's Indian Antiquities, ed. Thomas, vol. II. p. 40.)

§ 15. If a consonant is to be pronounced without any vowel after it, the consonant is said to be followed by *Virāma*, i. e. stoppage, which is marked by \. Thus *ak* must be written अक्; *kar*, कर्; *ik*, इक्.

§ 16. If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group

(*samyoga*). Thus *atka* is written अक; *alpa* is written अल्प; *kārtsnya* is written कार्तस्य. These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally dropt in one of the letters: क + क = क्क *kka*; न् + द = न्द *nda*; त् + व = त्व *tva*; स् + ख = स्ख *skha*; च् + य = च्य *chya*; प् + त = प्त *pta*; क् + त = क्त *kta*; क् + त् + व = क्तव *ktva*; क् + त् + य = क्त्य *ktya*.

§ 17. The र *r* following a consonant is written by a short transverse stroke at the foot of the letter; as क् + र = क्र or क्रा *kra*; ग् + र = ग्र *gra*; त् + र = त्र or त्रा *tra*; द् + र = द्र *dra*; श् + द् + र = श्द्र *shdra*.

The र *r* preceding a consonant is written by ° placed at the top of the consonant before which it is to be sounded. Thus अर् + क = अर्के *arka*; वर् + य् + म = वर्शम् *varshma*. This sign for र *r* is placed to the right of any other marks at the top of the same letter. Ex. अर्के *arkam*; अर्केण *arkeṇa*; अर्केद् *arkendū*.

क् *k* followed by श *sh* is written क्श or क्श *ksha*.

ज् *j* followed by ण *ṇ* is written ज्ण *jṇa*.

ज्ञ *jh* is sometimes written ज्ञ *jh*.

र् *r* followed by उ *u* and ऊ *ū* is written रु *ru*, रू *rū*.

द् *d* followed by उ *u* and ऊ *ū* is written दु *du*, दू *dū*.

र् *ṣ*, particularly in combination with other letters, is frequently written ष्.

Ex. षु *ṣu*; षू *ṣū*; ष्रा *ṣra*.

§ 18. The sign of *Virāma* (stoppage), which if placed at the foot of a consonant, shows that its inherent short *a* is stopped, is sometimes, when it is difficult to write (or to print) two or three consonants in one group, placed after one of the consonants: thus युक्के instead of युक्के *yunkte*.

§ 19. The proper use of the *Virāma*, however, is at the end of a sentence, or portion of a sentence, the last word of which ends in a consonant.

At the end of a sentence, or of a half-verse, the sign । is used; at the end of a verse, or of a longer sentence, the sign ॥

§ 20. The sign ऽ (*Avagraha* or *Arddhākāra*) is used in most editions to mark the elision of an initial अ *a*, after a final ओ *o* or ए *e*. Ex. सोऽपि *so'pi* for सो अपि *so api*, i. e. सस् अपि *sas api*; तेऽपि *te'pi* for ते अपि *te api*.

List of Compound Consonants.

क् *k-ka*, क्क *k-kha*, क्च *k-cha*, क्त *k-ta*, क्त्य *k-t-ya*, क्तव *k-t-ra*, क्त्य *k-t-r-ya*, क्तव *k-t-va*, क्तना *k-na*, क्तन्या *k-n-ya*, क्तम *k-ma*, क्तय *k-ya*, क्तव *k-ra*, क्त्य *k-r-ya*, क्त्य *k-la*, क्तव *k-va*, क्तव *k-v-ya*, क्त श *k-sha*, क्त श *k-sh-ma*, क्त श *k-sh-ya*, क्त श *k-sh-va*;— क्त *kh-ya*, क्त *kh-ra*;— ग्त *g-ya*, ग्त *g-ra*, ग्त *g-r-ya*;— घ्त *gh-na*, घ्त *gh-n-ya*, घ्त *gh-ma*, घ्त *gh-ya*, घ्त *gh-ra*;— ण्त *ṇ-ka*, ण्त *ṇ-k-ta*, ण्त *ṇ-k-t-ya*, ण्त *ṇ-k-ya*,

क ण-k-sha, क ण-k-sh-va, क ण-kha, क ण-kh-ya, क ण-ga, क ण-g-ya, क ण-gha,
क ण-gh-ya, क ण-gh-ra, क ण-ña, क ण-ma, क ण-ya.

च ch-cha, च ch-chha, च ch-chh-ra, च ch-ña, च ch-ma, च ch-ya;—च chh-ya,
च chh-ra;—ज j-ja, ज j-jha, ज j-ña, ज j-ñ-ya, ज j-ma, ज j-ya, ज j-ra,
ज j-va;—ञ ñ-cha, ज्ञ ñ-ch-ma, ज्ञ ñ-ch-ya, ज्ञ ñ-chha, ज्ञ ñ-ja, ज्ञ ñ-ña,
ज्ञ ñ-ya.

ट t-ta, ट t-ya;—थ th-ya, ट थ-ra;—ड d-ga, ड ड-g-ya, ड d-gha,
ड d-gh-ra, ड द-ma, ड द-ya;—ध dh-ya, ड ध-ra;—ण n-ta, ण ण-tha,
ण ण-da, ण ण-d-ya, ण ण-d-ra, ण ण-d-r-ya, ण ण-dha, ण ण-ña, ण ण-ma,
ण ण-ya, ण ण-va.

त t-ka, त t-k-ra, त t-ta, त t-t-ya, त त-t-ra, त त-t-va, त t-tha, त t-na,
त त-n-ya, त t-pa, त त-p-ra, त त-ma, त त-m-ya, त t-ya, त or च t-ra,
त त-r-ya, त t-va, त त-sa, त त-s-na, त त-s-n-ya, त त-s-ya;—थ th-ya;—
ड d-ga, ड d-gha, ड द-gh-ra, ड द-da, ड द-d-ya, ड द-dha, ड द-dh-ya, ड द-na,
ड द-ba, ड द-bha, ड द-bh-ya, ड द-ma, ड द-ya, ड द-ra, ड द-r-ya, ड द-va,
ड द-v-ya;—ध dh-na, ध ध-n-ya, ध ध-ma, ध ध-ya, ध ध-ra, ध ध-r-ya,
ध ध-va;—ण n-ta, ण न-t-ya, ण न-t-ra, ण न-da, ण न-d-ra, ण न-dha,
ण न-dh-ra, ण न-na, ण न-pa, ण न-p-ra, ण न-ma, ण न-ya, ण न-ra, ण न-sa.

प p-ta, प प-t-ya, प प-na, प प-pa, प प-ma, प प-ya, प प-ra, प प-la,
प प-va, प प-sa, प प-s-va;—भ b-gha, भ भ-ja, भ भ-da, भ भ-dha, भ भ-na,
भ भ-ba, भ भ-bha, भ भ-bh-ya, भ भ-ya, भ भ-ra, भ भ-va;—भ bh-na, भ bh-ya,
भ bh-ra, भ bh-va;—म m-na, म म-pa, म म-p-ra, म म-ba, म म-bha,
म म-ma, म म-ya, म म-ra, म म-la, म म-va.

य y-ya, य y-va;—ल l-ka, ल ल-pa, ल ल-ma, ल ल-ya, ल ल-la, ल ल-va;—
व v-na, व व-ya, व व-ra, व व-va.

श ś-cha, श श-ch-ya, श श-na, श श-ya, श श-ra, श श-r-ya, श श-la, श श-va,
श श-v-ya, श श-śa;—ह sh-ta, ह श-t-ya, ह श-t-ra, ह श-t-r-ya, ह श-t-va,
ह श-tha, ह श-ña, ह श-ñ-ya, ह श-pa, ह श-p-ra, ह श-ma, ह श-ya,
ह श-va;—स s-ka, स स-kha, स स-ta, स स-t-ya, स स-t-ra, स स-t-va,
स स-tha, स स-na, स स-n-ya, स स-pa, स स-pha, स स-ma, स स-m-ya, स स-ya,
स स-ra, स स-va, स स-sa.

ह h-ña, ह ह-na, ह ह-ma, ह ह-ya, ह ह-ra, ह ह-la, ह ह-va.

Numerical Figures.

§ 21. The numerical figures in Sanskrit are

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| १ | २ | ३ | ४ | ५ | ६ | ७ | ८ | ९ | ० |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 0 |

These figures were originally abbreviations of the initial letters of the Sanskrit numerals. The Arabs, who adopted them from the Hindus, called them Indian figures; in Europe, where they were introduced by the Arabs, they were called Arabic figures.

- Thus १ stands for ए e of एकः *ekah*, one.
 २ stands for द्व द्वौ of द्वौ *dvau*, two.
 ३ stands for त्र tr of त्रयः *trayah*, three.
 ४ stands for च ch of चत्वारः *chatvārah*, four.
 ५ stands for प p of पञ्च *pañcha*, five.

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepcke, 'Mémoire sur la Propagation des Chiffres Indiens,' in *Journal Asiatique*, vi série, tome I; Prinsep's *Indian Antiquities* by Thomas, vol. II. p. 70; Chips from a German Workshop, vol. II. p. 289.

Pronunciation.

§ 22. The Sanskrit letters should be pronounced in accordance with the transcription given page 4. The following rules, however, are to be observed :

1. The vowels should be pronounced like the vowels in Italian. The short अ a, however, has rather the sound of the English a in 'America.'
2. The aspiration of the consonants should be heard distinctly. Thus क kh is said, by English scholars who have learnt Sanskrit in India, to sound almost like kh in 'inkhorn;' थ th like th in 'pothouse;' प ph like ph in 'topheavy;' ग gh like gh in 'loghouse;' द dh like dh in 'madhouse;' ब bh like bh in 'Hobhouse.' This, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.
3. The guttural ङ n has the sound of ng in 'king.'
4. The palatal letters च ch and ज j have the sound of ch in 'church' and of j in 'join.'
5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate. As a matter of fact the ordinary pronunciation of t, d, n in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front-teeth. In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals; e. g. ड़िरेक्टर् *Direktar*, गवर्नेमन्ट् *Gavarnment*, &c.*
6. The Visarga, Jihvāmūlīya and Upadhmanīya are not now articulated audibly.
7. The dental स s sounds like s in 'sin,' the lingual श sh like sh in 'shun,' the palatal ष s like ss in 'session.'

* Bühler, *Madras Literary Journal*, February, 1864. Rajendralal Mitra, 'On the Origin of the Hindvī Language,' *Journal of the Asiatic Society*, Bengal, 1864, p. 509.

The real Anusvâra is sounded as a very slight nasal, like *n* in French 'bon.'

If the dot is used as a graphic sign in place of the other five nasals it must, of course, be pronounced like the nasal which it represents*.

CHAPTER II.

RULES OF SANDHI OR THE COMBINATION OF LETTERS.

§ 23. In Sanskrit every sentence is considered as one unbroken chain of syllables. Except where there is a stop, which we should mark by interpunction, the final letters of each word are made to coalesce with the initial letters of the following word. This coalescence of final and initial letters, (of vowels with vowels, of consonants with consonants, and of consonants with vowels,) is called *Sandhi*.

As certain letters in Sanskrit are incompatible with each other, i. e. cannot be pronounced one immediately after the other, they have to be modified or assimilated in order to facilitate their pronunciation. The rules, according to which either one or both letters are thus modified, are called *the rules of Sandhi*.

As according to a general rule the words in a sentence must thus be glued together, the mere absence of Sandhi is in many cases sufficient to mark the stops which in other languages have to be marked by stops. Ex. अस्त्वग्निमाहात्म्यं इन्द्रस्तु देवानां महत्तमः *astvagnimâhâtmyam, indrastu devânâm mahattamah,* Let there be the greatness of Agni; nevertheless Indra is the greatest of the gods.

Distinction between External and Internal Sandhi.

§ 24. It is essential, in order to avoid confusion, to distinguish between the rules of Sandhi which determine the changes of final and initial letters of words (*pada*), and between those other rules of Sandhi which apply to the final letters of verbal roots (*dhātu*) and nominal bases (*prâtipadika*) when followed by certain terminations or suffixes. Though both are based on the same phonetic principles and are sometimes identical, their application is different. For shortness' sake it will be best to apply the name of *External*

* According to Sanskrit grammarians the real Anusvâra is pronounced in the nose only, the five nasals by their respective organs and the nose. Siddh.-Kaum. to Pâp. 1. 1, 9. अमन्त्रानां नासिका च (चकारेण स्वस्वर्गोच्चारानुकूलं तात्वादि समुच्चीयते) ॥ नासिकानुस्वारस्य ॥ The real Anusvâra is therefore *nâsikya*, nasal; the five nasals are *anundsika*, nasalized, i. e. pronounced by their own organ of speech, and uttered through the nose.

Sandhi or *Pada Sandhi* to the changes which take place at the meeting of final and initial letters of words, and that of *Internal Sandhi* to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (*pada*) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (*prātipadika*) when followed by the so-called *Pada*-terminations (अं *bhyām*, भिः *bhiḥ*, भ्यः *bhyaḥ*, सु *su*), or by secondary (*taddhita*) suffixes beginning with any consonants except य *y*.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिह् *lih*, to lick, is लीढः *līḍhaḥ*, than to remember the rules according to which ह् + ल् + त् are changed into ह् + ल् + द् + त्, ह् + ष् + द् + त्, and ह् + द् + द् + त्; ह् + द् is dropt and the vowel lengthened: while in परिवृह् + त् *parivṛh + taḥ*, the vowel, under the same circumstances, remains short; *parivṛh + taḥ = parivṛidh + taḥ*, *parivṛidh + dhaḥ = parivṛid + dhaḥ = parivṛidhaḥ*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

Classification of Vowels.

§ 25. Vowels are divided into short (*hrasva*), long (*dīrgha*), and protracted (*pluta*) vowels. Short vowels have one measure (*mātrā*), long vowels two, protracted vowels three. (Pāṇ. 1. 2, 27.) A consonant is said to last half the time of a short vowel.

1. Short vowels : अ *a*, इ *i*, उ *u*, ऋ *ṛi*, ए *ḥi*.
2. Long vowels : आ *ā*, ई *ī*, ऊ *ū*, ऋ *ṛī*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
3. Protracted vowels are indicated by the figure ३ ३; अ ३ *a 3*, आ ३ *ā 3*, इ ३ *i 3*, ई ३ *ī 3*, उ ३ *u 3*, औ ३ *au 3*. Sometimes we find अ ३ इ, *a 3 i*, instead of ए ३ *e 3*; or आ ३ उ, *ā 3 u*, instead of औ ३, *au 3*.

§ 26. Vowels are likewise divided into

1. Monophthongs (*samānākshara*): अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ॠ *ṛī*, ए *ḥi*.
2. Diphthongs (*sandhyakshara*): ए *e*, ऐ *ai*, ओ *o*, औ *au*.

§ 27. All vowels are liable to be nasalized, or to become *anunāsika* : अँ *ā̃*, औँ *ā̃*

§ 28. Vowels are again divided into light (*laghu*) and heavy (*guru*). This division is important for metrical purposes only.

1. Light vowels are अ a, इ i, उ u, ए ri, ऋ li, if not followed by a double consonant.
2. Heavy vowels are आ á, ई í, ऊ ú, ऐ ri, ए e, ऐ ai, ओ o, औ au, and any short vowel, if followed by more than one consonant.

§ 29. Vowels are, lastly, divided according to accent, into *acute* (*udátta*), *grave* (*anudátta*), and *circumflexed* (*svarita*). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. (Pân. I. 2, 29-32.) Accents are marked in Vedic literature only.

Guṇa and Vṛiddhi.

§ 30. Guṇa is the strengthening of इ i, ई í, उ u, ऊ ú, ए ri, ऐ ri, ऋ li, by means of a preceding अ a, which raises इ i and ई í to ए e, उ u and ऊ ú to औ o, ए ri and ऐ ri to अर् ar, ऋ li to अल् al. (Pân. I. 1, 2.)

By a repetition of the same process the Vṛiddhi (increase) vowels are formed, viz. ऐ ai instead of ए e, औ au instead of ओ o, अर् ár instead of अर् ar, and अल् ál instead of अल् al. (Pân. I. 1, 1.)

Vowels are thus divided again into :

1. Simple vowels: अ a, आ á, इ i, ई í, उ u, ऊ ú, ए ri, ऐ ri, ऋ li.
2. Guṇa vowels: ————— ए e (a + i), औ o (a + u), अर् ar, अल् al.
3. Vṛiddhi vowels: आ á ऐ ai (a + a + i), औ au (a + a + u), अर् ár, अल् ál.

§ 31. अ a and आ á do not take Guṇa, or, as other grammarians say, remain unchanged after taking Guṇa. Thus in the first person sing. of the reduplicated perfect, which requires Guṇa or Vṛiddhi, हन् *han* forms with Guṇa जघन *jaghana*, or with Vṛiddhi जघान *jaghána*, I have killed.

Combination of Vowels at the end and beginning of words.

§ 32. As a general rule, Sanskrit allows of no hiatus (*vivṛitti*) in a sentence. If a word ends in a vowel, and the next word begins with a vowel, certain modifications take place in order to remove this hiatus.

§ 33. For the purpose of explaining the combination of vowels, they may be divided into two classes :

1. Those which are liable to be changed into semivowels, इ i, ई í, उ u, ऊ ú, ए ri, ऐ ri; also the diphthongs, ए e, ऐ ai, ओ o, औ au.
2. Those which are not, अ a, आ á.

Calling the former liquid *, the latter hard vowels, we may say : If the

* The Prātisākhya calls them *nāmin*, for a different reason ; see Rīg-veda-prātisākhya, ed. M. M., p. xxiii.

same vowel (long or short) occurs at the end and beginning of words, the result is the long vowel. (Pân. VI. 1, 101.) Thus

अ or आ + अ or आ = आ $\bar{a} + \bar{a} = \bar{a}$.

इ or ई + इ or ई = ई $\bar{i} + \bar{i} = \bar{i}$.

उ or ऊ + उ or ऊ = ऊ $\bar{u} + \bar{u} = \bar{u}$.

ऋ or ॠ + ऋ or ॠ = ॠ $\bar{r}i + \bar{r}i = \bar{r}i$ *.

Ex. उक्त्वा अपगच्छति = उक्त्वापगच्छति *uktvā + apagachchhati = uktvāpagachchhati*, having spoken he goes away.

नदी ईदृशी = नदीदृशी *nadī + īdṛśī = nadīdṛśī*, such a river.

कर्तुं ऋतु = कर्तुं ऋतु *karṭri + ṛtū = karṭṛtū*, doing (neuter) right.

किंतु उदेति = किंतुदेति *kintu + udeti = kintūdeti*, but he rises.

Or in compounds, मही + ईशः = महीशः *mahī + īśah = mahīśah*, lord of the earth.

§ 34. If hard vowels (long or short) occur at the end of a word, and the next begins with a liquid vowel (except diphthongs), the result is Guṇa of the liquid vowel. (Pân. VI. 1, 87.) Thus

अ or आ + इ or ई = ए $\bar{a} + \bar{i} = e$ (āi).

अ or आ + उ or ऊ = ओ $\bar{a} + \bar{u} = o$ (āu).

अ or आ + ऋ or ॠ = अर् $\bar{a} + \bar{r}i = ar$. (Pân. I. 1, 51.)

Ex. तव इंद्रः = तवेन्द्रः *tava + indrah = tavendrah*, thine is Indra.

सा उक्त्वा = सोक्त्वा *sā + uktvā = soktvā*, she having spoken.

† सा ऋद्धिः = सार्द्धिः *sā + ṛiddhiḥ = sarddhiḥ*, this wealth.

तव लकारः = तवल्कारः *tava + ḷikārah = tavalkārah*, thy letter ḷi.

Or in compounds, काम्य + इष्टिः = काम्येष्टिः *kāmya + ishṭiḥ = kāmyeshṭiḥ*, an offering for a certain boon.

हित + उपदेशः = हितोपदेशः *hita + upadeśah = hitopadeśah*, good advice.

§ 35. If hard vowels (long or short) occur at the end of a word, and the next begins with a diphthong, the result is Vṛiddhi. (Pân. VI. 1, 88.) Thus

अ or आ + ए = ऐ $\bar{a} + e = \bar{ai}$.

अ or आ + ऐ = ऐ $\bar{a} + \bar{ai} = \bar{ai}$.

अ or आ + ओ = औ $\bar{a} + o = \bar{au}$.

अ or आ + औ = औ $\bar{a} + \bar{au} = \bar{au}$.

Ex. तव एव = तवेव *tava + eva = tavaiva*, of thee only.

सा ऐषिह = सैषिह *sā + aikshishṭa = saikshishṭa*, she saw.

* The letter ऋ ḷi is left out, because it is of no practical utility. It is treated like ऋ ri, only substituting ल l for र r in Guṇa and Vṛiddhi. Thus ऋ + अनुबंधः ḷi + anubandhaḥ becomes लनुबंधः lanubandhaḥ, i. e. having ḷi as indicatory letter.

† Some grammarians consider the Sandhi of \bar{a} with ri optional, but they require the shortening of the long \bar{a} . Ex. ब्रह्मा + ऋषिः *brahmā + ṛishiḥ = ब्रह्मर्षिः brahmarshiḥ* or ब्रह्म ऋषिः *brahma ṛishiḥ*, Brahṁā, a Ṛishi.

तव जोहः = तवोहः *tava + oshṭhaḥ = tavaushṭhaḥ*, thy lip.

सा औसुक्यवती = सोसुक्यवती *sā + autsukyavati = sautsukyavati*, she desirous.

Or in compounds, राम + ऐश्वर्ये = रामैश्वर्ये *rāma + aiśvaryaṃ = rāmaishvaryaṃ*, the lordship of Rāma.

सीता + औपम्यं = सीतापम्यं *sītā + aupamyam = sītaupamyam*, similarity with Sītā, the wife of Rāma.

§ 36. If a simple liquid vowel (long or short) occurs at the end of a word, and the next begins with any vowel or diphthong, the result is change of the liquid vowel into a semivowel. (Pāṇ. VI. 1, 77.) Thus

| | | | | | | |
|--------|---|--|---|--|---|--|
| इ or ई | $\left\{ \begin{array}{l} \text{अ or आ} = \text{य or या} \\ \text{इ or ई} = \text{यु or यू} \\ \text{उ or ऊ} = \text{यु or यू} \\ \text{ए or ऐ} = \text{ये or ये} \\ \text{ओ or औ} = \text{यो or यौ} \end{array} \right.$ | $\left\{ \begin{array}{l} \overset{a}{i} = y\overset{a}{i}. \\ r\overset{a}{i} = yr\overset{a}{i}. \\ \overset{u}{i} = y\overset{u}{i}. \\ e, ai = ye, yai. \\ o, au = yo, yau. \end{array} \right.$ | | | | |
| | | | $\left\{ \begin{array}{l} \text{अ or आ} = \text{र or रा} \\ \text{इ or ई} = \text{रि or री} \\ \text{उ or ऊ} = \text{रु or रू} \\ \text{ए or ऐ} = \text{रे or रै} \\ \text{ओ or औ} = \text{रो or रौ} \end{array} \right.$ | $\left\{ \begin{array}{l} \overset{a}{r} = r\overset{a}{a}. \\ \overset{r}{i} = r\overset{r}{i}. \\ \overset{u}{r} = r\overset{u}{i}. \\ e, ai = re, rai. \\ o, au = ro, rau. \end{array} \right.$ | | |
| | | | | | $\left\{ \begin{array}{l} \text{अ or आ} = \text{व or वा} \\ \text{इ or ई} = \text{वि or वी} \\ \text{उ or ऊ} = \text{वु or वू} \\ \text{ए or ऐ} = \text{वे or वै} \\ \text{ओ or औ} = \text{वो or वौ} \end{array} \right.$ | $\left\{ \begin{array}{l} \overset{a}{v} = v\overset{a}{i}. \\ \overset{v}{i} = v\overset{v}{i}. \\ r\overset{v}{i} = vr\overset{v}{i}. \\ e, ai = ve, vai. \\ o, au = vo, vau. \end{array} \right.$ |

Ex. दधि अत्र = दध्यात्र *dadhi + atra = dadhyatra*, milk here.

कर्तुं उत = कर्तुं उत *karṭri + uta = kartruta*, doing moreover.

मधु इव = मधुइव *madhu + iva = madhviva*, like honey.

नदी ऐदस्य = नदीऐदस्य *nadī + aiḍasya = nadyaiḍasya*, the river of Aiḍa.

In compounds, नदी + अर्थे = नदीअर्थे *nadī + artham = nadyartham*, for the sake of a river.

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi, but they require in that case that a long final vowel be shortened. Ex. चक्रि अत्र *chakri atra* may be चक्र्यात्र *chakryatra* or चक्रि अत्र *chakri atra*.

§ 37. If a Guṇa-vowel occurs at the end of a word, and the next begins with any vowel or diphthong (except *ā*), the last element of the Guṇa-vowel is changed into a semivowel. If *ā* follows, *ā* is elided, and no change takes place in the diphthong; see § 41. (Pāṇ. VI. 1, 78.) Thus

ए (*e*) + any vowel (except *ā*) = अय् (*ay*).

ओ (*o*) + any vowel (except *ā*) = अव् (*av*).

Ex. सखे आगच्छ = सखयागच्छ *sakhe ágachchha = sakhayágachchha*, Friend, come!
 सखे इह = सखयिह *sakhe iha = sakhayiha*, Friend, here!
 प्रभो रहि = प्रभवेहि *prabho ehi = prabhavehi*, Lord, come near!
 प्रभो औषधं = प्रभवौषधं *prabho aushadham = prabhavaushadham*, Lord,
 medicine.

In compounds, गो + ईशः = गवीशः *go + íśaḥ = gaviśaḥ*. There are various exceptions in compounds where गो *go* is treated as गव *gava*. (§ 41.)

§ 38. If a Vṛiddhi-vowel occurs at the end of a word, and the next begins with any vowel or diphthong, the last element is changed into a semivowel. (Pāṇ. VI. 1, 78.) Thus

ऐ (*ai*) + any vowel = आय् (*áy*).

औ (*au*) + any vowel = आव् (*áv*).

Ex. क्रिये अर्थः = क्रियायर्थः *kriyai arthaḥ = kriyáyarthaḥ*.

क्रिये च्युते = क्रियायुते *kriyai rite = kriyáyríte*.

रवौ अस्तमिते = रवावस्तमिते *ravau astamite = ravávastamite*, after sunset.

तौ इति = ताविति *tau iti = táviti*.

In composition, नौ + अर्थ = नावर्थे *nau + artham = nāvartam*, for the sake of ships.

§ 39. These two rules, however, are liable to certain modifications :

1. The final य् *y* and व् *v* of आय् *ay*, आव् *av*, which stand according to rule for ऐ *e*, औ *o*, may be dropt before all vowels (except *ā*, § 41); not, however, in composition. Thus most MSS. and printed editions change सखे आगच्छ *sakhe ágachchha*, not into सखयागच्छ *sakhayágachchha*, but into सख आगच्छ *sakha ágachchha*.

सखे इह *sakhe iha*, not into सखयिह *sakhayiha*, but into सख इह *sakha iha*.

प्रभो रहि *prabho ehi*, not into प्रभवेहि *prabhavehi*, but into प्रभ रहि *prabha ehi*.

प्रभो औषधं *prabho aushadham*, not into प्रभवौषधं *prabhavaushadham*, but into प्रभ औषधं *prabha aushadham*.

2. The final य् *y* of आय् *áy*, which stands for ऐ *ái*, may be dropt before all vowels, and it is usual to drop it in our editions. Thus

क्रिये अर्थः *kriyai arthaḥ* is more usually written क्रिया अर्थः *kriyá arthaḥ* instead of क्रियायर्थः *kriyáyarthaḥ*.

3. The final व् *v* of आव् *áv*, for औ *áu*, may be dropt before all vowels, but is more usually retained in our editions. Thus

तौ इति *tau iti* is more usually written ताविति *táviti*, and not ता इति *tá iti*.

Note—Before the particle उ *u* the dropping of the final य् *y* and व् *v* is obligatory.

It is without any reason that the final य् *y* of Guṇa and Vṛiddhi and the final व् *v* of Guṇa are generally dropt, while the final व् *v* of Vṛiddhi is generally retained. It would be more consistent either always to retain the final semivowels or always to drop them. See Rig-veda-prátiśákhya, ed. M. M., Sūtras 129, 132, 135: Pāṇ. VI. 1, 78; VIII. 3, 19.

§ 40. In all these cases the hiatus, occasioned by the dropping of य *y* and व *v*, remains, and the rules of Sandhi are not to be applied again.

§ 41. ए *e* and ओ *o*, before short अ *a*, remain unchanged, and the initial अ *a* is elided. (Pân. VI. 1, 109.)

Ex. शिवे अत्र = शिवेऽत्र *śive atra* = *śive'tra*, in Śiva there.

प्रभो अनुगृहाण = प्रभोऽनुगृहाण *prabho anugrīhāṇa* = *prabho 'nugrīhāṇa*,
Lord, please.

In composition this elision is optional. (Pân. VI. 1, 122.)

Ex. गो + अश्वः = गोऽश्वः or गोअश्वः *go + aśvāḥ* = *go 'śvāḥ* or *go aśvāḥ*, cows
and horses.

In some compounds गव *gava* must or may be substituted for गो *go*, if a vowel follows; गवाक्षः *gavākṣah*, a window; lit. a bull's eye; गवेंद्रः *gavendraḥ*, lord of kine, (a name of Kṛishṇa); गवाजिनं or गोऽजिनं *gavājinam* or *go 'jinam*, a bull's hide.

Unchangeable Vowels (Pragrihya).

§ 42. There are certain terminations the final vowels of which are not liable to any Sandhi rules. These vowels are called *pragrihya* (Pân. I. 1, 11) by Sanskrit grammarians. They are,

1. The terminations of the dual in ई *ī*, ऊ *ū*, and ए *e*, whether of nouns or verbs.

Ex. कवी इमौ *kavī imau*, these two poets.

गिरी एतौ *girī etau*, these two hills.

साधू इमौ *sādḥū imau*, these two merchants.

बंधू आनय *bandhū ānaya*, bring the two friends.

लते एते *late ete*, these two creepers.

विद्ये इमे *vidye ime*, these two sciences.

शयान्ते अर्भकौ *śayānte arbhakau*, the two children lie down.

शयावहे आवां *śayāvahe āvām*, we two lie down.

याचन्ते अर्थे *yāchete artham*, they two ask for money.

Note—Exceptions occur, as मणिव *maṇīva*, i. e. मणी इव *maṇī iva*, like two jewels; दंपतीव *dampatīva*, i. e. दंपती इव *dampatī iva*, like husband and wife.

2. The terminations of अमी *amī* and अमू *amū*, the nom. plur. masc. and the nom. dual of the pronoun अदस् *adas*. (Pân. I. 1, 12.)

Ex. अमी अश्वः *amī aśvāḥ*, these horses.

अमी इशवः *amī ishavaḥ*, these arrows.

अमू अर्भकौ *amū arbhakau*, these two children. (This follows from rule 1.)

Irregular Sandhi.

§ 43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in अ or आ \bar{a} is followed by a verb beginning with ए e or ओ o , the result of the coalescence of the vowels is इ e or औ o , not ऐ ai or औ au . (Pāṇ. VI. I, 94.)

Ex. प्र + एजते = प्रेजते *pra + ejate = prejate.*

उप + एषते = उपेषते *upa + eshate = upeshate.*

प्र + एषयति = प्रेषयति *pra + eshayati = preshayati* *.

परा + एक्षति = परेक्षति *parā + ekhati = parekhati.*

उप + ओषति = उपोषति *upa + oshati = uposhati.*

परा + ओहति = परोहति *parā + ohati = parohati.*

This is not the case before the two verbs एध् *edh*, to grow, and ई *i*, to go, if raised by Guṇa to ए e . (Pāṇ. VI. I, 89.)

Ex. उप + एधते = उपैधते *upa + edhate = upaidhate.*

अव + एति = अवैति *ava + eti = avaiti.*

In verbs derived from nouns, and beginning with ए or ओ e or o , the elision of the final अ or आ \bar{a} of the preposition is optional.

§ 44. If a root beginning with च्च \ddot{c} is preceded by a preposition ending in अ a or आ \bar{a} , the two vowels coalesce into आर् \bar{ar} instead of अर् ar . (Pāṇ. VI. I, 91.)

Ex. अप + च्चर्चति = अपार्चति *apa + ṛichchhati = apārchhati.*

अव + च्चरति = अवार्चति *ava + ṛināti = avārṇāti.*

प्र + च्चरते = प्रार्चते *pra + ṛijate = prārjate.*

परा + च्चरति = परार्चति *parā + ṛishati = parārshati.*

In verbs derived from nouns and beginning with च्च \ddot{c} , this lengthening of the अ a of the preposition is optional. (Pāṇ. VI. I, 92.)

In certain compounds च्चर्ण *ṛiṇam*, debt, and च्चतः *ṛitaḥ*, affected, take Vṛiddhi instead of Guṇa if preceded by अ a ; प्र + च्चर्ण = प्रार्चर्ण *pra + ṛiṇam = prārṇam*, principal debt; च्चर्ण + च्चर्ण = च्चर्णार्चर्ण *ṛiṇa + ṛiṇam = ṛiṇārṇam*, debt contracted to liquidate another debt; शोक + च्चतः = शोकार्तः *śoka + ṛitaḥ = śokārtaḥ*, affected by sorrow. Likewise ऊह् *ūh*, the substitute for वाह् *vāh*, carrying, forms Vṛiddhi with a preceding अ a in a compound. Thus विश्व + ऊहः *viśva + ūhaḥ*, the acc. plur. of विश्ववाह् *viśvavāh*, is विश्वोहः *viśvauhaḥ*. (Pāṇ. VI. I, 89, vārt.)

§ 45. If the initial ओ o in ओष्ठः *oṣṭhaḥ*, lip, and ओतुः *otuḥ*, cat, is preceded in a compound by अ or आ \bar{a} , the two vowels may coalesce into औ au or ओ o . (Pāṇ. VI. I, 94, vārt.)

Ex. अधर + ओष्ठः = अधरोष्ठः or अधरोष्ठः *adhara + oṣṭhaḥ = adharaushṭhaḥ or adharoshṭhaḥ*, the lower lip.

स्थूल + ओतुः = स्थूलोतुः or स्थूलोतुः *sthūla + otuḥ = sthūlautuḥ or sthūlotuḥ*, a big cat.

* In nouns derived from प्रेष *presḥ*, the rule is optional. Ex. प्रेष or प्रेष्य *preshya* or प्रेषिया, a messenger. प्रेष *presḥa*, a gleaner, is derived from प्र *pra* and ईष् *īsh*.

If ओष्ठ *oshṭha* and ओतु *otu* are preceded by अ or आ *ā* in the middle of a sentence, they follow the general rule.

Ex. मन + ओष्ठः = मनोष्ठः *mama + oshṭhaḥ = mamaushṭhaḥ*, my lip.

§ 46. As irregular compounds the following are mentioned by native grammarians :

खैरं *svairam*, wilfulness, and खैरिन् *svairin*, self-willed, from स्व + ईर *sva + tra*.

अक्षौहिणी *akshauhini*, a complete army, from अक्ष + अहिनी *aksha + ahini*.

प्रौढः *prauḍhaḥ*, from प्र + ऊढः *pra + ūḍhaḥ*, full-grown.

प्रौहः *prauhaḥ*, investigation, from प्र + ऊहः *pra + ūhaḥ*.

प्रेषः *praishah*, a certain prayer, from प्र + एषः *pra + eṣah*. (See § 43.)

प्रेष्यः *praishyah*, a messenger.

§ 47. The final ओ *o* of indeclinable words is not liable to the rules of Sandhi. (Pāṇ. 1. 1, 15.)

Ex. अहो अपेहि *aho apehi*, Halloo, go away!

§ 48. Indeclinables consisting of a single vowel, with the exception of आ *ā* (§ 49), are not liable to the rules of Sandhi. (Pāṇ. 1. 1, 14.)

Ex. इ इन्द्र *i indra*, Oh Indra! उ उमेस *u umeśa*, Oh lord of Umā!

आ एवं *ā evam*, Is it so indeed?

§ 49. If आ *ā* (which is written by Indian grammarians आक् *āk*) is used as a preposition before verbs, or before nouns in the sense of 'so far as' (inclusively or exclusively) or 'a little,' it is liable to the rules of Sandhi.

Ex. आ अध्ययनात् = आध्ययनात् *ā adhyayanāt = adhyayanāt*, until the reading begins.

आ एकदेशात् = एकदेशात् *ā ekadeśāt = aikadeśāt*, to a certain place.

आ आलोचितं = आलोचितं *ā dlochitam = dlochitam*, regarded a little.

आ उष्णं = ओष्णं *ā uṣṇam = oṣṇam*, a little warm.

आ इहि = इहि *ā ihi = ehi*, come here.

If आ *ā* is used as an interjection, it is not liable to Sandhi, according to § 48.

Ex. आ एवं किल तत् *ā, evam kila tat*, Ah,—now I recollect,—it is just so.

§ 50. Certain particles remain unaffected by Sandhi.

Ex. हे इन्द्र *he indra*, Oh Indra.

§ 51. A protracted vowel remains unaffected by Sandhi, because it is always supposed to stand at the end of a sentence. (Pāṇ. VI. 1, 125; VIII. 2, 82.)

Ex. देवदत्ता इ । इहि *devadattā 3 ehi*, Devadatta, come here!

§ 52. Table showing the Combination of Final with Initial Vowels.

| | | | | | | | |
|--------|---------------|-----|-----|-----|-----|-----|-----|
| FINAL. | WIFE INITIAL. | | | | | | |
| | आ ा | इ ि | इ ई | उ उ | अ ा | ए ळ | ओ ा |
| आ ा | आ ा | इ ि | इ ई | उ उ | अ ा | ए ळ | ओ ा |
| इ ि | इ ि | इ ई | उ उ | अ ा | ए ळ | ओ ा | ओ ा |
| उ उ | उ उ | इ ई | उ उ | अ ा | ए ळ | ओ ा | ओ ा |
| ए ळ | ए ळ | इ ई | उ उ | अ ा | ए ळ | ओ ा | ओ ा |
| ओ ा | ओ ा | इ ई | उ उ | अ ा | ए ळ | ओ ा | ओ ा |

1 रु रि इ ळि ह्यद्भिः क्रान्तौ रिक्ते परे रि रि इति न्प्रोक्ष्यन्तः दिग्घो तु रि ळियेन. Rāḥid rāmadakshri.

2 रु ए or रु, id.

3 रु ए or रु, id.

Combination of Final and Initial Consonants.

§ 53. Here, as in the case of vowels, the rules which apply to the final consonants of words following each other in a sentence are equally applicable to the final consonants of words following each other in a compound. The final consonants of nominal bases too, before the so-called *Pada-terminations* (भ्यां *bhyām*, भिः *bhiḥ*, भ्यः *bhyaḥ*, सु *su*) and before secondary (*taddhita*) suffixes beginning with any consonant but य *y*, are treated according to the same rules. But the derivatives formed by means of these and other suffixes are best learnt from the dictionary in their ready-made state; while the changes of nominal and verbal bases ending in consonants, before the terminations of declension and conjugation and other suffixes, are regulated by different laws, and are best acquired in learning by heart the principal paradigms of nouns and verbs.

§ 54. In order to simplify the rules concerning the changes of final consonants, it is important to state at the outset that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word; viz.

क् *k*, ङ् *ṅ*, द् *t*, ञ् *ṅ*, त् *t*, न् *n*, प् *p*, म् *m*, ल् *l*, ः *ḥ*, ः *ḥ*.

1. There are five classes of consonants, consisting of five letters each; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters: क् *kh* by क् *k*; ग् *gh* by ग् *g*; च् *chh*, however, not by च् *ch*, but by द् *t*, &c. Ex. चित्रलिक् *chitralikh*, painter; voc. चित्रलिक् *chitralik*. This reduces the twenty-five letters to fifteen.
2. In every class the sonant (§ 58) letters, if final, are replaced by their corresponding surd letters; ग् *g* by क् *k*; द् *d* by त् *t*, &c. Ex. हृद् *hṛid*, heart; nom. हृत् *hṛit*. This reduces the fifteen to ten*.
3. No palatal च् *ch* can ever be final; hence the only remaining palatal, the च् *ch*, is replaced by the corresponding guttural क् *k*†. Ex. वाक् *vāk*, speech; voc. वाक् *vāk*. Final ञ् *ṅ* does not occur. This reduces the ten to eight. In a few roots the final ज् *j* is replaced by a lingual instead of a guttural.
4. Of the semivowels, (य *y*, र् *r*, ल् *l*, व् *v*), ल् *l* is the only one that is found at the end of words. This raises the eight to nine letters.
5. ह् *h* cannot be final, but is changed into द् *t*; sometimes into क् *k* or त् *t*.

* Some grammarians allow the soft or sonant letters as final, but the MSS. and editions generally change them into the corresponding hard letters.

† The only exceptions are technical terms such as अक् *ach*, a vowel; अगंतः *agantaḥ*, ending in a vowel, instead of अगंतः *agantaḥ*.

6. Of the sibilants, the only one that is found at the end of words is Visarga.

For, radical *śh* cannot be final, but is replaced by *ḥ*. Thus द्विश् *dvish* becomes द्विद् *diviḥ*. In a few words final *śh* is changed into *k*.

Radical *śś* cannot be final, but is replaced by *ḥ*. Thus विश् *viś* becomes विद् *viḥ*. In some words final *śś* is changed into *k*. (§ 174.)

Final radical *ś* is treated as Visarga.

The Visarga, therefore, raises the nine to ten; and the Anusvāra, to eleven letters, the only ones that can ever stand at the end of real words.

Hence the rules of Sandhi affecting final consonants are really reduced to *eleven heads*.

§ 55. It is important to observe that no word in Sanskrit ever ends in more than one consonant, the only exception being when an *r* precedes a final radical tenuis *k*, *t*, *ṭ*, *p*. Thus

अभिभर् + त् = अभिभर् *abibhar* + *t* = *abibhar*, 3. p. sing. impf. of भृ *bhri*, to carry.
अभिभर् + स् = अभिभर् *abibhar* + *s* = *abibhar*, 2. p. sing. impf. of भृ *bhri*, to carry.
सुवल् + स् = सुवल् *suval* + *s* = *suval*, nom. sing. well jumping.

But ऊर्क *ūrka*, strength, nom. sing. of ऊर्ज *ūrj*.

अवरिवर्त्ते *avarivart*, 3. p. sing. impf. intens. of वृत् *vrit* or वृष् *vriḥ*.

अमार्त्ते *amārt*, from मृज् *mrij*. (Pān. VIII. 2, 24.)

The nom. sing. of चिकीर्श् *chikirśh* is चिकीः *chikīḥ*, because here the *r* is not followed by a tenuis.

Classification of Consonants.

§ 56. Before we can examine the changes of final and initial consonants, according to the rules of external Sandhi, we have to explain what is meant by the place and the quality of consonants.

1. The throat, the palate, the roof of the palate, the teeth, the lips, and the nose are called the places or organs of the letters. (See § 4.)
2. By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual, and dental consonants are formed. Labial consonants are formed by contact between the lips.
3. In forming the nasals of the five classes the veil which separates the nose from the pharynx is withdrawn*. Hence these letters are called *Anunāsika*, i. e. co-nasal or nasalized.
4. The real Anusvāra is formed in the nose only, and is called *Nāsikya*, i. e. nasal.
5. The Visarga is said to be pronounced in the chest (*urasya*); the three or five sibilants in their respective places.

* Lectures on the Science of Language, Second Series, p. 145.

6. The semivowels, too, are referred to these five places, and three of them, य *y*, ल *l*, व *v*, can be nasalized, and are then called *Anunāsika*. (यँ, लँ, वँ, or यं, लं, वं, यँ, लँ, वँ.) र *r* cannot be nasalized in Sanskrit.

§ 57. According to their quality (*prayatna**, effort) letters are divided into,

1. Letters formed by complete contact (*sprishṭa*) of the organs : क *k*, ख *kh*, ग *g*, घ *gh*, ङ *ṅ*; च *ch*, छ *chh*, ज *j*, झ *jh*, ञ *ñ*; ट *ṭ*, ठ *ṭh*, ड *ḍ*, ढ *ḍh*, ण *ṇ*; त *t*, थ *th*, द *d*, ध *dh*, न *n*; प *p*, फ *ph*, ब *b*, भ *bh*, म *m*. These are called *Sparsā* in Sanskrit, and, if they did not comprehend the nasals, would correspond to the classical *mutes*.
2. Letters formed by slight contact (*ishat sprishṭa*): य *y*, र *r*, ल *l*, व *v* (not ह *h*). These are called *Antahsthā* (fem.), i. e. intermediate between *Sparsās* and *Ūshmans*, which has been freely translated by *semivowel* or *liquid*.
3. Letters formed by slight opening (*ishad vivṛita*): ख *χ*, झ *ś*, श *sh*, स *s*, ऋ *φ*, ह *h*. These are called *Ūshman* (flatus) in Sanskrit, which may be rendered by *sibilant* or *flatus*.
4. Vowels are said to be formed by complete opening (*vivṛita*)†.

§ 58. A second division, according to quality, is,

1. Surd letters : क *k*, ख *kh*, च *ch*, छ *chh*, ट *ṭ*, ठ *ṭh*, त *t*, थ *th*, प *p*, फ *ph*; ख *χ*, झ *ś*, श *sh*, स *s*, ऋ *φ*, and Visarga : ḥ. In their formation the glottis is open. They are called *Aghosha*, non-sonant.
2. Sonant letters : ग *g*, घ *gh*, ज *j*, झ *jh*, ड *ḍ*, ढ *ḍh*, द *d*, ध *dh*, ब *b*, भ *bh*, ङ *ṅ*, ञ *ñ*, ण *ṇ*, न *n*, म *m*; ह *h*, य *y*, र *r*, ल *l*, व *v*, the Anusvāra 'ṁ, and all vowels. In their formation the glottis is closed. They are called *Ghoshavat*.

§ 59. Lastly, consonants are divided, according to quality, into,

1. Aspirated (*mahāprāṇa*): ख *kh*, घ *gh*, छ *chh*, झ *jh*, ठ *ṭh*, ढ *ḍh*, थ *th*, ध *dh*, फ *ph*, भ *bh*; ख *χ*, झ *ś*, श *sh*, स *s*, ऋ *φ*; ह *h*; the Visarga : ḥ and Anusvāra 'ṁ.
2. Unaspirated (*alpaprāṇa*): all the rest.

It will be seen, therefore, that the change of च *ch* into क *k* is a change of place, and that the change of च *ch* into ज *j* is a change of quality; while in the

* Sanskrit grammarians call this आभ्यन्तरः प्रयत्नः *ābhyantarāḥ prayatnaḥ*, mode of articulation preparatory to the utterance of the sound, and distinguish it from वाह्यः प्रयत्नः *vāhyaḥ prayatnaḥ*, mode of articulation at the close of the utterance of the sound, which produces the qualities of surd, sonant, aspirated, and unaspirated, as explained in § 58, 59.

† Some grammarians differ in their description of the degrees of closing or opening of the organs. Some ascribe to the semivowels *duḥsprishṭa*, imperfect contact, or *śhadasprishṭa*, slight non-contact, or *śhadavivṛita*, slight opening; to the sibilants *nemasprishṭa*, half-contact, i. e. greater opening than is required for the semivowels, or *vivṛita*, complete opening; while they require for the vowels either *vivṛita*, complete opening, or *asprishṭa*, non-contact. Siddh.-Kaum. vol. i. p. 10. Rig-veda-prātis. XIII. 3. In the Atharva-veda-prātisākhyā 1. 33. we ought to read एकेऽस्पृष्टं *eke 'sprishṭam* instead of एके स्पृष्टं *eke sprishṭam*.

transition of च् *ch* into ग् *g*, or of त् *t* into न् *n*, we should have a change both of place and of quality.

§ 60. The changes which take place by the combination of the eleven final letters with initial vowels or consonants may be divided therefore into two classes.

Final letters are changed, 1. with regard to their places or organs, 2. with regard to their quality.

1. Changes of Place.

§ 61. The only final consonants which are liable to change of place are the Dentals, the Anusvâra, and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvâra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of final consonants are merely changes of quality; these in the case of Dentals, Anusvâra, and Visarga, being superadded to the changes of place.

§ 62. Final त् *t* before palatals (च् *ch*, च् *chh*, ज् *j*, ज् *jh*, ञ् *ñ*, ञ् *ś*) is changed into a palatal. (Pân. VIII. 4, 40.)

Ex. तत् + च् = तच्च *tat + cha = tachcha*, and this.

तत् + च्छिनत्ति = तच्चिनत्ति *tat + chhinatti = tachchhinatti*, he cuts this.

तत् + श्रुणोति = तच्च्रुणोति *tat + śrīṇoti = tachśrīṇoti*, he hears this*.

तत् + जायते = तच्चजायते *tat + jāyate = tajjāyate*, this is born. The final त् *t* is changed into च् *ch* and then into ज् *j* according to § 66.

In composition, जगत् + जेता = जगज्जेता *jagat + jeta = jagajjeta*, conqueror of the world.

The same change would take place before an initial ज् *jh*; and before an initial ञ् *ñ*, त् *t* might become either ज् *j* or ञ् *ñ*. (§ 68.)

§ 63. Final न् *n* before ज् *j*, ज् *jh*, ञ् *ñ*, and ञ् *ś* is changed to palatal ञ् *ñ*.

Ex. तान् + जयति = तान्जयति *tān + jayati = tāñjayati*, he conquers them. (Pân. VIII. 4, 40.)

Note—Rules on the changes of final न् *n* before च् *ch*, च् *chh*, and ञ् *ś* will be given hereafter. See § 73, 74.

§ 64. Final त् *t* before द् *t*, द् *th*, द् *ḥ*, द् *dh*, न् *n* (not च् *sh*, Pân. VIII. 4, 43) is changed into a lingual. (Pân. VIII. 4, 41.)

Ex. तत् + दयते = तद्दयते *tat + dayate = taddayate*. The final त् *t* is changed into द् *t* and then into द् *ḥ* according to § 66.

In composition, तत् + टीका = तद्दीका *tat + tkā = tattkā*, a gloss on this.

एतत् + ठक्कुः = एतद्ठक्कुः *etat + thakkurāḥ = etatthakkurāḥ*, the idol of him.

* ञ् *ś*, according to § 92, is generally changed to च् *chh*: तच्च्रुणोति *tachchhīṇoti*.

The same change would take place before an initial ढ *ḍh*; and before an initial ञ *ṅ*, ण *ṇ* might become either इ *ḍ* or ए *ṅ*. (§ 68.)

§ 65. Final न् *n* before इ *ḍ*, इ *ḍh*, ए *ṅ* (not ए *ṣh*, Pāp. VIII. 4, 43) is changed to ए *ṅ*.

Ex. महान् + दामरः = महादामरः *mahān + dāmarah = mahāṅdāmarah*, a great uproar.

Note—Rules on the changes of न् *n* before इ *ḍ* and इ *ḍh* (not ए *ṣh*) will be given hereafter (§ 74). The changes of place with regard to final Anusvāra (*m̐*) and Visarga (*h*) will be explained together with the changes of quality to which these letters are liable.

2. Changes of Quality.

§ 66. Sonant initials require sonant finals.

Surd initials require surd finals.

As all final letters (except nasals and ळ *l*) are surd, they remain surd before surds. They are changed into their corresponding sonant letters before sonants.

As the nasals have no corresponding surd letters, they remain unchanged in quality, though followed by surd letters, unless the contact can be avoided by inserting sibilants.

Examples :

1. क् *k* before sonants, changed into ग् *g*:

सम्यक् + उक्तं = सम्यगुक्तं *samyak + uktam = samyaguktam*, Well said!

धिक् + धनगर्वितं = धिग्धनगर्वितं *dhik + dhanagarvitam = dhigdhanagarvitam*, Fie on the purse-proud man!

In composition, दिक् + गजः = दिग्गजः *dik + gajah = diggajah*, an elephant supporting the globe at one of the eight points of the compass.

Before Pada-terminations: दिक् + भिः = दिग्भिः *dik + bhiḥ = digbhīḥ*, instrum. plur.

Before secondary suffixes beginning with consonants, except ए *y*: वाक् + मिन् = वाग्मिन् *vāk + min = vāgmin*, eloquent*.

2. ढ् *ḍ* before sonants, changed into इ *ḍ*:

परिव्राट् + अयं = परिव्राटयं *parivrāt + ayam = parivrāḍayam*, he is a mendicant.

परिव्राट् + हसति = परिव्राट्हसति *parivrāt + hasati = parivrāḍ hasati*, the mendicant laughs; (also परिव्राट् हसति *parivrāt ḍhasati*. § 70.)

In composition, परिव्राट् + मित्रं = परिव्राट्मित्रं *parivrāt + mitram = parivrāḍmitram*, a beggar's friend.

Before Pada-terminations: परिव्राट् + भिः = परिव्राट्भिः *parivrāt + bhiḥ = parivrāḍbhiḥ*.

* Pāṇini is driven to admit a suffix *gmin* instead of *min*, in order to prevent the nasalization of the final consonant of *vāk*; cf. Pāp. VIII. 4, 45, vārt.

3. *प् p* before sonants, changed into *क् b*:

ककुप् + अत्र = ककुबत्र *kakup + atra = kakubatra*, a region there, (inflectional base ककुब् *kakubh*.)

अप् + घटः = अघटः *ap + ghaṭaḥ = abghaṭaḥ*, a water-jar.

अप् + जयः = अजयः *ap + jayaḥ = abjayāḥ*, obtaining water.

अप् + मयः = अमयः *ap + mayāḥ = ammayāḥ*, watery. (§ 69.)

ककुप् + भिः = ककुभिः *kakup + bhīḥ = kakubbhīḥ*, instrum. plur.

4. *त् t* before sonants, changed into *द् d*, except before sonant palatals and linguals, when (according to § 62) it is changed into *ज् j* and *द् d*:

सरित् + अत्र = सरिदत्र *sarit + atra = saridatra*, the river there.

जगत् + ईशः = जगदीशः *jagat + īśaḥ = jagadīśaḥ*, lord of the world.

महत् + धनुः = महद्दनुः *mahat + dhanuḥ = mahaddhanuḥ*, a large bow.

महत् + भिः = महद्भिः *mahat + bhīḥ = mahaddbhīḥ*, instrum. plur.

त् t before sonant palatals, changed into *ज् j*: see § 62:

सरित् + जलं = सरिज्जलं *sarit + jalam = sarijjalam*, water of the river.

त् t before sonant linguals, changed into *द् d*: see § 62:

एतत् + डामरः = एतद्दामरः *etat + ḍāmarāḥ = etaddāmarāḥ*, the uproar of them.

Note—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final *त् t* before the possessive suffixes *मत् mat*, *वत् vat*, *विन् vin*, *वलं vala* is not changed. Ex. विद्युत् + वत् = विद्युवत् *vidyut + vat = vidyuvot*, possessed of lightning. Final *स् s* too, which represents Visarga, remains unchanged before the same Taddhitas. Thus तेजस् + विन् = तेजस्विन् *tejas + vin = tejasvin*, instead of तेजोविन् *tejovin*; see § 84. 3. ज्योतिस् + मत् = ज्योतिष्मत् *jyotis + mat = jyotishmat*, instead of ज्योतिर्मत् *jyotirmat*; § 84. (Pāṇ. I. 4, 19.)

§ 67. Additional changes take place if the final surds *क् k*, *द् d*, *त् t*, *प् p* are followed by initial nasals, chiefly *न् n* and *म् m*. The nasals being sonant, they require the change of *क् k*, *द् d*, *त् t*, and *प् p* into *ग् g*, *द्ध dḥ*, *द्ध dḥ*, and *ब् b*; but these final sonants may be further inflected by the nasal character of the initial nasals, and may be written *ङ् ṅ*, *ञ् ñ*, *न् n*, *म् m*. (Pāṇ. VIII. 4, 45.)

Ex. दिक् + नागः = दिग्नागः or दिङ्नागः *dik + nāgaḥ = dignāgaḥ* or *dinnāgaḥ*, a world-elephant.

मधुलिद् + नर्देति = मधुलिङ्गर्देति or मधुलिञ्जर्देति *madhuliḥ + nardati = madhuliṅgnardati* or *madhuliññardati*, the bee hums.

जगत् + नाथः = जगन्नाथः or जगद्नाथः *jagat + nāthaḥ = jagadnāthaḥ* or *jagannāthaḥ*, lord of the world.

अप् + नदी = अब्नादी or अम्नादी *ap + nadī = abnadi* or *amnadi*, water-river.

प्राक् + मुखः = प्राग्मुखः or प्राङ्मुखः *prāk + mukhaḥ = prāgmukhaḥ* or *prāñmukhaḥ*, facing the east.

भवत् + मतं = भवद्मतं or भवद्मतं *bhavat + matam = bhavadmatam* or *bhavanmatam*, your opinion.

Note—If a word should begin with a guttural, palatal, or lingual *n* (हं, ञं, or यं) then a final *n̄* would change its place or organ at the same time that it became a nasal. It would become हं, ञं, or यं. There are, however, no words in common use beginning with हं, ञं, or यं.

§ 68. Before the suffix *may* and before *mātra* the change into the nasal is not optional, but obligatory. (Pāṇ. VIII. 4, 45, vārt.)

Ex. वाक् + मयं = वाङ्मयं *vāk + mayam = vāṅmayam*, consisting of speech.

मधुलिङ्ग + मात्रं = मधुलिङ्गमात्रं *madhuliṅg + mātram = madhuliṅgmātram*, merely a bee.

तत् + मात्रं = तन्मात्रं *ta + mātram = tanmātram*, element.

Note—Ninety-six is always *shannavati*, never *shadnavati*.

§ 69. The initial *h*, if brought into immediate contact with a final *k* (ग, द, इ, ए, अ), *p* (ब), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter, viz. into *gh*, *ḍh*, *dh*, *bh*. (Pāṇ. VIII. 4, 62.)

Ex. धिक् + हस्तिनः = धिग्हस्तिनः or धिग्बस्तिनः *dhi + hastinaḥ = dhighastinaḥ or dhigghastinaḥ*, Fie on the elephants!

परिव्राट् + हतः = परिव्राट्हतः or परिव्राट्हुतः *parivṛāṭ + hataḥ = parivṛāṭhataḥ or parivṛāṭḥataḥ*, the mendicant is killed.

तत् + हुतं = तद्हुतं or तद्भुतं *ta + hutam = tadhutam or tadbhutam*, this is sacrificed.

अप् + हरणं = अभ्ररणं or अभरणं *ap + haraṇam = abharaṇam or abbharaṇam*, water-fetching.

§ 70. *n̄* before *l* is not changed into *ḍ*, but into *ṛ*. (Pāṇ. VIII. 4, 60.)

Ex. तत् + लभं = तल्लभं *ta + labdham = tallabdham*, this is taken.

बृहत् + ललाटं = बृहल्ललाटं *bṛihat + lalāṭam = bṛihallalāṭam*, a large forehead.

§ 71. Final *n* before *l* is changed into *ṛ*; but this *ṛ* is pronounced through the nose, and is written with the Anusvāra dot over it. It is usual in this case to write the Anusvāra as a half-moon, called *Ardha-chandra*.

Ex. महान् + लाभः = महाल्लभः *mahān + lābhaḥ = mahāṛ lābhaḥ*, large gain.

§ 72. Final *ḥ*, *ṅ*, and *n*, preceded by a short vowel and followed by any vowel, are doubled. (Pāṇ. VIII. 3, 32.)

Ex. धावन् + अश्वः = धावन्नश्वः *dhāvan + aśvaḥ = dhāvannaśvaḥ*, a running horse.

प्रत्यङ् + आस्ते = प्रत्यङ्गस्ते *pratyāṅ + āste = pratyāṅṅāste*, he sits turned toward the west.

सुगण् + आस्ते = सुगण्णस्ते *sugaṇ + āste = sugaṇṅāste*, he sits counting well*.

If *ḥ*, *ṅ*, and *n* are preceded by a long vowel and followed by any vowel, no change takes place.

Ex. कवीन् + आह्वयस्व *kavīn + dhvayasva*, call the poets.

* Technical terms like उणादि *uṇādi*, a list of suffixes beginning with *uṅ*, or तिङन्त *tiṅanta*, words ending in *tiṅ*, are exempt from this rule. See also Wilkins, Sanskrita Grammar, § 30.

- § 73. Final न् *n* before initial क् *k*, ख् *kh*, and प् *p*, फ् *ph*, remains unchanged.
 Final न् *n* before च् *ch*, छ् *chh*, requires the intercession of झ् *ś*.
 Final न् *n* before ट् *t*, ठ् *th*, requires the intercession of श् *śh*.
 Final न् *n* before त् *t*, थ् *th*, requires the intercession of स् *s*. (Pāṇ. VIII. 3, 7.)

Before these inserted sibilants the original न् *n* is changed to Anusvāra.

Ex. हसन् + चकार = हसञ्चकार *hasan + chakāra = hasamśchakāra*, he did it laughing.

धावन् + छागः = धावञ्छागः *dhāvan + chhāgaḥ = dhāvamśchhāgaḥ*, a running goat.

चलन् + टिट्ठिभः = चलञ्छिट्ठिभः *chalan + ṭiṭṭibhaḥ = chalamśṭiṭṭibhaḥ*, a moving ṭiṭṭibha-bird.

महान् + ठक्कुरः = महञ्छक्कुरः *mahān + ṭhakkurāḥ = mahāmśṭhakkurāḥ*, a great idol.

पतन् + तरुः = पतञ्छरुः *patan + taruḥ = patamśtaruḥ*, a falling tree.

Note—प्रज्ञान् *praśān*, quiet, forms the nom. प्रज्ञान् *praśān*; but this final न् *n*, being the representation of an original न् *m*, is not allowed before च् *ch*, छ् *chh*, ट् *t*, ठ् *th*, त् *t*, थ् *th* to take a sibilant. Ex. प्रज्ञान् + चिनोति = प्रज्ञाञ्चिनोति *praśān + chinoti = praśānśchinoti*; not प्रज्ञाञ्चिनोति *praśānśchinoti*. (Pāṇ. VIII. 3, 7.)

§ 74. Final ह् *h* and श् *ś* may be followed by initial झ् *ś*, च् *ch*, स् *s* without causing any change; but it is optional to add a क् *k* after the ह् *h* and a ट् *t* after the श् *ś*. Thus हञ्श *hśa* becomes हञ्शक् *hśka* (or हञ्छ *hśchha*, § 92); हन् *hsha* becomes हञ्शक् *hśka*; हस *hśa* becomes हञ्शक् *hśka*; यञ्श *śśa* becomes यञ्शक् *śśka* (or यञ्छ *śśchha*); यन *śsha* becomes यञ्शक् *śśka*; यस *śsa* becomes यञ्शक् *śśka*. (Pāṇ. VIII. 3, 28.)

Ex. प्राक् + शेते = प्राक्शेते or प्राक्शेते (or प्राक्छेते) *prāṅ + śete = prāṅśete* or *prāṅśete* (or *prāṅśchete*).

सुगण् + सरति = सुगण्सरति or सुगण्छरति *sugaṅ + sarati = sugaṅsarati* or *sugaṅśarati*.

§ 75. The same rule applies to final न् *n* before झ् *ś* and स् *s*, but not before च् *ch*, where it remains unchanged. Before झ् *ś* it is first changed into palatal न् *ñ** (§ 63); and न् *ñś* may again be changed to च् *chś*, च् *chchh* (§ 72, 92), or च् *chh*. Before स् *s*, न् *n* may remain unchanged, or न् *ns* may be changed into न् *nts*. (Pāṇ. VIII. 3, 30.)

Ex. तान् + षट् = तान्छट् *tān + ṣaṭ = tānśaṭ*, those six.

तान् + शार्दूलान् = तान्छार्दूलान् or तान्छार्दूलान् or तान्छार्दूलान् or तान्छार्दूलान्
tān + śārdūlān = tānśārdūlān or *tānchśārdūlān* or *tānchhārdūlān*
 or *tānchhārdūlān*, those tigers. (Pāṇ. VIII. 3, 31.)

* To allow न् *n* to remain unchanged before झ् *ś* was a mere misprint in Benfey's large grammar, and has long been corrected by that scholar.

तान् + सहते = तान्सहते or तान्सहते *tān + sahate = tānsahate* or *tāntsahate*, he bears them.

हिन् (हिंस्) + सु = हिन्सु or हिन्सु *hin (hins) + su = hinsu* or *hinsu*, among enemies. (The base हिंस् *hins*, before the सु *su* of the loc. plur., is treated as a Pada.) See § 53, 55.

§ 76. A final ढ् before स् *s* must remain unchanged, and त् *t* may be inserted.

Ex. षढ् + सरितः = षढ्सरितः or षढ्सरितः *ṣaḍ + saritaḥ = ṣaḍsaritaḥ* or *ṣaḍtsaritaḥ*, six rivers. (Pāṇ. VIII. 4, 42; 3, 29.)

Anusvāra and Final न् *m*.

§ 77. न् *m* at the end of words remains unchanged if followed by any initial vowel.

Ex. किन् + अत्र *kim + atra* = किमत्र *kimatra*, What is there ?

Before consonants it may, without exception, be changed to Anusvāra. (Pāṇ. VIII. 3, 23.)

This is the general rule. The exceptions are simply optional (Pāṇ. VIII. 4, 59), viz.

Before क् *k*, ख् *kh*, ग् *g*, घ् *gh*, ङ् *ṅ*, the final न् *m* or Anusvāra may be changed into ङ् *ṅ*.

Before च् *ch*, छ् *chh*, ज् *j*, झ् *jh*, ञ् *ñ*, to ञ् *ñ*.

Before ट् *t*, ठ् *ṭh*, ड् *ḍ*, ढ् *ḍh*, ण् *ṇ*, to ण् *ṇ*.

Before त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, to न् *n*.

Before प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*, to म् *m*.

Before य् *y*, ल् *l*, व् *v*, to यँ *y̐*, लँ *l̐*, वँ *v̐*. See § 56. 6.

Hence it follows that final न् *m* may be changed into Anusvāra before all consonants, and *must* be so changed only before ङ् *ṅ*, च् *ch*, स् *s*, ह् *h*, and र् *r*, i. e. the five consonants which have no corresponding nasal class-letter.

It would be most desirable if scholars would never avail themselves of the optional change of final Anusvāra into ङ् *ṅ*, ञ् *ñ*, ण् *ṇ*, न् *n*, म् *m*. We should then be spared a number of compound letters which are troublesome both in writing and printing; and we should avoid the ambiguity as to the original nature of these class-nasals when followed by initial sonant palatals, linguals, and dentals. Thus if तां जयति *tām jayati*, he conquers her, is written तान्जयति *tāñ jayati*, it may be taken for तान् जयति *tān jayati*, he conquers them, which, according to § 63, must be changed into तान्जयति *tāñ jayati*. In the same manner तान्दमयति *tān damayati* may be either तान् दमयति *tān damayati*, he tames them, or तान् दमयति *tām damayati*, he tames her. All this uncertainty is at once removed if final न् *m* is always changed into Anusvāra, whatever be the initial consonant of the following word.

Ex. किन् + करोषि = किं करोषि (or किङ्करोषि) *kim + karoshi = kim karoshi* (or *kiñ karoshi*), What doest thou ?

शत्रुन् + जहि = शत्रुं जहि (or शत्रुञ्जहि) *śatrum + jahi = śatruñ jahi* (or *śatruñ jahi*), kill the enemy.

नदीम् + तरति = नदीं तरति (or नदीम्तरति) *nadīm + tarati = nadīm tarati* (or *nadīn tarati*), he crosses the river.

गुरुम् + नमति = गुरुं नमति (or गुरुन्नमति) *gurum + namati = gurum namati* (or *gurun namati*), he salutes the teacher.

किम् + फलं = किं फलं (or किम्फलं) *kim + phalam = kim phalam* (or *kim phalam*), What is the use ?

शास्त्रम् + भीमांसते = शास्त्रं भीमांसते (or शास्त्रम्भीमांसते) *śāstram + mīmāṃsate = śāstram mīmāṃsate* (or *śāstram mīmāṃsate*), he studies the book.

Before य *y*, ल *l*, व *v* :

सत्वरम् + याति = सत्वरं याति (or सत्वरय्याति) *satvaram + yāti = satvaram yāti* (or *satvaray yāti*), he walks quickly.

विद्याम् + लभते = विद्यां लभते (or विद्याल्लभते) *vidyām + labhate = vidyām labhate* (or *vidyāḷ labhate*), he acquires wisdom.

तम् + वेद = तं वेद (or तव्वेद) *tam + veda = tam veda* (or *taṽ veda*), I know him.

Before र *r*, श *ś*, ष *ṣh*, स *s*, ह *h* :

करुणम् + रोदिति = करुणं रोदिति *karuṇam + roditi = karuṇam roditi*, he cries piteously.

शय्यायाम् + शेते = शय्यायां शेते *śayyāyām + śete = śayyāyām śete*, he lies on the couch.

मोक्षम् + सेवेत = मोक्षं सेवेत *mokṣam + seveta = mokṣam seveta*, let a man cultivate spiritual freedom.

मधुरम् + हसति = मधुरं हसति *madhuram + hasati = madhuram hasati*, he laughs sweetly.

§ 78. म् *m* at the end of a word in *pausā*, i. e. at the end of a sentence, is pronounced as *m*, not as Anusvāra. It may be written, however, for the sake of brevity, with the simple dot (§ 8, note), and it is so written throughout in this grammar. Ex. एवं *evam*, thus, (or एवम् *evam*.)

§ 79. Final म् *m* before ह *h*, if ह *h* be immediately followed by न् *n*, म् *m*, य् *y*, ल *l*, व् *v*, may be treated as if it were immediately followed by these letters (Pāṇ. VIII. 3, 26; 27). See, however, § 77.

Ex. किम् + ह्रुते = किं ह्रुते or किन्ह्रुते *kim + hrute = kim hrute* or *kin hrute*, What does he hide ?

किम् + ह्यः = किं ह्यः or कियँह्यः *kim + hyaḥ = kim hyaḥ* or *kiy' hyaḥ*, What about yesterday ?

किम् + ह्रलयति = किं ह्रलयति or किम्ह्रलयति *kim + hmalayati = kim hmalayati* or *kimhmalayati*, What does he move ?

§ 80. If कृ *kṛi* is preceded by the preposition सम् *sam*, an स *s* is inserted, and म् *m* changed to Anusvāra. (Pāṇ. VI. 1, 137; VIII. 3, 2-5.)

Ex. सम् + कृतः = संस्कृतः *sam + kṛitaḥ = saṃskṛitaḥ*, hallowed.

§ 81. In सञ्चाज् *samrāj*, nom. सञ्चाद् *samrāt*, king, न् *m* is never changed. (Pāṇ. VIII. 3, 25.)

Visarga and Final स s and र r.

§ 82. The phonetic changes of final sibilants, which are considered the most difficult, may be reduced to a few very simple rules. It should only be borne in mind :

1. That there are really five sibilants, and not three ; that the signs for the guttural and labial sibilants became obsolete, and were replaced by the two dots (:) which properly belong to the Visarga only, i. e. to the unmodified sibilant.
2. That all sibilants and Visarga are surd, and that their proper corresponding sonant is the र r.

§ 83. The only sibilant which can be final *in pausā* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs, provided there is a sibilant.

It should be observed, however, that the guttural and labial sibilants are now written by : *h*, and that the same sign may also be used instead of any sibilant, if followed by a sibilant.

Ex. ततः + कामः = ततः कामः (originally तत × कामः) *tataḥ + kāmah = tataḥ kāmah* (originally *tata × kāmah*), hence love.

पूर्णेः + चंद्रः = पूर्णेचंद्रः *pūrṇah + chandrah = pūrṇas chandrah*, the full moon.

तरोः + छाया = तरोश्छाया *taroḥ + chhāyā = taroś chhāyā*, the shade of the tree.

भीतः + टलति = भीतटलति *bhītaḥ + ṭalati = bhītaṣṭalati*, the frightened man is disturbed.

भग्नः + ठक्कुरः = भग्नठक्कुरः *bhagnaḥ + ṭhakkurah = bhagnashṭhakkurah*, the broken idol.

नद्याः + तीरं = नद्यास्तीरं *nadyāḥ + tīram = nadyāstīram*, the border of the river.

नद्याः + पारं = नद्याः पारं (originally नद्या × पारं) *nadyāḥ + pāram = nadyāḥ pāram* (originally *nadyā × pāram*), the opposite shore of a river.

Visarga before sibilants (Pāṇ. VIII. 3, 36):

सुप्तः + शिशुः = सुप्तशिशुः or सुप्तः शिशुः *suptaḥ + śiśuh = suptaś śiśuh* or *suptaḥ śiśuh*, the child sleeps.

भागः + षोडशः = भागषोडशः or भागः षोडशः *bhāgaḥ + ṣoḍaśah = bhāgash ṣoḍaśah* or *bhāgaḥ ṣoḍaśah*, a sixteenth part.

प्रथमः + सर्गः = प्रथमसर्गः or प्रथमः सर्गः *prathamah + sargah = prathamah-sargah* or *prathamah sargah*, the first section.

Note 1—If Visarga is followed by an initial *त् ts*, it is not changed into dental *त् s*, but remains Visarga, as if followed by *त् s*. (Pāṇ. VIII. 3, 35.)

Ex. शठः + त्सरति = शठः त्सरति *śaṭhaḥ + tsarati = śaṭhaḥ tsarati*, a wicked man cheats.

कः + त्सरहः = कः त्सरहः *kaḥ + tsaruh = kaḥ tsaruh*, Which is the handle of the sword?

Note 2—If, on the contrary, Visarga is followed by a sibilant with a surd letter, the Visarga is frequently dropt in MSS. (Pāṇ. VIII. 3, 36, vārt.)

Ex. देवाः + स्थ = देवाः स्थ or देवा स्थ *devāḥ + stha = devāḥ stha* or *devā stha*, you are gods; (also देवास्थ *devās stha*.)

हरिः + स्फुरति = हरिः स्फुरति or हरि स्फुरति *hariḥ + sphurati = hariḥ sphurati* or *hari sphurati*, Hari appears; (also हरिस्फुरति *haris sphurati*.)

Note 3—If nouns ending in इस् *is* or उस् *us*, like हविः *haviḥ* or धनुः *dhanuḥ*, are followed by words beginning with क् *k*, क् *kh*, प् *p*, फ् *ph*, and are governed by these words, स् *s* may be substituted for final Visarga. सर्पिषिपिबति or सर्पिः पिबति *sarpishpipati* or *sarpīḥ pibati*, he drinks ghee; but तिष्ठतु सर्पिः पिब त्वमुदकं *tishṭhatu sarpīḥ, piba tvam udakam*, let the ghee stand, drink thou water. (Pāṇ. VIII. 3, 44.)

§ 84. If final Visarga is followed by a sonant letter, consonant or vowel, the *general* rule is that it be changed into र् *r*. (See, however, § 86.) This rule admits, however, of the following exceptions :

1. If the Visarga is preceded by आ *ā*, and followed by a sonant letter (vowel or consonant), the Visarga is dropt.
2. If the Visarga is preceded by अ *a*, and followed by any vowel except आ *a*, the Visarga is dropt.
3. If the Visarga is preceded by अ *a*, and followed by a sonant consonant, the Visarga is dropt, and the अ *a* changed to ओ *o*.
4. If the Visarga is preceded by अ *a*, and followed by अ *a*, the Visarga is dropt, अ *a* changed into ओ *o*, after which, according to § 41, the initial अ *a* must be elided. The sign of the elision is ऽ, called *Avagraha*.

Examples of the general rule :

कविः + अयं = कविरयं *kaviḥ + ayam = kavirayam*, this poet.

रविः + उदेति = रविर्देति *raviḥ + udeti = ravir udeti*, the sun rises.

गौः + गच्छति = गौर्गच्छति *gauḥ + gachchhati = gaur gachchhati*, the ox walks.

विष्णुः + जयति = विष्णुर्जयति *vishṇuḥ + jayati = vishṇur jayati*, Vishṇu is victorious.

पशोः + बंधः = पशोर्बंधः *paśoḥ + bandhaḥ = paśorbandhaḥ*, the binding of the cattle.

मुहुः + मुहुः = मुहुर्मुहुः *muhuḥ + muhuḥ = muhurmuhuḥ*, gradually.

वायुः + वाति = वायुर्वाति *vāyuḥ + vāti = vāyur vāti*, the wind blows.

शिशुः + हसति = शिशुर्हसति *śiṣuḥ + hasati = śiṣur hasati*, the child laughs.

निः + धनः = निर्धनः *niḥ + dhanah = nirdhanah*, without wealth.

दुः + नीतिः = दुर्नीतिः *duḥ + nītiḥ = durnītiḥ*, of bad manners.

ज्योतिः + भिः = ज्योतिर्भिः *jyotiḥ + bhiḥ = jyotirbhiḥ*, instrum. plur.

Examples of the first exception :

अश्वः + अमी = अश्वामि *asvāḥ + amī = asvā amī*, these horses.

आगताः + ऋषयः = आगता ऋषयः *āgatāḥ + ṛishayah = āgatā ṛishayah*, the poets have arrived.

हताः + गजाः = हता गजाः *hatāḥ + gajāḥ = hatā gajāḥ*, the elephants are killed.

उच्चताः + नगाः = उच्चता नगाः *unnatāḥ + nagāḥ = unnatā nagāḥ*, the high mountains.

छात्राः + यतते = छात्रा यतते *chhātrāḥ + yatante = chhātrā yatante*, the pupils strive.

माः + भिः = माभिः *māḥ + bhīḥ = mābhīḥ*, instrum. plur. of मास *mās*, moon.

Examples of the second exception :

कुतः + आगतः = कुत आगतः *kutaḥ + āgataḥ = kuta āgataḥ*, Whence come ?

कः + एषः = क एषः *kaḥ + eṣaḥ = ka eṣaḥ*, Who is he ?

कः + ऋषिः = क ऋषिः *kaḥ + ṛishiḥ = ka ṛishiḥ*, Who is the poet ?

मनः + आदि = मन आदि *manah + ādi = mana ādi*, beginning with mind.

Examples of the third exception :

शोभनः + गंधः = शोभनो गंधः *śobhanaḥ + gandhaḥ = śobhano gandhaḥ*, a sweet scent.

नूतनः + घटः = नूतनो घटः *nūtanah + ghaṭah = nūtano ghaṭah*, a new jar.

मूर्धन्यः + शकारः = मूर्धन्यो शकारः *mūrdhanyah + śakārah = mūrdhanyo śakārah*, the lingual *n*.

निर्वाणः + दीपः = निर्वाणो दीपः *nirvāṇah + dīpah = nirvāṇo dīpah*, the lamp is blown out.

अतीतः + मासः = अतीतो मासः *atītah + māsah = atīto māsah*, the past month.

कृतः + यत्नः = कृतो यत्नः *kṛitah + yatnah = kṛito yatnah*, effort is made.

मनः + रमः = मनोरमः *manah + ramah = manoramah*, (a compound), pleasing to the mind, delightful.

नः + भिः = नोभिः *nah + bhīḥ = nobhīḥ*, instrum. plur. with the noses.

Examples of the fourth exception :

नरः + अयं = नरोऽयं *narah + ayam = naro 'yam*, this man.

वेदः + अधीतः = वेदोऽधीतः *vedaḥ + adhītah = vedo 'dhītah*, the Veda has been read.

अयः + अस्त्रं = अयोऽस्त्रं *ayah + astram = ayo 'stram*, an iron-weapon.

§ 85. There are a few words in which the final letter is etymologically *र**. This *र*, as a final, is changed into Visarga, according to § 82, and it

* It is called रजातो विसर्गः *rajāto visargaḥ*, the Visarga produced from *r*. It occurs, preceded by *अ* *a*, in पुनः *punaḥ*, again ; प्रातः *prātah*, early ; अंतः *antah*, within ; स्वः *svah*, heaven ; अहः *akah*, day (§ 196); in the voc. sing. of nouns in ऋ *ri*, ex. पितः *pitah*, father, from पितृ *pitri*, &c.; and in verbal forms such as अजागर् *ajāgar*, 2. 3. sing. impf. of जागृ *jadgri*.

follows all the rules affecting the Visarga except the exceptional rules § 84, 2, 3, 4; i. e. if preceded by च *a*, and followed by any sonant letter, vowel or consonant, the र् *r* is retained.

Ex. पुनः + अपि = पुनरपि *punaḥ + api = punarapi*, even again.

प्रातः + एव = प्रातरेव *prātaḥ + eva = prātareva*, very early.

भ्रातः + देहि = भ्रातर्देहि *bhrātaḥ + dehi = bhrātār dehi*, Brother, give!

§ 86. No र् *r* can ever be followed by another र् *r* (Pân. VIII. 3, 14). Hence final Visarga, whether etymologically स् *s* or र् *r*, if followed by initial र् *r*, and therefore by § 84 changed to र् *r*, is dropt, and its preceding vowel lengthened. (Pân. VI. 3, 111.)

Ex. विधुः + राजते = विधु राजते *vidhuḥ + rājate = vidhū rājate*, the moon shines.

भ्रातः + रक्ष = भ्रातरक्ष *bhrātaḥ + raksha = bhrātār raksha*, Brother, protect!

पुनः + रोगी = पुनारोगी *punaḥ + rogī = punār rogī*, ill again.

These are the general rules on the Sandhi of final Visarga, स् *s* and र् *r*. The following rules refer to a few exceptional cases.

§ 87. The two pronouns सः *sah* and एषः *eshaḥ*, this, become स *sa* and एष *esha* before consonants and vowels, except before short च *a* and at the end of a sentence. (Pân. VI. 1, 132.)

Ex. सः + ददाति = स ददाति *sah + dadāti = sa dadāti*, he gives.

सः इंद्रः = स इंद्रः *sah indrah = sa indrah*, this Indra. The two vowels are not liable to Sandhi.

But सः + अभवत् = सोऽभवत् *sah + abhavat = so 'bhavat*, he was.

मृतः सः *mṛtaḥ sah*, he is dead.

Sometimes Sandhi takes place, particularly for the sake of the metre. Thus स एष *sa esha* becomes occasionally सैष *saisha*, he, this person. स इंद्रः *sa indrah* appears as सेंद्रः *sendrah*. (Pân. VI. 1, 134.)

The pronoun स्यः *syah*, he, follows the same rule optionally in poetry. (Pân. VI. 1, 133.)

§ 88. भोः *bhoḥ*, an irregular vocative of भवत् *bhavat*, thou, drops its Visarga before all vowels and all sonant consonants. (Pân. VIII. 3, 22.)

Ex. भोः + ईशान = भो ईशान *bhoḥ + īśāna = bho īśāna*, Oh lord!

भोः + देवाः = भो देवाः *bhoḥ + devāḥ = bho devāḥ*, Oh gods!

The same applies to the interjections भगोः *bhagoḥ* and अघोः *aghoḥ*, really irregular vocatives of भगवत् *bhagavat*, God, and अघवत् *aghavat*, sinner.

§ 89. Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned.

I. Nouns in अस् as, इस् is, उस् us, forming the first part of a Compound.

1. Before derivatives of कृ *kṛi*, to do (e.g. कर *kara*, कार *kāra*), before derivatives of कम् *kaṃ*, to desire (e.g. कान्त *kānta*, काम *kāma*), before कैस *kaṁsa*, goblet, कुम्ब *kumbha*, jar, पात्र *pātra*, vessel, कुशा *kuśā*, counter, board, कर्ण *kaṛṇa*, ear, the final Visarga of bases in अस् *as* is changed to स् *s*. (Pāṇ. VIII. 3, 46.)

Ex. श्रेयः + करः = श्रेयस्करः *śreyaḥ + karaḥ = śreyaṣkaraḥ*, making happy.

अहः + कः = अहस्करः *ahaḥ + karaḥ = ahaskaraḥ*, sun.

अयः + कुम्भः = अयस्कुम्भः *ayaḥ + kumbhaḥ = ayaskumbhaḥ*, iron-pot.

There are several words of the same kind—which are best learnt from the dictionary—in which the Visarga is changed into dental sibilant. (Pāṇ. VIII. 3, 47.)

Ex. अधः + पदं = अधस्पदं *adhaḥ + padam = adhaspadam*, below the foot.

दिवः + पतिः = दिवस्पतिः *divaḥ + patiḥ = divaspatiḥ*, lord of heaven.

वाचः + पतिः = वाचस्पतिः *vāchaḥ + patiḥ = vāchaspatiḥ*, lord of speech.

भाः + करः = भास्करः *bhāḥ + karaḥ = bhāskaraḥ*, sun, &c.

2. Nouns in इस् *is* and उस् *us*, such as हविः *haviḥ*, धनुः *dhanuḥ*, &c., before words beginning with क् *k*, ख् *kh*, प् *p*, and फ् *ph*, always take श् *sh*. (Pāṇ. VIII. 3, 45.)

Ex. सर्पिः + पानं = सर्पिष्पानं *sarpiḥ + pānam = sarpiṣpānam*, ghee-drinking.

आयुः + कामः = आयुष्कामः *āyuḥ + kāmaḥ = āyuṣhkāmaḥ*, fond of life.

Note—भ्रातृभ्युतः *bhrātṛbhyutaḥ*, nephew, is used instead of भ्रातुः पुत्रः *bhrātūḥ putraḥ*, the son of the brother.

II. Words in अस् as, इस् is, उस् us, treated as Prepositions.

1. The words नमः *namaḥ*, पुरः *puṛaḥ*, तिरः *tiraḥ*, if compounded prepositionally with कृ *kṛi*, change Visarga into स् *s*. (Pāṇ. VIII. 3, 40.)

Ex. नमः + कारः = नमस्कारः *namaḥ + kāraḥ = namaskāraḥ*, adoration; (but नमः कृत्वा *namaḥ kṛitvā*, having performed adoration.)

पुरः + कृत्य = पुरस्कृत्य *puṛaḥ + kṛitya = puraskṛitya*, having preferred.

तिरः + कारी = तिरस्कारी *tiraḥ + kārti = tiraskārti*, despising. In तिरः *tiraḥ* the change is considered optional. (Pāṇ. VIII. 3, 42.)

2. The words निः *niḥ*, दुः *duḥ*, वहिः *vahiḥ*, आविः *āviḥ*, प्रादुः *prāduḥ*, चतुः *chatuḥ*, if compounded with words beginning with क् *k*, ख् *kh*, प् *p* or फ् *ph*, take श् *sh* instead of final Visarga. (Pāṇ. VIII. 3, 41.)

Ex. निः + कामः = निष्कामः *niḥ + kāmaḥ = niṣhkāmaḥ*, loveless.

निः + फलः = निष्फलः *niḥ + phalaḥ = niṣhphalaḥ*, fruitless.

आविः + कृतं = आविष्कृतं *āviḥ + kṛitam = āviṣhkṛitam*, made manifest.

दुः + कृतं = दुष्कृतं *duḥ + kṛitam = duṣhkṛitam*, badly done, criminal.

चतुः + कोणं = चतुष्कोणं *chatuḥ + koṇam = chatuṣhkoṇam*, square.

III. Nouns in अस् as, इस् is, उस् us, before certain Taddhita Suffixes.

1. Before the Taddhita suffixes मत् *mat*, वत् *vat*, विन् *vin*, and वल *vala*, the final स् *s* appears as स *s* or श् *sh* (§ 100).

Ex. तेजः + विन् = तेजस्विन् *tejaḥ + vin = tejasvin*, with splendour.

ज्योतिः + मत् = ज्योतिष्मत् *jyotiḥ + mat = jyotiṣmat*, with light.

रजः + वल = रजसवल *rajaḥ + vala = rajasvala*, a buffalo.

2. Before Taddhita suffixes beginning with $\check{r}t$, the \check{s} s , preceded by इ i or उ u , is changed into $\check{s}h$, after which the $\check{r}t$ becomes $\check{d}t$.

Ex. अर्चिः + त्वं = अर्चिष्ट्वं *archih + tvam = archishṭvam*, brightness.

चतुः + तयं = चतुष्टयं *chatur + tayam = chatusṭayam*, the aggregate of four.

3. Before the Taddhita suffixes पाशं *pāśa*, कल्प *kalpa*, क *ka*, and in composition with the verb काम्यति *kāmyati*, nouns in अस् *as* retain their final \check{s} s , while nouns in इस् *is* and उस् *us* change it into $\check{s}h$ (§ 100). (Pāṇ. VIII. 3, 39.)

Ex. पयः + पाशं = पयस्पाशं *payah + pāśam = payaspāśam*, bad milk.

पयः + कल्पं = पयस्कल्पं *payah + kalpam = payaskalpam*, a little milk.

यशः + कः = यशस्कः *yaśah + kaḥ = yaśaskaḥ*, glorious.

यशः + काम्यति = यशस्काम्यति *yaśah + kāmyati = yaśaskāmyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्पाशं *sarpīḥ + pāśam = sarpishpāśam*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpīḥ + kalpam = sarpishkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuḥ + kaḥ = dhanushkaḥ*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuḥ + kāmyati = dhanushkāmyati*, he desires a bow.

§ 90. Nouns ending in radical \check{r} (§ 85) retain the \check{r} before the सु *su* of the loc. plur., and in composition before nouns even though beginning with surds.

Ex. वारु + सु = वारुसु *vār + su = vārshu*, in the waters.

गिरु + पतिः = गीरुपतिः *gir + patih = girpatih*, lord of speech.

In compounds, however, like गीरुपतिः *girpatih*, the optional use of Visarga is sanctioned (Pāṇ. VIII. 2, 70, vārt.), and we meet with गीःपतिः *gīḥpatih*, धूःपतिः *dhūḥpatih*, धूर्पतिः *dhūrpatih*; स्वःपतिः *svahpatih* and स्वर्पतिः *svarpatih*, lord of heaven; अहःपतिः *ahahpatih* and अहर्पतिः *aharpatih*, lord of the day.

अहर् *ahar*, the Pada base of अहन् *ahan*, day, is further irregular, because its final \check{r} is treated like \check{s} before the Pada-terminations, and in composition before words beginning with \check{r} : hence अहः + भिः = अहोभिः *ahah + bhīḥ = ahobhīḥ*; अहः + सु = अहःसु *ahah + su = ahahsu*; अहः + रात्रः = अहोरात्रः *ahah + rātrah = ahorātrah*, day and night. (Pāṇ. VIII. 2, 68, vārt.)

§ 91. च *chh* at the beginning of a word, after a final short vowel, and after the particles आ *á* and मा *má*, is changed to च्च *chchh*.

Ex. तव + छाया = तव च्छाया *tava + chháyá = tava chchháyá*, thy shade.

मा + च्छिदत् = मा च्छिदत् *má + chhidat = má chchhidat*, let him not cut.

आ + च्छादयति = आ च्छादयति *á + chhādayati = áchchhādayati*, he covers.

After any other long vowels, this change is optional.

बदरीच्छाया or बदरीच्छाया *badarīchcháyá* or *badarīchchháyá*, shade of Badarís.

In the body of a word, the change of च *chh* into च्च *chchh* is necessary both after long and short vowels.

Ex. इच्छति *ichchhati*, he wishes. म्लेच्छः *mlechchhaḥ*, a barbarian. (Pāṇ. vi.

1, 73-76.)

§ 92. Initial श्र *ś*, not followed by a hard consonant, may be changed into च् *chh*, if the final letter of the preceding word is a hard consonant or ञ *ñ* (for न *n*). (Pāṇ. VIII. 4, 63.)

Ex. वाक् + शतं = वाक्शतं or वाक्शतं *vāk + śatam = vāksatam* or *vākchhatam*, a hundred speeches.

परिव्राट् + शेते = परिव्राट् शेते or परिव्राट्शेते *parivrāṭ + śete = parivrāṭ śete* or *parivrāṭ chhete*, the beggar lies down.

महत् + शकटं = महत्शकटं or महत्शकटं *mahat + śakaṭam = mahach śakaṭam* or *mahach chhakaṭam*, a great car.

तत् + श्लोकेन = तत्श्लोकेन *tat + ślokēna = tachchhlokēna*, by that verse.

धावन् + शशाः = धावन्शशाः or धावन्शशाः *dhāvan + śaśaḥ = dhāvañ śaśaḥ* or *dhāvañ chhaśaḥ*, a running hare.

अप् + शब्दः = अप्शब्दः or अप्शब्दः *ap + śabdaḥ = ap śabdaḥ* or *apchhabdaḥ*, the sound of water.

§ 93. If ह् *h*, घ् *gh*, द् *dh*, ब् *bh*, or भ् *bh* stand at the end of a syllable which begins with ग् *g*, ङ् *ṅ*, द् *d*, or ब् *b*, and lose their aspiration as final or otherwise, the initial consonants ग् *g*, ङ् *ṅ*, द् *d*, or ब् *b* are changed into घ् *gh*, द् *dh*, ब् *bh*, भ् *bh*.

Ex. दुह् *duh*, a milker, becomes धुक् *dhuk*.

विश्वगुप् *viśvagudh*, all attracting, becomes विश्वगुत् *viśvaghut*.

बुध् *budh*, wise, becomes भुत् *bhut*.

§ 94. Table showing the Combination of Final with Initial Consonants.

| FINAL. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
|-------------|-------|-----------|----------|------------|----------|------------|----------|------------|--------------|----------|------------|----------|----------|----------|----------|------------|----------|
| IMPUSĀ. | Ā | Ā | ko. | K | G | GH | Ṇ | CH | CHH | J | JH | Ṇ | Ṇ | Ṇ | D | DH | N |
| I. | k (g) | ga | gd | .. | gy | gjh | gn̄n̄ | .. | .. | gī | gjh | gn̄n̄ | .. | .. | gd | gdh | gn̄n̄ |
| II. | .. | ṁnas 'n̄d | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| III. | f (d) | dā | dā | .. | dg | dgh | dān̄ | .. | .. | dī | djh | dān̄ | .. | .. | dđ | dđh | dān̄ |
| IV. | .. | ṁnas 'n̄d | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| V. | t (d) | dā | dā | .. | dg | dgh | dān̄ | chch | chchh | ḷ | ḷh | ḷn̄ | ff | ffh | dđ | dđh | dān̄ |
| VI. | .. | ṁnas 'n̄d | .. | .. | .. | .. | .. | ṁsch | ṁschh | ṁj | ṁjh | ṁn̄ | ṁmah | ṁmahh | ṁd | ṁdh | ṁn̄ |
| VII. | p (b) | ba | bā | .. | bg | bgh | bān̄ | .. | .. | bj | bjh | bān̄ | .. | .. | bd | bdh | bān̄ |
| VIII. | m (m) | .. | ṁnk (nk) | ṁnbk (nbk) | ṁng (ng) | ṁngh (ngh) | ṁn̄ (n̄) | ṁsch (sch) | ṁschh (schh) | ṁnj (nj) | ṁnjh (njh) | ṁn̄ (n̄) | ṁnt (nt) | ṁnt (nt) | ṁnd (nd) | ṁndh (ndh) | ṁn̄ (n̄) |
| IX a. | h | ra | rā | x k | ry | ryh | rā | sch | schh | tj | tjh | rā | uhf | uhfh | rd | rdh | ra |
| IX b. | id. | ā a | ā a | id. | ā g | ā gh | ā n̄ | id. | id. | ā j | ā jh | ā n̄ | id. | id. | ā d | ā dh | ā n̄ |
| AH (not AR) | id. | o' | o' a | id. | og | ogh | o n̄ | id. | id. | o j | o jh | o n̄ | id. | id. | o d | o dh | o n̄ |

| FINAL. | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 |
|-------------|----------|----------|----------|------------|----------|----------|----------|----------|------------|----------|----------|----------|----------|----------|-------|-------|----|-------|
| IMPUSĀ. | T | TH | D | DH | N | P | PH | B | BH | M | Y | R | L | V | S | SH | S | H |
| I. | .. | .. | gd | gdh | gn̄n̄ | .. | .. | gb | gjh | gn̄n̄ | gy | gr | gl | gv | kef | kefh | .. | gn̄n̄ |
| II. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| III. | .. | .. | dđ | dđh | dān̄ | dān̄ | .. | dā | dāh | dān̄ | dān̄ | dā | dā | dā | fe | feh | .. | dā |
| IV. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | ṁnt | ṁnt | .. | .. |
| V. | .. | .. | dđ | dđh | dān̄ | dān̄ | .. | dā | dāh | dān̄ | dān̄ | dā | dā | dā | (chf) | chchh | .. | dā |
| VI. | ṁsch | ṁschh | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| VII. | .. | .. | bđ | bđh | bān̄ | bān̄ | .. | bā | bāh | bān̄ | bā | bā | bā | bā | pu | puh | .. | bā |
| VIII. | ṁnt (nt) | ṁnt (nt) | ṁnd (nd) | ṁndh (ndh) | ṁn̄ (n̄) | ṁnp (np) | ṁnp (np) | ṁnb (nb) | ṁnbh (nbh) | ṁnm (nm) | ṁny (ny) | ṁnr (nr) | ṁnl (nl) | ṁnv (nv) | ṁnt | ṁnt | .. | ṁnt |
| IX a. | sch | schh | rđ | rđh | ra | rp | rp | rā | rāh | ra | ry | ry | ry | ry | dđ | dđh | .. | ra |
| IX b. | id. | id. | dā | dāh | dān̄ | dān̄ | id. | dā | dāh | dān̄ | dān̄ | dā | dā | dā | id. | id. | .. | dā |
| AH (not AR) | id. | id. | o d | o dh | o n̄ | id. | id. | o b | o bh | o m | o v | o r | o l | o v | id. | id. | .. | o n̄ |

Table showing the Combination of Final with Initial Consonants.

| FINAL. | I | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
|---------|-----------|-----|----|-----|----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| | IN PAUSÁ. | अ | आ | इ | ए | उ | ऊ | ऋ | ॠ | ऌ | ॡ | अ | इ | उ | ऋ | ॠ | ऌ |
| I. | क(ग) | ग | गा | ... | ग | ग | ककु | ... | ग | ग | ग | अ | ... | ग | ग | ग | ककु |
| II. | ख | ... | ख | ... | ख | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| III. | ङ | ङ | ङा | ... | ङ | ङ | ङुङ | ... | ङ | ङ | ङ | अ | ... | ङ | ङ | ङ | ङुङ |
| IV. | च | ... | च | ... | च | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| V. | ज | ज | जा | ... | ज | ज | जकु | ... | ज | ज | ज | अ | ... | ज | ज | ज | जकु |
| VI. | झ | ... | झ | ... | झ | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| VII. | ञ | ञ | जा | ... | जा | जा | ञकु | ... | जा | जा | जा | अ | ... | जा | जा | जा | ञकु |
| VIII. | श | ... | श | ... | श | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| IX a. | स | स | सा | ... | स | स | सकु | ... | स | स | स | अ | ... | स | स | स | सकु |
| IX b. | ह | ह | हा | ... | ह | ह | हकु | ... | ह | ह | ह | अ | ... | ह | ह | ह | हकु |
| exc. अ: | अ | अ | अ | ... | अ | अ | अ | ... | अ | अ | अ | अ | ... | अ | अ | अ | अ |
| exc. आ: | आ | आ | आ | ... | आ | आ | आ | ... | आ | आ | आ | अ | ... | आ | आ | आ | आ |
| exc. इ: | इ | इ | इ | ... | इ | इ | इ | ... | इ | इ | इ | अ | ... | इ | इ | इ | इ |
| exc. ए: | ए | ए | ए | ... | ए | ए | ए | ... | ए | ए | ए | अ | ... | ए | ए | ए | ए |
| exc. उ: | उ | उ | उ | ... | उ | उ | उ | ... | उ | उ | उ | अ | ... | उ | उ | उ | उ |
| exc. ऋ: | ऋ | ऋ | ऋ | ... | ऋ | ऋ | ऋ | ... | ऋ | ऋ | ऋ | अ | ... | ऋ | ऋ | ऋ | ऋ |
| exc. ॠ: | ॠ | ॠ | ॠ | ... | ॠ | ॠ | ॠ | ... | ॠ | ॠ | ॠ | अ | ... | ॠ | ॠ | ॠ | ॠ |
| exc. ऌ: | ऌ | ऌ | ऌ | ... | ऌ | ऌ | ऌ | ... | ऌ | ऌ | ऌ | अ | ... | ऌ | ऌ | ऌ | ऌ |
| exc. ॡ: | ॡ | ॡ | ॡ | ... | ॡ | ॡ | ॡ | ... | ॡ | ॡ | ॡ | अ | ... | ॡ | ॡ | ॡ | ॡ |

Note — I. The sign ... means that no change takes place in the initial or final letter. II. The sign ^, before a letter, indicates that it is preceded by a short; the sign ^, that it is preceded by a long vowel; the sign o, that the letter is to be elided. III. In col. IX b, id. means that the form is the same as in col. IX a. IV. The sign v is used to distinguish the real and necessary from the optional Anuvāra.

| FINAL. | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 |
|-----------------------------------|-----|-----|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|
| I. क् | न | य | द | ग | न | प | क | व | भ | म | य | र | ल | व | क | व | स | ह |
| II. ख् | ... | ... | ग्द | ग्य | ग्न | ... | ... | ... | गभ | ग्य | ग्य | श | गल | ग्व | क्य | क्य | ... | ग्द |
| III. र् | ... | ... | ... | र्य | र्य | ... | ... | ... | रभ | र्य | र्य | इ | इ | इ | र्य | र्य | र्य | ... |
| IV. ख् | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | र्य | र्य | र्य | ... |
| V. ग् | ... | ... | ग् | ग | ग्न | ... | ... | ... | ग | ग्न | ग | ग | ग | ग | (ग्य) | ग्न | ... | ग्द |
| VI. न् | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | र्य | र्य | ... | ग्द |
| VII. प् | ... | ... | ग्द | ग्य | ग्न | ... | ... | ... | ग्य | ग्य | ग्य | ग | ग | ग | ग्य | ग्य | ... | ग्द |
| VIII. न् | ... | ... | ग्द(न्व) | ग्द(न्व) | ग्द(न्व) | ग्द(न्व) | ग्द(न्व) | ग्द(न्व) | ग्द(न्व) | ग्द(न्व) | ग्द(न्व) | ग्द(न्व) | ग्द(न्व) | ग्द(न्व) | ग्द(न्व) | ग्द(न्व) | ग्द(न्व) | ग्द(न्व) |
| IXa. : and र् exc. खः and ज्ञः | क | ख | द | प | न | प | क | व | भ | म | य | र | ल | व | क | व | स | ह |
| IXb. ज्ञः खः (not खर्) | id. | id. | ज्ञाद | ज्ञाथ | ज्ञान | id. | id. | ज्ञाव | ज्ञाभ | ज्ञान | ज्ञाय | ज्ञार | ज्ञाल | ज्ञाय | id. | id. | ज्ञाह | ज्ञाह |

NATI, or Change of Dental न् n and स् s into Lingual ञ् ṅ and श् sh.

§ 95. In addition to the rules which require the modification of certain letters at the beginning and end of words, there are some other rules to be remembered which regulate the transition of dental न् n and स् s into lingual ञ् ṅ and श् sh in the body of words. Beginners should try to impress on their memory these rules as far as they concern the change of the dental nasal and sibilant into the lingual nasal and sibilant in simple words: with regard to compound nouns and verbs, the rules are very complicated and capricious, and can only be learnt by long practice.

Change of न् n into ञ् ṅ.

§ 96. The dental न् n, followed by a vowel, or by न् n, म् m, य् y, and व् v, is, in the middle of a word, changed into the lingual ञ् ṅ if it is preceded by the linguals च् ṛi, च् ṛt, र् r, or श् sh. The influence of these letters on a following न् n is not stopt by any vowel, by any guttural (क् k, ख kh, ग g, घ gh, ङ ṅ, ह h, 'm), or by any labial (प p, फ ph, ब b, भ bh, म m, व v), or by य् y, intervening between the linguals and the न् n. (Pāṇ. VIII. 4, 1; 2.)

Ex. नृ + नां = नृणां nṛi + nām = nṛiṅām, gen. plur. of नृ nṛi, man.

कर्णः karnaḥ, ear.

दूषणं dūṣhaṇam, abuse.

वृंहणं vṛiṅhaṇam, nourishing, (ह h is guttural and preceded by Anusvāra.)

अर्केण arkeṇa, by the sun, (क् k is guttural.)

गृह्णाति gṛiṅhāti, he takes, (ह h is guttural.)

क्षिप्युः kshipiṅyuh, throwing, (प p is labial.)

प्रेम्णा preṅṇā, by love, (म् m is labial.)

ब्रह्मणः brahmaṅyaḥ, kind to Brahmans, (ह h is guttural, म् m is labial, and न् n followed by य् y.)

निषणः niṣhaṅṇaḥ, rested, (न् n is followed by न् n, which is itself afterwards changed to ञ् ṅ.)

अक्षणत् akshaṅvat, having eyes, (ञ् ṅ is followed by व् v.)

प्रायेण prāyeṇa, generally, (य् y does not prevent the change.)

But अर्चन archana, worship, (च ch is palatal.)

अर्णवेन arṅavēna, by the ocean, (ञ् ṅ is lingual.)

दर्शनं darśanaṁ, a system of philosophy, (र् ṣ is palatal.)

अर्धेन arḍhena, by half, (र् dh is dental.)

कुर्वन्ति kurvanti, they do, (न् n is followed by त् t.)

रामान् rāmaṅ, the Rāmas, (न् n is final.)

Note—रुग्णः ruṅṅaḥ, like वृक्णः vṛiṅṅaḥ (Pāṇ. VI. 1, 16), should be written with ञ् ṅ. The र् ṛ g is no protection for the न् n. Thus अग्नि agni has to be especially mentioned as an exception for not changing its न् n into ञ् ṅ in compounds, such as सारग्निः sārṅṅiḥ. (Pāṇ. Gaṇa kshubhaddī.)

§ 97. The न् n of नु nu, the sign of the Su conjugation, and the न् n of ना ná, the sign of the Krî conjugation, are not changed into ञ् n in the two verbs तृप् trip and क्षुब् kshubh (Pâp. VIII. 4, 39). Hence

तृप्नोति *tripnoti*, he pleases *. क्षुब्नोति *kshubhnôti*, he shakes.

But तृष्योति *trishyoti*, he hears. पुष्याति *pushyâti*, he nourishes.

क्षुब्नाय *kshubhnâya*, imper. shake.

Table showing the Changes of न् n into ञ् n.

| च ri, | in spite of intervening Vowels, Gutturals (including ह् h and Anusvâra), Labials (including व् v), and य् y, | change | if there follow Vowels, or |
|--------|--|--------|-------------------------------|
| च ri, | | न् n | न् n, |
| र r, | | into | न् m, |
| श् sh, | | ञ् n | य् y, व् v. |

§ 98. The changes here explained of न् n in the middle of simple words, (whether it belongs to a suffix or a termination,) are the most important to remember. But न् n is likewise liable to be changed into ञ् n when it occurs in the second part of a compound the first part of which contains one of the letters च ri, च ri, र r, or श् sh, and particularly after certain prepositions. Here, however, the rules are much more uncertain, and we must depend on the dictionary rather than on the grammar for the right employment of the dental or lingual nasals. The following rules are the most important :

1. The change of न् n into ञ् n does not take place unless the two members of the compound are combined so as to express a single conception. Hence चार्द्धी *bârdhrî*, a leathern thong, + नस *nasa*, nose, gives चार्द्धीनसः *bârdhrînasah*, if it is the name of a certain animal; according to Wilson, of a goat with long ears; according to others, of a rhinoceros, or a bird. (Uṇâdi-Sûtras, ed. Aufrecht, s. v. Pâp. VIII. 4, 3.) But चर्मन् *charman*, leather, + नासिका *nâsikâ*, nose, gives चर्मनासिकः *charmandâsikah*, if it means having a leathern nose. An important exception is सर्वनामन् *sarvanâman*, a technical term for pronouns, (सर्वे *sarva* being the first in their list,) which Pâpini himself employs with the dental न् n only. (Pâp. I. I, 27.) Other proper names not following the general rule, are त्रिनयनः *trinayanaḥ*†,

* In the Veda we find तृप्नुहि *tripnuhi*, Rv. II. 16, 6; तृप्नुवः *tripnuvah*, Rv. III. 42, 2.

† The Sârâsvatî says संज्ञायाम् वा, that the न् n is optionally changed when Trinayanaḥ is a name. Hence त्रिनयनः *trinayanaḥ* or त्रिणयनः *triṇayanaḥ*. १. १६. २३.

three-eyed, name of Śiva; रघुनन्दनः *raghunandanaḥ*, name of Râma; स्वर्भानुः *svarbhānuḥ*, name of Rahu, &c.

Words to be remembered :

अग्रणीः *agranīḥ*, first, principal, from अग्र *agra*, front, and नी *nī*, to lead.

ग्रामणीः *grāmanīḥ*, head borough, from ग्राम *grāma*, multitude, and नी *nī*, to lead.

वृत्रघ्नः *vṛitraghnaḥ*, Indra, killer of Vṛitra; but वृत्रहणं *vṛitrahanaṃ*, acc. of वृत्रहन् *vṛitrahan*. (Pāṇ. VIII. 4, 12; 22.)

गिरिन्दी or गिरिण्दी *girinādī* or *giriṇādī*, mountain-stream.

पराह्णं *parāhnam*, afternoon, from परा *parā*, over, and अहन् *ahan*, day; but सर्वाह्णः *sarvāhṇaḥ*, the whole day, from सर्व *sarva*, all, and अहन् *ahan*, day; and the same whenever the first word ends in ञा. (Pāṇ. VIII. 4, 7.)

There are minute distinctions, according to which, for instance, क्षीरपानं *kshīrapānaṃ* if it means the drinking of milk, or a vessel for drinking milk, कंसः क्षीरपानः *kamsaḥ kshīrapānaḥ*, may be pronounced with dental or lingual न् *n* (न् *n* or ञ् *n*); but if it is the name of a tribe who live on milk, it must be pronounced क्षीरपाणः *kshīrapāṇaḥ*, milk-drinking. (Pāṇ. VIII. 4, 9 and 10.) In the same manner दर्भवाहणं *darbhavāhāṇaṃ*, a hay-cart, is spelt with lingual ञ् *n*; while in ordinary compounds, such as इंद्रवाहनं *indravāhanaṃ*, a vehicle belonging to Indra, the dental न् *n* remains unchanged. (Pāṇ. VIII. 4, 8.)

2. In a compound consisting of more than two words the न् *n* of any one word can only be affected by the word immediately preceding. Hence माषवापेण *māsha-vāpeṇa*, by sowing beans; but माषकुम्भवापेन *māsha-kumbhavāpeṇa*, by sowing from a bean-jar. (Pāṇ. VIII. 4, 38.)
3. In a compound the change of न् *n* into ञ् *n* does not take place if the first word ends in ग् *g*.

Ex. ऋक् + अयनं = ऋगयनं *ṛik + ayanam = ṛigayanam*.

Some grammarians restrict this to proper names. (Pāṇ. VIII. 4, 3, 5.)

Or if it ends in श् *sh*, and the next is formed by a primary suffix with न् *n*.

Ex. निः + पानं = निष्पानं *niḥ + pānam = niṣhpānam*.

यजुः + पावनं = यजुष्पावनं *yajuḥ + pāvanam = yajushpāvanam*. (Pāṇ. VIII. 4, 35.)

4. In compounds the न् *n* of nouns ending in न् *n*, and the न् *n* of case-terminations, if followed by a vowel, are always liable to change.

व्रीहिवापिन् *vṛihivāpin*, rice-sowing, may form the genitive व्रीहिवापिणः *vṛihivāpiṇaḥ*; but also व्रीहिवापिनः *vṛihivāpinaḥ*.

व्रीहिवापाणि or व्रीहिवापानि *vṛihivāpāni* or *vṛihivāpāni*, nom. plur. neut.

व्रीहिवापेण or व्रीहिवापेन *vṛihivāpeṇa* or *vṛihivāpeṇa*, instrum. sing.

Likewise feminines such as व्रीहिवापिणी or व्रीहिवापिनी *vrīhivāpīṇī* or *vrīhivāpīnī*. (Kās.-Vṛitti VIII. 4, 11.)

Note—The न् n of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to ण् n. Thus खरपः *kharapaḥ* (i. e. donkey-keeper) becomes खरपायसः *khārapāyasaḥ*, the descendant of Kharapa. मातृभोगीशः *mātrībhogīśaḥ*, fit to be possessed by a mother, from मातृ *mātrī*, mother, and भोगः *bhogaḥ*, enjoyment, with the adjectival suffix ईन् *īna* (*samāsānta*), is always spelt with ण् n. (See also § 98. 6.) Again, while गर्गभगिनी *gargabhagīnī*, the sister of Garga, always retains its dental न् n, being an ordinary compound, गर्गभगिणी *gargabhagīṇī* would have the lingual ण् n, if it was derived from गर्गभगः *gargabhagaḥ*, the share of Garga, with the adjectival suffix इन् *in*, fem. इनी *īnī*, enjoying the share of Garga. Words which after they have been compounded take a new suffix are treated in fact like single words (*samānapada*), and therefore follow the general rule of § 96. (Pāṇ. VIII. 4, 3. Kās.-Vṛitti VIII. 4, 11, vārt.)

5. If the second part of the compound is monosyllabic, then the change of a final न् n followed by a terminational vowel, or of a terminational न् n, is obligatory. (Pāṇ. VIII. 4, 12.)

Ex. वृत्रहन् *vṛitrahan*, Vṛitra-killer; gen. वृत्रहस्यः *vṛitrahaṇasyaḥ*; but दीर्घात् *dīrghāḥ*. (Pāṇ. VIII. 4, 7.)

सुरापः *surāpaḥ*, drinking surā; nom. plur. neut. सुरापानि *surāpāni*.

क्षीरपः *kshīrapaḥ*, drinking milk; instrum. sing. क्षीरपेण *kshīrapeṇa*.

6. If the second part of a compound contains a guttural, the change is obligatory, even though the second part be not monosyllabic. (Pāṇ. VIII. 4, 13.)

Ex. हरिकामः *harikāmaḥ*, loving Hari; instrum. sing. हरिकामेण *harikāmeṇa*; but अग्रगामिनि *agragāmini*. (Pāṇ. VIII. 3, 92.)

शुष्कगोमयेण *śuṣhkagomayeṇa*, instrum. sing. of शुष्कगोमय *śuṣhkagomaya*; (शुष्क *śuṣhka*, dry, गोमय *gomaya*, dung.)

7. Likewise after prepositions which contain an र r, the न् n of primary affixes, such as अन् *ana*, अणि *ani*, अनीय *anīya*, इन् *in*, न *na* (if preceded by a vowel), and मान *māna*, is changed to ण् n, but under certain restrictions. (Pāṇ. VIII. 4, 29.)

Ex. प्रवपयं *pravapaṇam*; प्रमायं *pramāṇam*; प्राप्यमायं *prāpyamāṇam*.

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pāṇ. VIII. 4, 30), and after verbs beginning and ending in consonants with any vowel but अ a (Pāṇ. VIII. 4, 31); hence प्रयापयं and °नं *prayāpaṇam* and *prayāpanam*; प्रकोपयं or °नं *prakopaṇam* or *prakopanam*. Again, after verbs beginning in a vowel (not अ a) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + इंगनं = प्रेङ्गयं *pra + iṅganam* = *preṅgaṇam*; but प्र + कंयनं = प्रकंपयं *pra + kaṅpanam* = *prakampanam*.

Lastly, there are several roots which defy all these rules, viz. भा *bhā*, भू *bhū*, पू *pū*, कम् *kam*, गम् *gam*, प्याय् *pyāy*, वेप् *vep*: hence प्रभानं *prabhānam* &c., never प्रभाणं *prabhāṇam*; प्रवेपणं *pravepaṇam*, never प्रवेपणं *pravepaṇam*.

8. After prepositions containing an र् *r*, such as अन्तर् *antar*, निर् *nir*, परा *parā*, परि *pari*, and प्र *pra*, and after दूर् *dur*, the change of न् *n* into ण् *n* takes place:

1. In most roots beginning with न् *n*. (Pāṇ. VIII. 4, 14.)

प्र + नमति = प्रणमति *pra + namati = praṇamati*, he bows.

परा + नुदति = परानुदति *parā + nudati = parānudati*, he pushes away.

अन्तः + नयति = अन्तर्नयति *antaḥ + nayati = antarnayati*, he leads in.

प्र + नायकः = प्रणायकः *pra + nāyakaḥ = praṇāyakaḥ*, a leader.

The roots which are liable to this change of their initial न् *n* are entered in the Dhātupāṭha, the list of roots of native grammarians, as beginning with ण् *n*. Thus we should find the root नम् *nam* entered as णम् *ṇam*, simply in order thus to indicate its liability to change.

2. In a few roots this change is optional if they are followed by Kṛit affixes, viz. (Pāṇ. VIII. 4, 33.)

खिसि *nis*, to kiss; प्रखिसितव्यं or प्रनिखितव्यं *praxisitavyam* or *pranixitavyam*.

खिष् *niksh*, to kiss; प्रखिष्णं or प्रनिष्णं *praxiṣṇam* or *praniṣṇam*.

खिदि *nid*, to blame; प्रखिन्दनं or प्रनिन्दनं *praxindanam* or *pranindanam*.

3. In a few roots the initial न् *n* resists all change, and these roots are entered in the Dhātupāṭha as beginning with न् *n*, viz. (Pāṇ. VI. 1, 65, vārt.)

नृत् *nṛt*, to dance.

नन्द *nand*, to rejoice.

नर्द *nard*, to howl.

नक् *nakk*, to destroy.

नाद् *ndt*, to fall down, (Chur*.)

नाष् *ndth*, to ask.

नाध् *nddh*, to beg.

नृ *nṛt*, to lead.

Ex. परिनर्तनं *parinartanam*; परिन्दनं *parinandanam*.

4. The root नञ् *naś*, to destroy, changes न् *n* into ण् *n* only when its ञ् *ś* is not changed to श् *sh*. प्र + नश्यते = प्रणश्यते *pra + naśyate = praṇaśyate*; but प्र + नष्टः = प्रनष्टः *pra + naśṭaḥ = pranashṭaḥ*, destroyed. (Pāṇ. VIII. 4, 36.)

5. In the root अन् *an*, to breathe, the न् *n* is changed to ण् *n* if the र् *r* is not separated from the न् *n* by more than one letter. Thus प्र + अनिति = प्राणिति *pra + aniti = praṇiti*, he breathes; but परि + अनिति = पर्याणिति *pari + aniti = paryaniti* (Pātanjali). The reduplicated aorist forms प्राणियत् *praṇiyat*; the desiderative with परा *parā* is पराप्राणियति *parāpraṇiṣhati*. (Pāṇ. VIII. 4, 19, 21.)

* It is not नद् *naḍ*, to dance, but नर्द *naḍ* of the Chur class, and hence written with a long *d*. Siddh.-Kaum. vol. 11. p. 41, note.

6. In the root हन् *han*, to kill, the न् *n* is changed except where ह् *h* has to be changed to श् *gh*. (Pân. VIII. 4, 22.) Thus प्र + हन्ते = प्रहस्यते *pra + hanyate = prahanyate*, he is struck down; अंतर्हस्यते *antarhanyate* (Pân. VIII. 4, 24); but प्र + घ्नति = प्रघ्नति *pra + ghnanti = praghnanti*, they kill. Also प्रहसनं *prahsanam*, killing.

The change is optional again where न् *n* is followed by न् *m* or व् *v*. (Pân. VIII. 4, 23.) Thus प्रहसिन् or प्रहसिन् *prahanmi* or *prahanmi*; प्रहस्यः or प्रहस्यः *prahanvah* or *prahanvah*.

7. The न् *n* of नु *nu* of the Su and of ना *na* of the Krî conjugation is changed to श् *n* in the verbs हि *hi*, to send, and मी *mî*, to destroy. (Pân. VIII. 4, 15.)

Ex. प्रहिषन्ति *prahishvanti*; प्रमीषन्ति *pramishvanti*.

8. The न् *n* of the termination आनि *âni* in the imperative is changeable. (Pân. VIII. 4, 16.) Thus प्र + भवानि = प्रभवानि *pra + bhavâni = prabhavâni*.

9. The न् *n* of the preposition नि *ni*, if preceded by प्र *pra*, परि *pari*, &c., is changed into श् *n* before the verbs (Pân. VIII. 4, 17) गद् *gad*, to speak, नद् *nad*, to shout, पत् *pat*, to fall, पद् *pad*, to go, the verbs called घु *ghu*, माङ्* *mâ*, to measure, मेङ् *me*, to change, सो *so*, to destroy, हन् *han*, to kill, या *yâ*, to go, वा *vâ*, to blow, द्रा *drâ*, to flee or to sleep, प्सा *psâ*, to eat, वप् *vap*, to sow or to weave, वह् *vah*, to bear, सम् *sam*, to be tranquil (*div*), चि *chi*, to collect, दिह् *dih*, to anoint.

The same change takes place even when the augment intervenes. (Pân. VIII. 4, 17, vârt.)

प्रस्यगदत् *pranyagadat*; प्रस्यनदत् *pranyanadat*.

§ 99. In all other verbs except those which follow गद् *gad*, the change of नि *ni* after प्र *pra*, परि *pari*, &c., is optional.

प्रनिपचति or प्रशिपचति *pranipachati* or *pranipachati*.

Except again in verbs beginning with क् *ka* or ख् *kha*, or ending in श् *sh* (Pân. VIII. 4, 18), in which the न् *n* of नि *ni* remains unchanged.

प्रनिकरोति *pranikaroti*; प्रनिखादति *pranikhâdati*; प्रनिपिनहि *pranipinashî*.

* Where it seemed likely to be useful, the Sanskrit roots have been given with their diacritical letters (*anubandhas*), but only in their Devanâgarî form. Pânini in enumerating the roots which change नि *ni* after प्र *pra*, परि *pari*, &c., into शि *shi*, mentions मा *mâ*, but this, according to the commentaries, includes two roots, the root माङ् *mâ(n)*, which forms निमीते *mimîte*, he measures, and the root मेङ् *me(n)*, which forms मयते *mayate*, he changes. Where in this grammar the transcribed form of a root differs from its Devanâgarî original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus *sam (div)* means *sâmyati*, or *sam* conjugated like *dir*, and not *sâmayate*.

Change of स् s into श sh.

§ 100. A dental स् s (chiefly of suffixes and terminations*), if preceded by any vowel except अ, आ \bar{a} , or by क k, र r, ल l, is always changed into the lingual श sh, provided it be followed by a vowel, or by त t, थ th, न n, म m, य y, or व v; likewise by certain Taddhita suffixes, क ka, कल्प kalpa, पाप्म páśa, &c.

If an inserted Anusvāra† or the Visarga or श sh intervenes between the vowel and the स् s, the change into श sh takes place nevertheless.

Ex. सर्पिस् *sarpis*, inflectional base; सर्पिः *sarpih*, nom. sing. neut. clarified butter; instrum. सर्पिणा *sarpishā*; nom. plur. सर्पिंश्चि *sarpīnshi* (here the Anusvāra intervenes); loc. plur. सर्पिःषु *sarpishu* (here the Visarga intervenes), or सर्पिष्णु *sarpishshu* (here the श sh intervenes).

वाक्चु *vākshu*, loc. plur. of वाक् *vāch*, speech.

सर्वशक् + सु = सर्वशक्चु *sarvaśak + su = sarvaśakshu*, omnipotent.

चित्रलिक् (क्) + सु = चित्रलिक्चु *chitralikh (k) + su = chitralikshu*, painter.

गीर्षु *gīrshu*, loc. plur. of गीर् *gir*, speech.

कमल् + सु = कमल्वु *kamal + su = kamalshu*, naming the goddess Lakshmī.

ध्रोक्ष्यति *dhrokshyati*, fut. of द्रुह् *druh*, to hate; (here ह् h is changed to क k, and the aspiration thrown on the initial द d.)

पोक्ष्यति *pokshyati*, fut. of पुश् *push*, to nourish; (here श sh is changed into क k.)

सर्पिः + क = सर्पिष्कः *sarpih + kah = sarpishkah*; adj. formed by क ka, having clarified butter.

सर्पिः + तट = सर्पिष्टरः *sarpih + tarah = sarpishṭarah*; (here the त t of तट *tarah* is changed into द ḍ, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गीस्तार *gīstard*. (Pāṇ. VIII. 3, 101.)

सर्पिः + मत् = सर्पिष्मत् *sarpih + mat = sarpishmat*, having clarified butter.

* The स् s must not be a radical स् s; hence सुपिसौ *supisau*, because the स् s belongs to the root पिस् *pis*. (Pāṇ. VIII. 3, 59.) Yet आशिषः *āśiṣah*, from root शिस् *śis*. The rules do not apply to final स् s; hence अग्निस्तत्र *agnis tatra*. (Pāṇ. VIII. 3, 55.)

† The Anusvāra must be what Sanskrit grammarians call *num*, it must not represent a radical nasal; hence, even if we write पुंसु *puṃsu*, loc. plur. of पुंस् *puṃs*, man, Pada base पुन् *pum*, it does not become पुंसु *puṃshu*. (Pāṇ. VIII. 3, 58.) According to Bopp and other European grammarians, who do not limit the Anusvāra to the inserted Anusvāra, we should have to write either पुंसु *puṃshu*, or, if we wish to preserve the स् s, पुंसु *puṃsu*. According to Pāṇini, however, पुंसु *puṃsu* is the right form. The Sārasvatī prescribes पुंसु *puṃkshu*.

Table showing the Changes of स् s into श् sh.

| | | |
|---|---------------------------------|---|
| Any Vowels except अ, आ \acute{a} , (in spite of inserted Anusvāra, Visarga, or sibilant intervening,) also क् k, र् r, ल् l if immediately preceding, | change स् s into श् sh | if there follow Vowels, or त् t, थ् th, न् n, म् m, य् y, व् v. |
|---|---------------------------------|---|

§ 101. The same rule produces the change of स् s into श् sh in roots beginning with स् s, if reduplicated, provided the vowel of the reduplicated syllable is not अ, आ \acute{a} : Ex. स्वप् *svap*, to sleep; Redupl. Perf. सुष्वाप *sushvāpa*, I have slept. सिष् *sidh*, Des. सिषित्सति *sishitsati*. This rule is liable to exceptions.

§ 102. Again, many roots beginning with स् s change it into श् sh after prepositions requiring such a change, viz. अति *ati*, over, अनु *anu*, after, अपि *api*, upon, अभि *abhi*, towards, नि *ni*, in, निर् *nir*, out, परि *pari*, round, प्रति *prati*, towards, वि *vi*, away: Ex. अभि + स्तौति = अभिशौति *abhi + stauti = abhishṭauti*, he praises. The same change takes place even after the augment has been added, in which case the स् s is really preceded by an अ a: Ex. अभिशौत् *abhyashṭaut*, he praised. Some verbs, after these prepositions, keep the श् sh in the reduplicated perfect: Ex. सिष् *sich*, to sprinkle; अभिशिञ्चति *abhishiñchati*, he sprinkles; अभिशिषेच *abhishishēcha*, he has sprinkled. In the intensive सिष् *sich* does not follow this rule; hence अभिशिसिच्यते *abhisesichyate* (Pāṇ. VIII. 3, 112); but in the desiderative स् s is changed, अभिशिशिक्षति *abhishishikshati*. Many other cases must be learnt from the dictionary or from Pāṇini.

§ 103. In order to give an idea of the minuteness of the rules as collected by native grammarians, and of the complicated manner in which these rules are laid down, the following extracts from Pāṇini have been subjoined, though they by no means exhaust the subject according to the views of native grammarians. It need hardly be added that beginners should not attempt to burden their memory with these rules, though a glance at them may be useful by giving them an idea of the intricacies of Sanskrit grammar.

Native grammarians enumerate all monosyllabic verbs beginning with स् s, and followed by a vowel or by a dental consonant, (likewise स्मिस् *smi*, to smile, सिद् *sviḍ*, to sweat, स्वद् *svad*, to taste, संस् *svañj*, to embrace, स्वप् *svap*, to sleep,) as if beginning with श् sh. Thus they write शिष् *shidh*, शिष् *shihā*, शिष् *shmi*. (Pāṇ. VI. 1, 64.)

This is not done with सृष् *srip*, to go, सृष् *srij*, to let off, स्तृष् *strī*, to cover, स्तृष् *stri*, to cover, स्तृष् *styai*, to sound, सेष् *sek*, to go, सृष् *sri*, to go, in order to show that their initial स् s is not liable to be changed into श् sh under any circumstances.

They then give the general rule that this initial श् sh is to be changed into स् s, in all these verbs, except शिष् *shihiv*, to spit, and श्वष् *shvashk*, to go, (and according to some in श्तिष् *shṭyai*, Sār.,) unless where श् sh is enjoined a second time.

Now व् sh for स् s in these verbs is enjoined a second time :

1. When a preposition, or whatever else precedes it, requires such permutation, according to general rules. वि + स्तौति = विष्टौति *vi + stauti = vishṭauti*. सेव् *sev* forms सिषेव *sishēva* in the reduplicated perfect.

2. In desideratives, when the reduplicative syllable contains इ or उ i or u. सिष् *sidh*, Des. सिषित्सति *sishitsati*.

But if the स् s of the desiderative element must itself be changed to व् sh, the initial स् s remains unchanged. सिष् *sidh*, सिषेधियति *sishedhishati*. (Pāp. VIII. 3, 61.)

Except in स्तु *stu*, and in derivative verbs in अय *aya*, where स् s is changed to व् sh. स्तु *stu*, Des. तुष्टुषति *tusṭúshati*. सिष् *sidh*, Caus. सेधयति *sedhayati*, Des. सिषेधियति *sishedhayishati*; but सुसूषति *susúshati*. (VIII. 3, 61.)

Except again, in certain causatives, in अय *aya* (VIII. 3, 62), where स् s is not changed into व् sh. सिद् *svid*, सिस्वेदियति *sivsedayishati*. स्वद् *svad*, सिस्वादियति *sivśvadayishati*. सह् *sah*, सिसाहयति *sishahayishati*.

3. In certain verbs, after prepositions which require such a change, even when they are separated from the verb by the augment, viz. सु *su* (*su*), सू *sú* (*tud*), सो *so* (*div*), स्तु *stu* (*ad*), स्तुम् *stubbh* (*bhú*); or even if separated by reduplication, in the verbs स्या *sthá*, सेनय *senaya*, सिष् *sidh*, सिच् *sich*, संज् *sañj*, स्वञ् *svañj*, सद् *sad*, स्तम् *stambh*, खन् *svan*, सेव् *sev*, (the last only after परि *pari*, नि *ni*, वि *vi*: VIII. 3, 65.)

After prepositions : अभिषुषति *abhisuṣoti*. अभिषुवति *abhisuṣvati*. अभिष्यति *abhisuṣyati*. परिष्टौति *parishṭauti*. परिष्टोभते *parishṭobhate*. अभिष्टास्यति *abhisṭhásyati*. अभिषेणयति *abhisheṇayati*. परिषेधति *parishedhati*. अभिषिञ्चति *abhisheñchati*. परिषजति *parishajati*. परिष्वजते *parishvajate* (VIII. 3, 65). निषीदति *nishīdati*, but प्रतिसीदति *pratisīdati* (VIII. 3, 66). अभिष्टभ्राति *abhisṭabhñati* (VIII. 3, 67 and 114). Also अवष्टभ्य *avashṭabhya* (VIII. 3, 68, in certain senses). वि and अवष्यति *vi* and *avashvaṇati* (VIII. 3, 69, in the sense of eating). परिषेवते *parishevate*.

After prepositions and augment : अभ्यषुषति *abhyashuṣoti*. पर्यषुवत् *pariyashuṣvat*. अभ्यष्यत् *abhyashyāt*. पर्यष्टौत् *pariyashṭaut*. अभ्यष्टोभत् *abhyashṭobhāt*. अभ्यष्टात् *abhyashṭhāt*. अभ्यषेणयत् *abhyashēṇayat*. पर्यषेधत् *pariyashedhat*. अभ्यषिञ्चत् *abhyashheñchat*. पर्यषजत् *pariyashajāt*. अभ्यष्वजत् *abhyashvajāt*. अभ्यषीदत् *abhyashīdat*. अभ्यष्टभ्रात् *abhyashṭabhñāt*. अवष्यत् *avashvaṇāt* and अवाष्यत् *avāshvaṇāt*. पर्यषेवत् *pariyashevāt*.

After prepositions and reduplication (VIII. 3, 64) : अभितष्टौ *abhitashṭhau*. अभिषिषेणयति *abhisheṣheṇayishati*. अभिषिषेधियति *abhisheṣhedhayishati*. अभिषिषिञ्चति *abhisheṣheñchati*. अभिषिषिञ्चति *abhisheṣheñchati* and अभ्यषिषिञ्चत् *abhyashheṣheñchāt*. परिषिष्वञ्चते *parishheṣheñchate*. निषिषत्सति *nishishatsati* (VIII. 3, 118). अभितष्टम् *abhitashṭambha*. अवष्यत् *avashvaṇāt*. परिषिषेव *parishheṣheva*, (the last only after परि *pari*, नि *ni*, वि *vi*.)

4. Only after the prepositions परि *pari*, नि *ni*, वि *vi*, the following words (VIII. 3, 70): the part. सितः *sitaḥ*, the subst. सयः *sayaḥ*, सिच् *siv*, सह् *sah*; कृ *kṛi* (if with initial स् s, कृ *skṛi*) and similar verbs; स्तु *stu*.

The words mentioned in 4. and स्वञ् *svañj* may optionally retain स् s, if the augment intervenes. (VIII. 3, 71.)

5. After the prepositions अनु *anu*, वि *vi*, परि *pari*, अभि *abhi*, नि *ni*, स्यद् *syand* may take श *sh*, except when applied to living beings. (VIII. 3, 72.)
6. After the prep. वि *vi*, स्कंदिर् *skand* may take श *sh*, though not in the past participle in ता *ta* (VIII. 3, 73), but after the prep. परि *pari*, throughout, even in the past participle (VIII. 3, 74). परिष्कन्तः or परिस्कन्तः *parishkannah* or *pariskannah*.
7. After the prep. निर् *nir*, नि *ni*, वि *vi*, the verbs स्फुर् *sphur* and स्फुल् *sphul* may take श *sh*. (VIII. 3, 76.)
8. After the prep. वि *vi*, स्कम्भ् *skambh* must always take श *sh*. (VIII. 3, 77.)
9. The verb अस् *as*, after dropping its initial vowel, takes श *sh* after prepositions which cause such a change, and after प्रादुर् *prádur*, if the श *sh* is followed by य् *y* or a vowel (VIII. 3, 87). अभिष्यात् *abhishyát*. प्रादुःष्यात् *práduḥshyát*. प्रादुःषति *práduḥshanti*.
10. The verb स्वप् *svap*, when changed to सुप् *sup*, takes श *sh*, after सु *su*, वि *vi*, निर् *nir*, दुर् *dur* (VIII. 3, 88). सुप्तः *sushuptah*. दुःप्तः *duḥshuptah*.

Exceptional cases, where स् *s* is used, and not श *sh*:

11. The verb सिच् *sich*, followed by the intensive affix (VIII. 3, 112). अभिसिचिष्यते *abhisichishyate*.
12. The verb सिध् *sidh*, signifying to go (VIII. 3, 113). परिसेधति *parisedhati*.
13. The verb सह् *sah*, if changed to सोद् *soḍh* (VIII. 3, 115). परिसोदुं *parisoḍhum*.
14. The verbs स्तम्भ् *stambh*, सिच् *siv*, सह् *sah*, in the reduplicated aorist (VIII. 3, 116). पर्यसीषहत् *paryasishahat*.
15. The verb सु *su*, followed by the affixes of the 1st future, the conditional, or the desiderative (VIII. 3, 117). अभिसोष्यति *abhisoshyati*. अभिसुसूः *abhisusūh*.
16. The verbs सह् *sad*, स्वञ् *svañj*, in the reduplicated perfect (VIII. 3, 118). अभिषसाद् *abhisasáda*. अभिषसवजे *abhisasavaje*.
17. The verb सह् *sad*, optionally, if preceded by the augment (VIII. 3, 119). न्यसीदत् or न्यसीदत् *nyasádat* or *nyasdat*.

§ 104. There are many compounds in which the initial स् *s* of the second word is changed to श *sh*, if the first word ends in a vowel (except *á*). Ex. युधिष्ठिर *yudhishtira*, from युधि *yudhi*, in battle, and स्थिर *sthira*, firm; सुहु *sushu*, well; दुहु *dushu*, ill; सुषमा *sushamá*, beautiful, विषमः *vishamah*, difficult, from समः *samah*, even; त्रिहुम् *trishubh*, a metre; अग्नीषोमी *agnishomau*, Agni and Soma; मातृष्वसृ *mátrishvasri*, mother's sister; पितृष्वसृ *pitrishvasri*, father's sister; गोष्ठः *goshthah*, cow-stable; अग्निहोमः *agnishthomah*, a sacrifice; ज्योतिहोमः *gyotishthomah*, a sacrifice, (here the final स् *s* of ज्योतिस् *gyotis* is dropt.) In तुरासाह् *turásah*, a name of Indra, and similar compounds, स् *s* is changed to श *sh* whenever ह् *h* becomes ङ् *ṅ*: nom. तुरासाद् *turásáḍ*; acc. तुरासाहं *turásádham*. (Pāṇ. VIII. 3, 56.)

Change of Dental ष् dh into Lingual ढ् dh.

§ 105. The ष् *dh* of the second pers. plur. *Átm.* is changed to ढ् *ḍh* in the reduplicated perfect, the aorist, and in षीर्ष्यं *shádhcam* of the benedictive, provided the ष् *dh*, or the षीर्ष्यं *shádhvam*, follows immediately an inflective root ending in any vowel but च, चा *á*. (Pāṇ. VIII. 3, 78.)

Ex. कृ *kri*; Perf. चक्रुदे *chakriḍhve*.

च्यु *chyu*; Aor. अच्योदुं *achyoḍhvam*.

सु *plu*; Bened. शोषीदुं *shoshíḍhvam*.

But क्शिप् *kship*; Aor. अक्षिभ्यं *akshibdhvam*.

यज् *yaj*; Bened. यक्षिभ्यं *yakshidhvam*.

If the same terminations are preceded by the intermediate इ i, and the इ i be preceded by य y, र r, ल l, व v, ह h, the change is optional.

Ex. लु *lu*; Perf. लुलुविभ्ये *luluvividhoe* or लुलुविद्वे *luluvividhve*.

लु *lu*; Aor. अलविभ्यं *alavidhvam* or अलविद्वं *alavidhvam*.

लु *lu*; Bened. लविषीभ्यं *lavishidhvam* or लविषीद्वं *lavishidhvam*.

But बुध् *budh*; Aor. अबोधिभ्यं *abodhidhvam*.

Rules of Internal Sandhi.

§ 106. The phonetic rules contained in the preceding paragraphs (§ 32-94) apply, as has been stated, to the final and initial letters of words (*padas*), when brought into immediate contact with each other in a sentence, to the final and initial letters of words formed into compounds, and to the final letters of nominal bases before the Pada-terminations, and before certain secondary or Taddhita suffixes, beginning with any consonant except य y.

There is another class of phonetic rules applicable to the final letters of nominal (*prātipadika*) and verbal bases (*dhātu*) before the other terminations of declension and conjugation, before primary or Kṛit suffixes, and before secondary or Taddhita suffixes, beginning with a vowel or य y. Some of these rules are general, and deserve to be remembered. But in many cases they either agree with the rules of External Sandhi, or are themselves liable to such numerous exceptions that it is far easier to learn the words or grammatical forms themselves, as we do in Greek and Latin, than to try to master the rules according to which they are formed or supposed to be formed.

The following are a few of the phonetic rules of what may be called *Internal Sandhi*. The student will find it useful to glance at them, without endeavouring, however, to impress them on his memory. After he has learnt that द्विष् *dvish*, to hate, forms द्वेषि *dveshmi*, I hate, द्वेषि *dveshshi*, thou hatest, द्वेषि *dveshṣi*, he hates, अद्वेष्ट *adveṣṭ*, he hated, द्विद्वि *dviddhi*, Hate! द्विद् *dvīḍ*, a hater, द्विषः *dvishah*, of a hater, द्विद्वसु *dvīḍsu*, among haters,—he will refer back with advantage to the rules, more or less general, which regulate the change of final श् *sh* into क् *k*, ट् *ṭ*, ढ् *ḍ*, &c.; but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs.

1. Final Vowels.

§ 107. No hiatus is tolerated in the middle of Sanskrit words. Words such as प्रउग *prāuga*, fore-yoke, तिताउ *titāu*, sieve, are isolated exceptions. The hiatus in compounds, such as पुरस्ता *pura-éṭá*, going in front, नामउक्ति *nama-ukṭiḥ*, saying of praise, which

is produced by the elision of a final *s* before certain vowels, has been treated of under the head of External Sandhi. (§ 84. 2.)

§ 108. Final *a* and *ā* coalesce with following vowels according to the general rules of Sandhi.

तुद + अमि *tuda + ami* = तुदामि *tudāmi*, I beat.

तुद + इ *tuda + i* = तुदे *tude*, I beat, *Ātm.*

दान + इ *dāna + i* = दाने *dāne*, in the gift.

दान + ई *dāna + ī* = दाने *dāne*, the two gifts.

If we admit the same set of terminations after bases ending in consonants and in short *a*, it becomes necessary to lay down some rules requiring final *a* to be dropt before certain vowels. Thus if *am* is put down as the general termination of the acc. sing., as in *vāch-am*, it is necessary to enjoin the omission of final *a* of *शिव śiva* before the *am* of the acc. sing., in order to arrive at *शिवं śivam*. In the same manner, if *am* is put down as the termination of the 1. p. sing. impf. Par., and *e* as that of the 1. p. sing. pres. *Ātm.*, we can form regularly *अवेश-*am** and *द्विषे *dvishē**; but we have to lay down a new rule, according to which the final *a* of *तुद *tuda** is dropt, in order to arrive at the correct forms *अतुदं *atud(a)-am** and *तुदे *tud(a)e**. By following the system adopted in this grammar of giving two sets of terminations, and thus enabling the student to arrive at the actual forms of declension and conjugation by a merely mechanical combination of base and termination, it is possible to dispense with a number of these phonetic rules.

Again, in the declension of bases ending in radical *ā*, certain phonetic rules had to be laid down, according to which the final *ā* had to be elided before certain terminations beginning with vowels. Thus the dative *शंखध्मा + ए *śāṅkhadhṃā + e** was said to form *शंखध्मे *śāṅkhadhṃe**, (to the shell-blower,) by dropping the final *ā*, and not *शंखध्मै *śāṅkhadhṃai**. Here, too, the same result is obtained by admitting two bases for this as for many other nouns, and assigning the weak base, in which the *ā* is dropt, to all the so-called *Bha* cases; the cases which Bopp calls the weakest cases (Pāṇ. VI. 4, 140). Each of these systems has its advantages and defects, and the most practical plan is, no doubt, to learn the paradigms by heart without asking any questions as to the manner in which the base and the terminations were originally combined or glued together.

§ 109. With regard to verbal bases ending in long *ā*, many special rules have to be observed, according to which final *ā* is either elided, or changed to *ई* or to *ए*. These rules will be given in the chapter on Conjugation. Thus

पुना + अंति *punā + anti* = पुनंति *punanti*, they cleanse.

पुना + मः *punā + mah* = पुनीमः *punīmah*, we cleanse.

दा + हि *dā + hi* = देहि *dehi*, Give!

§ 110. Final *इ*, *ई*, *उ*, *ऊ*, *ऋ*, *ॠ*, if followed by vowels or diphthongs, are generally changed to *य*, *व*, *र*.

Ex. मति + ऐ = मत्तै *matī + ai = matyai*, to the mind.

जिगि + उः = जिग्युः *jigī + uḥ = jigīyuh*, they have conquered.

भानु + ओः = भान्वोः *bhānu + oḥ = bhānvoh*, of the two splendours.

पितृ + आ = पित्रा *pitṛī + ā = pitrā*, by the father.

बिभी + अति = बिभ्यति *bibhī + ati = bibhyati*, they fear.

In some cases इ i and ई i are changed to इय iy; उ u and ऊ u to उव uv; ऋ ri to रि ri; ॠ rī to इर ir and, after labials, to उर ur.

Ex. शिश्रि + अयुः = शिश्रिययुः *śiśri + athuh = śiśriyathuh*, you (two) have gone.

भी + इ = भियि *bhī + i = bhīyi*, in fear.

यु + अति = युवति *yu + anti = yuvanti*, they join.

युयु + उः = युयुवुः *yuyu + uh = yuyuvuh*, they have joined.

सुसु + ए = सुसुवे *sushu + e = sushuve*, I have brought forth.

भू + इ = भुवि *bhū + i = bhūvi*, on earth.

मृ + अते = म्रियते *mṛi + ate = mriyate*, he dies.

गृ + अति = गिरति *gṛi + ati = girati*, he swallows.

पपृ + इ = पपुरि *papṛi + i = papuri*, liberal.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation. See विभ्यति *biḥyati* from भी *bhī*, but जिह्रियति *jihriyati* from ह्री *hrī*.

§ 111. Final ॠ rī, if followed by terminational consonants, is changed to इर ir; and after labials to उर ur.

गृ गृत्, to shout; Passive गीयते *gṛ-yate*; Part. गीर्णः *gṛṇah*.

पृ पृत्, to fill; Passive पूर्यते *pṛ-yate*; Part. पूर्णः *pṛṇah*.

Before the य y of the Passive, Intensive, and Benedictive, final इ i and उ u are lengthened, final ऋ ri changed to रि ri, final ॠ rī to इर ir or उर ur. (See § 390.)

§ 112. ए e, ऐ ai, औ au, before vowels and diphthongs, are generally changed into अय ay, आय āy, अव av, आव āv.

दे + अते = दयते *de + ate = dayate*, he protects.

रै + ए = रये *rai + e = rāye*, to wealth.

गो + ए = गवे *go + e = gāve*, to the cow.

नौ + अः = नावः *nau + ah = nāvah*, the ships.

Roots terminated by a radical diphthong (except ये *ye* in redupl. perf., Pāṇ. VI. 1, 46) change it into आ ā before any affix except those of the so-called special tenses. (Pāṇ. VI. 1, 45.)

दे + ता = दाता *de + tā = dātā*, he will protect.

दे + स्त्रीय = दास्त्रीय *de + stīya = dāstīya*, May I protect!

म्लै + ता = म्लान्ता *mlai + tā = mlātā*, he will wither.

शो + ता = शान्ता *śo + tā = śātā*, he will pare.

But in the Present ग्लै + अति = ग्लायति *glai + ati = glāyati*, he is weary.

2. Final Consonants.

§ 113. The rules according to which the consonants which can occur at the end of a word are restricted to क k, ङ ṅ, ट ṭ, ण ṇ, त t, न n, प p, म m, ल l, ः ḥ, ँ ḁ, must likewise be observed where the last letter of a nominal or verbal base becomes final, i. e. where it is not followed by any derivative letter or syllable.

Thus the nominal base युयुध् *yudh*, battle, would in the vocative singular be

युष् *yudh*. Here, however, the ष *dh* must be changed into द् *d*, because no aspirate is tolerated as a final (§ 54. 1); and द् *d* is changed into त् *t*, because no word can end in a soft consonant (§ 54. 2). वाच् *vāch*, speech, in the voc. sing. would change its च् *ch* into क् *k*, because palatals can never be final (§ 54. 3).

In अधोक् *adhok*, instead of अदोह् *adoh*, the aspiration of the final is thrown back on the initial द् *d* (§ 118). The final ह् *h* or ष् *gh*, after losing its aspiration, becomes ग् *g*, which is further changed to क् *k*.

§ 114. Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (§ 55). The final consonants of the base are then treated like other final consonants.

वाच् + स = वाक् *vāk* + *s* = *vāk*, speech; nom. sing.

प्राञ्च + स = प्राक् *prāñch* + *s* = *prāñ*, eastern; nom. sing. masc. Here प्राञ्च *prāñch*, which remains after the dropping of स् *s*, is, according to the same rule, reduced again to प्राक् *prāñ*, the final nasal remaining guttural, because it would have been guttural if the final क् *k* had remained.

सुवल् + स = सुवल् *suvalg* + *s* = *suval*, well jumping. Here, after the dropping of स् *s*, there would remain सुवल्क् *suvalk*; but as no word can end in two consonants, this is reduced to सुवल् *suval*. Before the Pada-terminations सुवल् *suvalg* assumes its Pada form सुवल् *suval* (§ 53); hence instrum. plur. सुवल्भिः *suvalbhih*.

अहन् + स = अहन् *ahan* + *s* = *ahan*, thou killedst; 2. p. sing. impf. Par.

अद्वेष् + त् = अद्वेद् *advēsh* + *t* = *advē*, he hated; 3. p. sing. impf. Par.

अदोह् + त् = अधोक् *adoh* + *t* = *adhok*, he milked; 3. p. sing. impf. Par.

Exceptions will be seen under the heads of Declension and Conjugation.

§ 115. With regard to the changes of the final consonants of nominal and verbal bases, before terminations, the general rule is,

1. Terminations beginning with sonant letters, require a sonant letter at the end of the nominal or verbal base.
2. Terminations beginning with surd letters, require a surd letter at the end of the nominal or verbal base.
3. In this general rule the terminations beginning with *vowels*, *semivowels*, or *nasals* are excluded, i. e. they produce no change in the final consonant of the base.

1. वच् + धि = वधि *vach* + *dhi* = *vagdhi*, Speak! 2. p. sing. imp. Par.

पृच् + ध्वे = पृग्ध्वे *prich* + *dhve* = *prigdhve*, you mix; 2. p. plur. pres. *Ātm*.

2. अद् + सि = अत्सि *ad* + *si* = *atsi*, 2. p. sing. pres. thou eatest.

अद् + ति = अत्ति *ad* + *ti* = *atti*, 3. p. sing. pres. he eats.

3. मरुत् + इ = मरुति *marut + i = maruti*, loc. sing. in the wind.

वच् + मि = वचमि *vach + mi = vachmi*, I speak.

ग्रथ् + यते = ग्रथ्यते *grath + yate = grathyate*, it is arranged.

Exceptions such as भिद् + नः = भिन्नः *bhid + nah = bhinnah*, divided, भञ् + नः = भग्नः *bhaj + nah = bhagnah*, broken, must be learnt by practice rather than by rule.

§ 116. Aspirates, if followed by terminations beginning with any letter (except vowels and semivowels and nasals), lose their aspiration. (§ 54. 1.)

Ex. मानच् + ति = मानसि *mamath + ti = mamatti*, 3. p. sing. pres. Par. of the intensive मानच् *mamath*, he shakes much.

रुन्ध् + ध्वे = रुन्ध्वे *rundh + dhve = runddhve*, 2. p. plur. pres. Âtm. of रुन्ध् *rundh*, you impede.

लभ् + स्ये = लप्स्ये *labh + sye = lapsye*, I shall take.

But युष् + इ = युधि *yudh + i = yudhi*, loc. sing. in battle.

लोभ् + यः = लोभ्यः *lobh + yah = lobhyah*, to be desired.

कुम् + नाति = कुम्नाति *kshubh + ndti = kshubhndti*, he agitates.

It is a general rule that two aspirates can never meet in ordinary Sanskrit.

§ 117. If final ष् *gh*, द् *dh*, ध् *dh*, भ् *bh* are followed by त् *t* or थ् *th*, they are changed to the corresponding soft letters, ग् *g*, इद् *d*, द् *d*, ब् *b*, but the त् *t* and थ् *th* are likewise softened, and the द् *d* receives the aspiration. See also § 128.

Ex. रुणध् + ति = रुणद्धि *runadh + ti = runaddhi*, he obstructs.

लभ् + तः = लभ्तः *labh + tah = labdhah*, taken.

रुन्ध् + थः = रुन्ध्थः *rundh + thah = runddhah* (also spelt रुन्ध्थः *rundhah*), you two obstruct.

रुन्ध् + तः = रुन्ध्तः *rundh + tah = runddhah*, they two obstruct.

अबन्ध् + तं = अबन्ध्दं *abandh + tam = abanddham*, 2. p. dual aor. 1. Par. you two bound.

अबन्ध् + थाः = अबन्ध्थाः *abandh + thah = abanddhah*, 2. p. sing. aor. 1. Âtm. thou boundest.

In अबन्ध्दं *abanddham*, 2. p. dual aor. 1. Par., the aspiration of final ध् *dh* is not thrown back upon the initial ब् *b*, because it is supposed to be absorbed by the तं *tam* of the termination, changed into धं *dham*. The same applies to अबन्ध्थाः *abanddhah*, though here the termination थाः *thah* was aspirated in itself.

§ 118. If ष् *gh*, द् *dh*, ध् *dh*, भ् *bh*, ह् *h*, at the end of a syllable, lose their aspiration either as final or as being followed by ध् *dh* (not by धि *dhi*), भ् *bh*, स् *s*, they throw their aspiration back upon the initial letters, provided these letters be no other than ग् *g*, इद् *d*, द् *d*, ब् *b*. See § 93.

Ex. Inflective base बुष् *budh*, to know; nom. sing. भुत् *bhut*, knowing.

Instrum. plur. भुम्भिः *bhubhik*.

Loc. plur. भुत्सु *bhutsu*.

Second pers. plur. aor. Âtm. अभुद्धुम् *abhuddhvam*.

Second pers. sing. pres. Intens. बोबोधि + सि = बोबोत्सि *bobodh + si = bobhotsi*.

Desiderative of दम् *dabh*, धिष्यति *dhipsati*, he wishes to hurt.

First pers. sing. fut. of बन्ध् + स्यामि = भंस्यामि *bandh + syāmi = bhantsyāmi*, I shall bind.

दह् *dah*, to burn; धक् *dhak*, nom. sing. a burner.

दुह् *duh*, to milk; अधुग्ध्वं *adhugdhvam*, 2. p. plur. impf. Âtm.: but 2. p. sing. imp. Par. दुग्धि *dugdhi*.

Note—दध् *dadh*, the reduplicated base of धा *dhā*, दधामि *dadhāmi*, I place, throws the lost aspiration of the final ध् *dh* back on the initial द् *d*, not only before ध्व *dhv*, स् *s*, but likewise before त् *t* and थ् *th*, where we might have expected the application of § 117. दध् + तः = धत्तः *dadh + taḥ = dhattaḥ*; दध् + थः = धत्थः *dadh + thaḥ = dhattthaḥ*; दध् + से = धत्से *dadh + se = dhatsē*; दध् + ध्वं = धद्ध्वं *dadh + dhvam = dhaddhvam*.

§ 119. If च् *ch*, ज् *j*, ङ् *ṅ* are final, or followed by a termination beginning with any letter, except vowels, semivowels, or nasals, they are changed to क् *k* or ग् *g*.

Ex. Nominal base वाच् *vāch*; voc. वाक् *vāk*, speech.

Verbal base वच् *vach*; 3. p. sing. pres. वच् + ति = वक्ति *vach + ti = vakti*.

युञ् + धि = युञ्जि *yuj + dhi = yujṅdhi*, 2. p. sing. imp. Join!

But loc. sing. वाच् + इ = वाचि *vāch + i = vāchi*.

वाच् + य = वाच्य *vāch + ya = vāchya*, to be spoken.

वच् + मः = वचमः *vach + maḥ = vachmaḥ*, we speak.

वच् + वः = वचवः *vach + vaḥ = vachvaḥ*, we two speak. (See also § 124.)

§ 120. श् *sh* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into द् *ḍ*.

Ex. Nominal base द्विष् *dvish*; nom. sing. द्विद् *dvīḍ*, a hater.

Verbal base द्विष् *dvish*; 3. p. sing. impf. Par. अद्वेद *advēḍ*, he hated.

§ 121. Before verbal terminations beginning with स् *s*, it is treated like क् *k*.

Ex. द्वेष् + सि = द्वेषि *dvēsh + si = dvēshsi*, thou hatest; aor. अद्विषत् *advishat*, he hated.

पोष्यति *pokshyati* (*posh + syati*), he will nourish.

§ 122. Before त् *t* or थ् *th* it remains unchanged itself, but changes त् *t* and थ् *th* into द् *ḍ* and द् *ḍh*.

Ex. द्विष् + तः = द्विष्टः *dvish + taḥ = dvishṭaḥ*, they (two) hate.

सर्पिष् + तमं = सर्पिष्टमं *sarpish + tamam = sarpishṭamam*, the best clarified butter.

This rule admits of a more general application, namely, that every dental त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, and स् *s*, is changed into the corresponding lingual, if preceded by द् *ḍ*, द् *ḍh*, द् *d*, द् *dh*, श् *ṣ*, and श् *sh*. (Pāṇ. VIII. 4, 41.)

Ex. द्विद् + धि = द्विद्भि *dvīḍ + dhi = dvīḍbhi*, hate thou.

मृद् + नाति = मृद्घाति *mṛiḍ + nāti = mṛiḍnāti*.

ईद् + ते = ईद्वे *īḍ + te = īḍvē*, he praises.

षट् + नां = षट्नां *ṣaṭ + nām = ṣaṭnām*, of six.

षट् + नवतिः = षट्शततिः *ṣaṭ + navatiḥ = ṣaṭṣatatiḥ*, ninety-six. (Pāṇ. VIII. 4, 42, vArt.)

§ 123. Before other consonantal terminations श् *sh* is treated like द् *ḍ*.

Ex. द्विष् + ध्वं = द्विद्ध्वं *dvish + dhvam = dvīḍdhvam*, 2. p. plur. imp. Âtm. Hate ye

द्विष् + सु = द्विदसु *dvish + su = dvīḍsu*, loc. plur. among haters.

Exceptions to this rule, such as धृक् *dhṛik*, nom. धृक् *dhṛik*, and to other rules will be seen under the heads of Declension and Conjugation.

§ 124. In the roots भ्राज् *bhrāj*, to shine, मृज् *mṛj*, to wipe, यज् *yaj*, to sacrifice, राज् *rāj*, to shine, सृज् *sṛj*, to let forth, and भ्रज् *bhrāj*, to roast (भ्रस् *bhrasj*, Pān. VIII. 2, 36), the final ज् *j* is replaced by ष् *śh*, which, in the cases enumerated above, is liable to the same changes as an original ष् *śh*. Thus

मृज् + थ = मृष्ठ *mṛj + tha = mṛishṭha*, you wipe.

राज् + सु = रादसु *rāj + su = rātsu*. अयज् + ध्वं = अयद्दु *ayaj + dhvam = ayaddhvam*.

§ 125. Most verbal and nominal bases ending in ज् *ś*, च् *chh*, क् *ksh*, ष् *śch* (some in ज् *j*, § 124) are treated exactly like those ending in simple ष् *śh*.

Ex. Nominal base विज् *viś*; nom. विद् *viṭ*, a man of the third caste.

Fut. वेज् + स्यामि = वेक्ष्यामि *veś + syāmi = vekshyāmi*, I shall enter.

Fut. periphr. वेज् + ता = वेष्टा *veś + tā = veshṭā*, he will enter.

विज् + ध्वं = विद्दु *viś + dhvam = vidḍhvam*, enter you.

Loc. plur. विज् + सु = विदसु *viś + su = viṭsu*, among men.

Nominal base प्राच्छ् *prāchh*; nom. प्राद् *prāt*, an asker.

Verbal base प्रच्छ् *prachh*; प्रच्छ् + स्यामि = प्रक्ष्यामि *prachh + syāmi = prakshyāmi*, I shall ask.

प्रच्छ् + ता = प्रष्टा *prachh + tā = prashṭā*, he will ask.

प्रच्छ् + सु = प्रादसु *prāchh + su = prātsu*, among askers.

Nominal base तक्श् *taksh*; तक्श् + सु = तदसु *taksh + su = tatsu*, among carpenters.

Nominal base रक्श् *raksh*; गोरक्श् + सु = गोरदसु *goraksh + su = gorātsu*, among cowherds.

Verbal base चक्श् *chaksh*; चक्श् + से = चक्षे *chaksh + se = chakshe*, thou seest.

चक्श् + ध्वे = चद्दु *chaksh + dhve = chaddhve*, you see.

व्रच्छ् *vraśch*, to cut; nom. sing. वृद् *vṛiṭ*.

व्रच्छ् + स्यामि = व्रक्ष्यामि *vraśch + syāmi = vrankshyāmi*, I shall cut.

व्रच्छ् + ता = व्रष्टा *vraśch + tā = vrashṭā*, he will cut.

§ 126. The ज् *ś* of दिज् *diś*, to show, दृज् *drīś*, to see, स्पृज् *sprīś*, to touch, if final, or followed by Pada-terminations, is changed into क् *k*.

Ex. Nominal base दिज् *diś*; nom. sing. दिक् *dik*; instrum. plur. दिग्भिः *digbhīḥ*; loc. plur. दिक्षु *dikshu*.

दृज् *drīś*; nom. sing. दृक् *drīk*; instrum. plur. दृग्भिः *drīgbhīḥ*.

In the root नज् *naś*, the change of ज् *ś* into क् *k* or द् *ṭ* is optional (Pān. VIII. 2, 63). For further particulars see Declension and Conjugation.

§ 127. ह् *h* at the end of verbal bases, if followed by a termination beginning with ष् *ś*, is treated like ष् *gh*, i. e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter.

Ex. लेह् + स्यामि = लेक्ष्यामि *leh + syāmi = lekshyāmi*, I shall lick.

दोह् + स्यामि = दोक्ष्यामि *doh + syāmi = dhokshyāmi*, I shall milk.

§ 128. In all other cases, whether at the end of a word or followed by terminations, ह् *h* is treated either (1) like ष् *gh* in most words beginning with ह् *d* (Pān. VIII. 2, 32), and in उष्णिह् *uśhniḥ*; or (2) like द् *ḍh* in all other words.

Ex. (1) दुह् *duh*; nom. धुक *dhuk*; instrum. plur. धुग्भिः *dhugbhiḥ*; loc. plur. धुसु *dhukṣu*; part. pass. दुग्धः *dugdhaḥ*.

दुह् + तः = दूढः *drih+taḥ=driḍhaḥ*, fast, is an exception.

Ex. (2) लिह् *lih*; nom. लिट् *liṭ*; instrum. plur. लिद्भिः *liḍbhiḥ*; loc. plur. लिट्सु *liṭsu* (वाह् *vah*, वाट्सु *vātsu*).

लिह् + तः = लीढः *lih+taḥ=liḍhaḥ*.

रुह् + तः = रूढः *ruh+taḥ=rūḍhaḥ*.

In लीढः *liḍhaḥ* and रूढः *rūḍhaḥ*, ह् + त् *dh+t* are changed to ह् + ह् *dh+dh*, or, more correctly, to इ ढ् + ह् *ḍh* (§ 117); then the first इ ढ् is dropt and the vowel lengthened. The only vowel which is not lengthened is अ *ri*; e. g. वृह् + तः = वृढ *vrih+ta=vriḍha*.

The vowel of सह् *sah* and वह् *vah* is changed into ओ *o* (Pāṇ. VI. 3, 112), unless Samprasāraṇa is required, as in the part. उढः *uḍhaḥ*. (Pāṇ. VI. 1, 15.)

§ 129. The final ह् *h* of certain roots (दुह् *druh*, मुह् *muh*, सुह् *snuh*, स्निह् *snih*) is treated either as घ् *gh* or ढ् *ḍh*. From दुह् *druh*, to hate, we have in compounds the nom. sing. धुक *dhruk* and धुट् *dhruṭ* (Pāṇ. VIII. 2, 33); past participle दुग्धः *drugdhaḥ* or दूढः *drūḍhaḥ*.

§ 130. The final ह् *h* of नह् *nah*, to bind, is treated as ध् *dh*.

Ex. उपानह् *upānak*, slipper; nom. sing. उपानत् *upānat*; instrum. plur. उपानभिः *upānadbhiḥ*.

Past part. pass. नह् + तः = नद्धः *nah+taḥ=naddhaḥ*, bound.

As to अनहुह् *anaḍuh*, ox, &c., see Declension.

§ 131. The स् *s* of the nominal bases अह् *dhvas*, falling, and स्रस् *sras*, tearing, if final or followed by Pada-terminations, and the स् *s* of वस् *vas*, the termination of the part. perf. Par., before Pada-terminations only, is changed to त् *t* (Pāṇ. VIII. 2, 72). See, however, § 173, 204.

Ex. अह् *dhvas*, to fall; nom. sing. अहत् *dhvat*, nom. plur. अहसः *dhvasaḥ*, instrum. plur. अहभिः *dhvadbhiḥ*.

§ 132. Verbal bases ending in स् *s*, change it to त् *t*, before terminations of the general tenses beginning with स् *s*. (Pāṇ. VII. 4, 49.)

Ex. वस् *vas*, to dwell; fut. वस् + स्यामि = वस्यामि *vas+syāmi=vatsyāmi*.

Before other terminations beginning with स् *s*, final स् *s* remains unchanged.

वस् + से = वस्से *vas+se=vasse*, thou dwellest.

सस् + सि = सस्सि *sas+si=sassi*, thou sleepest.

निस् + से = निस्से *nims+se=nimsse*, thou kissest.

पेपेस् + सि = पेपेष्शि *pepes+si=pepeshshi*, thou hurtest. (§ 100.)

In certain verbs final स् *s* is dropt before धि *dhi* of the imperative.

ज्ञास् + धि = ज्ञाधि *śās+dhi=śādhi*. (Pāṇ. VI. 4, 35.)

चकास् + धि = चकाधि *chakās+dhi=chakādhi*.

In the same verbs final स् *s*, if immediately followed by the termination of the second person, स् *s*, may be changed to त् *t* or remain स् *s*.

अज्ञास् + स् = अज्ञात् or अज्ञाः *aśās+s=aśāt or aśāḥ*.

Before the त् *t* of the third person, it always becomes त् *t*.

अज्ञास् + त् = अज्ञात् *aśās+t=aśāt*. (Pāṇ. VIII. 2, 73, 74.)

Final *ṛ*, *ḍ*, *ḍh* before the *ṣ* of the 2nd pers. sing. Imperf. Par. may be regularly represented by *ṛ* or by *ṣ*: *अवेत्* *avet* or *अवेः* *aveḥ*, thou knewest; *अरुणत्* *aruṇat* or *अरुणः* *aruṇaḥ*, thou preventedst. (Pāṇ. VIII. 2, 75.)

§ 133. *ṅ* and *m* at the end of a nominal or verbal base, before sibilants (but not before the *su* of the loc. plur.), are changed to Anusvāra.

Ex. *निधांसति* *jighāṁsati*, he wishes to kill, from *हन्* *han*.

क्रंस्यते *kraṁsyate*, he will step, from *कम्* *kram*.

But *सुहिन्सु* *suhinsu*, among good strikers, from *सुहिन* *suhin*, Pada base of *सुहिंसु* *suhinṣu*. If *ṅ* were changed to Anusvāra, we should have to write *सुहिंसु* *suhinṣhu*.

§ 134. *ṅ* remains unchanged before semivowels.

Ex. *हन्त्यते* *hanyate*, he is killed, from *हन्* *han*. *तन्वन्* *tanvan*, extending, from *तन्* *tan*.
प्रेन्वन् *preṅvanam**, propelling, from *इन्व* *inv*.

§ 135. *m* remains unchanged before the semivowels *y*, *r*, *l*.

Ex. *काम्यः* *kām-yaḥ*, to be loved, from *कम्* *kam*.

ताम्रं *tāmram*, copper, from *तम्* *tam* and suffix *रा*.

अम्लः *amlaḥ*, sour, from *अम्* *am* and suffix *ल*.

§ 136. *m* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada-termination, or by personal terminations beginning with *m* or *v*, is changed into *ṅ*. (Pāṇ. VIII. 2, 65.)

Ex. *प्रशान्* *praśān*, nom. sing., and *प्रशान्भिः* *praśānbhiḥ*, instrum. plur., *प्रशान्सु* *praśānsu*, loc. plur., from *प्रशान्* *praśān*, quieting. (Pāṇ. VIII. 2, 64.)

अगन् *aganma*, we went, and *अगन्व* *aganva*, we two went, from *गम् + म* *gam + ma*,
गम् + व *gam + va*.

But nom. plur. *प्रशानः* *praśāmaḥ*.

§ 137. With regard to nasals, the general rule is that in the body of a word the firsts, the seconds, the thirds, and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute. (§ 8.)

Ex. *आशङ्कते* or *आशङ्कते* *āśaṅkate* or *āśaṅkate*, he fears.

आलिङ्गति or *आलिङ्गति* *āliṅgati* or *āliṅgati*, he embraces.

वचयति or *वचयति* *vañchayati* or *vañchayati*, he cheats.

उत्काण्ठते or *उत्काण्ठते* *utkaṅṭhate* or *utkaṅṭhate*, he longs.

गन्तुं or *गन्तुं* *gantum* or *gantum*, to go.

कम्पते or *कम्पते* *kampate* or *kampate*, he trembles.

In compounds, such as *सम् + कल्पः* *sam + kalpaḥ*, it is optional to change final *m*, standing at the end of a Pada, into the fifth or into real Anusvāra; hence *संकल्पः* or *सङ्कल्पः* *saṅkalpaḥ* or *saṅkalpaḥ*. (See § 77.)

* If the *ṅ* before *v* were treated as Anusvāra, the second *ṅ* would have to be changed into a lingual (§ 96). Pāṇ. VIII. 4, 2, vārt.

§ 138. In the body of a word, Anusvâra is the only nasal that can stand before the sibilants ञ *ś*, श *sh*, स *s*, and ह *h*.

Ex. दंशनं *damśanam*, biting. यजूंषि *yajūm̐ṣi*, the prayers.
हंसः *hamśah*, goose. रहते *rahate*, he goes.

§ 139. न *n* following immediately after च *ch* or ज *j* is changed to ञ *ñ*.

Ex. याज्ञा *yāchnā*, prayer. राज्ञी *rājñī*, queen. जज्ञे *jajñe*, he was born.

§ 140. च *chh* in the middle of a word between vowels or diphthongs must be changed to च्च *chchh*. (See § 91.)

Ex. गच्छ *gichh*, to go; गच्छति *gichchhati*, he goes.
म्लेच्छः *mlechchhah*, a barbarian.

§ 141. च्च *chh* before a suffix beginning with न *n* or म *m* is changed to ञ *ś*.

Ex. प्रच्छ + न = प्रश्नः *prachh + na = praśnah*, question.

प्राप्रच्छ + मि = प्राप्रश्मि *pāprachh + mi = pāpraśmi*, I ask frequently.

Before च *v* this change is optional.

§ 142. Roots ending in य *y* and व *v* throw off their final letters before terminations beginning with consonants, except य *y*.

Ex. पूय + तः = पूतः *pūy + tah = pūtah*, decaying.

तुर्व + नः = तूर्णः *turv + nah = tūrṇah*, killed.

दिदिच् + वान् = दिदिवान् *didiv + vān = didivān*, having played.

§ 143. Roots ending in व *v* and र *r*, if preceded by इ *i* or उ *u*, lengthen their इ *i* and उ *u*, if व *v* or र *r* is followed immediately by a terminational consonant. (Pāṇ. VIII. 2, 77.) See No. 92, त्वर *tvar*.

Ex. दिव् *div*, to play, दीव्यति *dīvyati*, he plays. Bened. दीव्यासं *dīv-yāsam*.

गुर् *gur*, to exert, गूर्णः *gūrṇah*.

जृर् *jṛ* (i. e. जिर *gir*), to grow old, जीर्यति *jīryati*.

गिर् *gir*, voice; instrum. plur. गीभिः *gīrbhiḥ*, loc. plur. गीर्षु *gīrshu*.

There are exceptions. (Pāṇ. VIII. 2, 79.)

कूर् *kur*, to sound. Bened. कुर्यासं *kuryāsam*.

On a similar principle उ *u* is lengthened in तुर्व + वावः = तूर्वावः *turv + vāh = tūrāvāh*. (Pāṇ. VIII. 2, 78.)

§ 144. Nominal and verbal bases ending in इर् *ir* and उर् *ur* lengthen इ *i* and उ *u*, when र *r* becomes final after the loss of another final consonant. (Pāṇ. VIII. 2, 76.)

Ex. गिर् + स = गीर् or गीः *gir + s = gir or gīḥ*, nom. sing. voice.

§ 145. Nominal bases ending in इस् *is* or उस् *us* (the इस् *is* or उस् *us* being radical) lengthen इ *i* and उ *u* when final, and before terminations beginning with भ् *bh* or स् *s*.

Loc. plur. सुपिस् + सु = सुपीःषु *supis + su = supīḥshu*; nom. sing. masc. and neut.

सुपीः *supīḥ*.

Nom. sing. masc. सजुस् + स = सजूः *sajus + s = sajūḥ*; nom. sing. neut. सजूः *sajūḥ*.

Doubling of Consonants.

§ 146. According to some grammarians any consonant except र् र and ह् ह, followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by र् र or ह् ह, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with Śākalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and ह् ह, is preceded by र् र or ह् ह, these being again preceded by a vowel. Thus

अर्क arka, sun, is frequently written अर्क्क arkka.

ब्रह्मन् brahman may be written ब्रह्मन्न् brahmman.

If an aspirated consonant has to be doubled, the first loses its aspiration. Thus वर्धेन or वर्द्धेन vardhana or varddhana, increase.

§ 147. A sibilant after र् र must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षाः varshāḥ, rainy season; आदर्शः ādarśaḥ (Prāt. 387), mirror. But we may write either दर्श्येते or दर्श्येते darśyate or darśyate, it is shown.

Explanation of some Grammatical Terms used by Native Grammarians.

§ 148. Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. *Guṇa* and *Vṛiddhi* are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pāṇini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada*, *Ātmanepada*, *Tatpuruṣa*, *Bahuvrīhi*, *Karmadhāraya*, *Kṛit*, *Taddhita*, *Uṇādi*, and many more. Nothing can be more perfect than the grammatical terminology of Pāṇini; but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pāṇini's grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or *dhātus*. These roots have been collected in what are called *Dhātupāṭhas*, root-recitals, the most important of which is ascribed by tradition to Pāṇini*.

From these *dhātus* or roots are derived by means of *pratyayas* or suffixes, not only all kinds of verbs, but all substantives and adjectives, and according to some, even all pronouns and particles. Thus from the root मन् man, to think, we have not only मनुते man-u-te, he thinks, but likewise मनस् man-as, mind, मानस mñas-a, mental, &c. Words thus formed, but without as yet any case-terminations attached to them, are called *Prātipadika*, nominal bases. Thus from the root जन् jan, to beget, we have the *prātipadika* or

* Siddhānta-Kaumudī, ed. Tārānātha, vol. II. p. 1.

nominal base जन *jan-a*, man, and this by the addition of the sign of the nom. sing. becomes जनः *jan-a-h*, a man.

Suffixes for the formation of nouns are of two kinds :

1. Those by which nouns are derived direct from roots ; Primary Suffixes.
2. Those by which nouns are derived from other nouns ; Secondary Suffixes.

The former are called *Kṛit*, the latter *Taddhita*. Thus जन *jana*, man, is derived from the root जन् *jan* by the *Kṛit* suffix अ *a*; but जनीन *janīna*, appropriate for man, is derived from जन *jana* by the *Taddhita* suffix ईन *īna*. The name *prātipadika* would apply both to जन *jana* and जनीन *janīna*, as nominal bases, ready to receive the terminations of declension.

The *Kṛit* suffixes are subdivided into three classes :

1. *Kṛit*, properly so called, i.e. suffixes by which nouns can be regularly formed from roots with certain more or less definite meanings. Thus by means of the suffix अथु *athu*, Sanskrit grammarians form
 - वेपथु *vepathu*, trembling, from वेप् *vep*, to tremble.
 - स्वयथु *svayathu*, swelling, from सि *śvi*, to swell.
 - क्षवथु *kshavathu*, sneezing, from क्षु *kshu*, to sneeze.
 - दवथु *davathu*, vexation, from दु *du*, to vex, to burn.
2. *Kṛitya*, certain suffixes, such as तव्य *tavya*, जनीय *janīya*, य *ya*, हलिन् *elima*, which may be treated as declinable verbal terminations. Thus from कर् *kar*, to do, is formed कर्तव्य *kartavya*, करणीय *karāṇīya*, कार्य *kārya*, what is to be done, *faciendum*.
3. *Uṇādi*, suffixes used in the formation of nouns which to native grammarians seemed more or less irregular, either in form or meaning. Thus from वस् *vas*, to dwell, both वस्तु *vastu*, a thing, and वास्तु *vāstu*, a house.

The *Taddhita* suffixes are no further subdivided, but the feminine suffixes (*stripratyaya*) are sometimes treated as a separate class.

A root, followed by a suffix (*pratyaya*), whether *Kṛit* or *Taddhita*, is raised to the dignity of a base (*prātipadika*), and finally becomes a real word (*pada*) when it is finished by receiving a case-termination (*vibhakti*).

Every base, with regard to the suffix which is attached to it, is called *Aṅga*, body. For technical purposes, however, new distinctions have been introduced by Sanskrit grammarians, according to which, in certain declensions, a base is only called *Aṅga* before the terminations of the nom. and acc. sing., nom. and acc. dual, and nom. plur. of masc. and fem. nouns; besides the nom. and acc. plur. of neuters. The vocative generally follows the nominative. These *Aṅga* cases together are called the *Sarvanāmasthāna*. Bopp calls them the *Strong Cases*.

Before terminations beginning with consonants (likewise before *Taddhitas*

beginning with any consonant except च् *y*) the base is called *Pada*, the same term which, as we saw before, was used to signify a noun, with a case-termination attached to it. The rules of Sandhi before these terminations are in the main the same as at the end of words.

Before the remaining terminations which begin with vowels (likewise before *Taddhitas* beginning with vowels and च् *y*) the base is called *Bha*. Bopp calls the *Pada* and *Bha* cases together the *Weak Cases*; and when it is necessary to distinguish, he calls the *Pada* the *Middle* and the *Bha* the *Weakest Cases*.

Nouns, whether substantives, adjectives, or pronouns, are declined through three numbers with seven or, if we include the vocative, eight cases. A case-termination is called सुप् *sup* or विभक्ति *vibhakti*, lit. division.

Verbs are conjugated through the active and passive voices, and some through a middle voice also, in ten moods and tenses, with three persons and three numbers. A personal termination is called तिङ् *tiṅ* or विभक्ति *vibhakti*.

A declined noun as well as a conjugated verb, ending in a *vibhakti*, is called *Pada*.

Particles are comprehended under the name of *Nipāta*, literally what falls into a sentence, what takes its place before or after other words.

All particles are indeclinable (*avyaya*).

Particles are,

1. Those beginning with च् *cha*, and, i. e. a list of words consisting of conjunctions, adverbs, interjections, collected by native grammarians.
2. Those beginning with प्र *pra*, before, i. e. a list of prepositions collected in the same manner by native grammarians.

When the prepositions beginning with प्र *pra* govern a substantive, they are called *Karmapravachantya*. When they are joined to a root, they are called *Upasarga* or *Gati*. The name of *Gati* is also given to a class of adverbs which enter into close combination with verbs. Ex. उरी *ūrī* in उरीकृत *ūrīkritya*, assenting; खात् *khāt* in खात्कृत *khātkritya*, having made *khāt*, i. e. the sound produced by clearing the throat.

CHAPTER III.

DECLENSION.

§ 149. Sanskrit nouns have three genders, Masculine, Feminine, and Neuter; three numbers, Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note—There are a few nouns which are indeclinable in Sanskrit: स्वर् *svar*, heaven; अयास् *ayás*, fire; संवत् *samvat*, year, (of Vikramāditya's era); स्वयं *svayam*, self; सामि *sāmi*, half; भूर् *bhūr*, atmosphere; सुदि *sudi*, the light fortnight, and बदि *badi*, the dark fortnight, the usual abbreviations for शुक्लपक्षः *śuklapakṣaḥ* and कृष्णपक्षः *krishṇapakṣaḥ*, or बहुलपक्षः *bahulapakṣaḥ*, (Warren, Kālasankalita, p. 361.) According to Rādhakānta, सुदि *sudi* is used in the West only.

Some nouns are *pluralia tantum*, used in the plural only; दारः *dārāḥ*, plur. masc. wife; आपः *āpāḥ*, plur. fem. water; वर्षाः *varṣāḥ*, plur. fem. the rainy season, i. e. the rains; सिक्ताः *sikatāḥ*, plur. fem. sand; बहुलाः *bahulāḥ*, the Pleiades.

§ 150. Sanskrit nouns may be divided into two classes:

1. Those that have bases ending in consonants.
2. Those that have bases ending in vowels.

1. Bases ending in Consonants.

§ 151. Nominal bases may end in all consonants except ह, न, ञ, य. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

§ 152. Bases ending in consonants receive the following terminations:

Terminations for Masculines and Feminines.

| | SINGULAR. | DUAL. | PLURAL. |
|--------|---|-------------|------------|
| Nom. | स् s (which is always dropt) | औ au | अः aḥ |
| Acc. | अं am | | |
| Instr. | आ ā | भ्यां bhyām | भिः bhiḥ |
| Dat. | ए e | | भ्यः bhyāḥ |
| Abl. | अः aḥ | | |
| Gen. | अः aḥ | ओः oḥ | आं ām |
| Loc. | इ i | | सु su |
| Voc. | like Nom., except bases in न n and स् s | औ au | अः aḥ |

Neuters have no termination in the Nom., Acc., and Voc. singular (Pada cases).

They take ईँ in the Nom., Acc., and Voc. dual (Bha cases).

They take इँ in the Nom., Acc., and Voc. plural, and insert a nasal before the final consonant of the inflective base (Aṅga cases). This nasal is

determined by the consonant which follows it; hence ङ्ग before gutturals, $\text{ञ्$ before palatals, य् before linguals, न् before dentals, म् before labials, Anu-svâra before sibilants and ह . Neuters ending in a nasal or a semivowel do not insert the nasal in the plural. (See Sârasv. i. 8, 5; Colebrooke, p. 83.)

§ 153. Bases ending in consonants are divided again into two classes:

1. Unchangeable bases.
2. Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations.

Thus from प्रत्यञ् *pratyach*, Nom. Dual प्रत्याञ्चौ *pratyañch-āu*; base प्रत्यञ् *pratyañch*. (Aṅga.)

Instrum. Plur. प्रत्यग्भिः *pratyag-bhīḥ*; base प्रत्यञ् *pratyach*. (Pada.)

Gen. Dual प्रतीचोः *prātīch-oh*; base प्रतीञ् *prātīch*. (Bha.)

I. UNCHANGEABLE BASES.

Paradigm of a regular Noun with unchangeable Base.

§ 154. Bases ending in ञ् and ल् are not liable to any phonetic changes before the terminations, except that in the Nom. Sing. the स् of the termination is dropt (see § 114; 55); and that in the Loc. Plur. a ट् may be inserted after the final ञ् .

Base सुगञ् *sugāṅ*, a ready reckoner, masc. fem. neut. (from सु *su*, well, and root गञ् *gaṅ*, to count.) (Accent, Pāṇ. vi. i, 169.)

| | SINGULAR. MASC. FEM. | DUAL. MASC. FEM. | PLURAL. MASC. FEM. | |
|---------------|----------------------------------|--|------------------------------------|--------------------------------------|
| N. | सुगञ् <i>sugāṅ</i> | } सुगञ्चौ <i>sugāṅ-āu</i> | } सुगञः <i>sugāṅ-āḥ</i> | |
| A. | सुगञाम् <i>sugāṅ-am</i> | | | |
| I. | सुगञा <i>sugāṅ-ā</i> | } सुगञभ्याम् <i>sugāṅ-bhyām</i> | सुगञिभः <i>sugāṅ-bhīḥ</i> | |
| D. | सुगञे <i>sugāṅ-e</i> | | } सुगञोः <i>sugāṅ-oh</i> | सुगञभ्यः <i>sugāṅ-bhyaḥ</i> |
| Ab. } G. } | सुगञोः <i>sugāṅ-oh</i> | | | सुगञाम् <i>sugāṅ-ām</i> |
| L. | सुगञि <i>sugāṅ-i</i> | सुगञौ <i>sugāṅ-āu</i> | सुगञसु <i>sugāṅ-su</i> * | |
| V. | सुगञ <i>sugāṅ</i> | | सुगञः <i>sugāṅ-āḥ</i> | |
| | SINGULAR. | NEUTER. | PLURAL. | |
| N. A. V. | सुगञ <i>sugāṅ</i> † | DUAL. सुगञौ <i>sugāṅ-ī</i> | सुगञि <i>sugāṅ-i</i> . | |

* Or सुगदसु *sugād-su*, § 74.

† As the accent in the vocative is always on the first syllable, it should be remembered, once for all, that wherever the nom. acc. and voc. are given together, the vocative is understood to have its proper accent on the first syllable. The vocative of the neuter *sugāṅ* would therefore be, not *sugāṅ*, but *súgāṅ*.

§ 155. Bases ending in gutturals, क् *k*, ख् *kh*, ग् *g*, घ् *gh*.

These bases require no special rules.

Base सर्वज्ञक् *sarvasák*, omnipotent, masc. fem. neut. (from सर्व *sarva*, all, and root ज्ञक् *śak*, to be able.)

| SINGULAR. | | DUAL. | PLURAL. |
|------------|-----------------------------|---------------------------------------|--------------------------------------|
| MASC. FEM. | | MASC. FEM. | MASC. FEM. |
| N.V. | सर्वज्ञक् <i>sarvasák</i> | } सर्वज्ञको <i>sarvasákau</i> | } सर्वज्ञकः <i>sarvasákah</i> |
| A. | सर्वज्ञकं <i>sarvasákam</i> | | |
| I. | सर्वज्ञका <i>sarvasáka</i> | } सर्वज्ञग्भ्यां <i>sarvaságbhyám</i> | सर्वज्ञग्भिः <i>sarvaságbhiḥ</i> |
| D. | सर्वज्ञके <i>sarvasáke</i> | | } सर्वज्ञग्भ्यः <i>sarvaságbhyaḥ</i> |
| Ab. } | सर्वज्ञकः <i>sarvasákah</i> | | |
| G. } | | } सर्वज्ञकोः <i>sarvasákoḥ</i> | सर्वज्ञकां <i>sarvasákám</i> |
| L. | सर्वज्ञकि <i>sarvasáki</i> | | सर्वज्ञक्षु <i>sarvasákshu</i> * |
| NEUTER. | | | |
| SINGULAR. | | DUAL. | PLURAL. |
| N. A. V. | | सर्वज्ञकी <i>sarvasáki</i> | सर्वज्ञानि <i>sarvasáni</i> |

All regular nouns ending in क् *k*, ख् *kh*, ग् *g*, घ् *gh*, ट् *t*, ठ् *ṭh*, ड् *ḍ*, ढ् *ḍh*, त् *t*, थ् *th*, द् *d*, ध् *dh*, प् *p*, फ् *ph*, ब् *b*, भ् *bh*, may be declined after the model of सर्वज्ञक् *sarvasák*.

§ 156. Base ending in ख् *kh*. चित्रलिख् *chitralikh*, painter, (from चित्र *chitra*, picture, and root लिख् *likh*, to paint.)

| SINGULAR. | | DUAL. | PLURAL. |
|------------|-------------------------------|--|---------------------------------------|
| MASC. FEM. | | MASC. FEM. | MASC. FEM. |
| N.V. | चित्रलिक् <i>chitralik†</i> | } चित्रलिखी <i>chitralikhau</i> | } चित्रलिखः <i>chitralikhaḥ</i> |
| A. | चित्रलिखं <i>chitralikham</i> | | |
| I. | चित्रलिखा <i>chitralikha</i> | } चित्रलिग्भ्यां <i>chitraligbhyám</i> | चित्रलिग्भिः <i>chitraligbhiḥ</i> |
| D. | चित्रलिखे <i>chitralikhe</i> | | } चित्रलिग्भ्यः <i>chitraligbhyaḥ</i> |
| Ab. } | चित्रलिखः <i>chitralikhaḥ</i> | | |
| G. } | | } चित्रलिखोः <i>chitralikhoḥ</i> | चित्रलिखां <i>chitralikhám</i> |
| L. | चित्रलिखि <i>chitralikhi</i> | | चित्रलिखु <i>chitralikshu</i> * |
| NEUTER. | | | |
| SINGULAR. | | DUAL. | PLURAL. |
| N. A. V. | | चित्रलिखी <i>chitralikhi</i> | चित्रलिङ्गि <i>chitraliṅgi</i> |

Note—In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom. Sing., Nom. Plur., Instr. Plur., Loc. Plur., and Nom.

* On the change of सु *su* after क् *k*, see § 100.

† क् *k* instead of ख् *kh*, see § 113; 54. I.

Plur. Neut. The Acc. Instr. Dat. Abl. Gen. Loc. Sing., Nom. Acc. Voc. Gen. Loc. Dual, Acc. Gen. Plur., follow the Nom. Plur. The Instr. Dat. Abl. Dual, Dat. Abl. Plur., follow the Instr. Plur. The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्वज्ञ् *sarvaśak*.

| BASE. | NOM. S. | NOM. PL. M. F. | INSTR. PL. | LOC. PL. | NOM. PL. NEUT. |
|--|-----------------------------|--------------------------------|------------------------------------|---------------------------------|---------------------------------|
| हरित् <i>harit</i> , green m. f. n. | हरित् <i>harit</i> | हरिताः <i>haritah</i> | हरिभिः <i>haridbhiḥ</i> | हरित्सु <i>haritsu</i> | हरिन्ति <i>harinti</i> |
| अग्निमत् <i>agnimath</i> , fire-kindling m. f. n. | अग्निमत् <i>agnimat*</i> | अग्निमथाः <i>agnimathah</i> | अग्निमद्भिः <i>agnimadbhiḥ†</i> | अग्निमत्सु <i>agnimatsu‡</i> | अग्निमन्धि <i>agnimanthi</i> |
| सुहृद् <i>suhrid</i> , friendly m. f. n. | सुहृद् <i>suhrit</i> | सुहृदाः <i>suhridah</i> | सुहृद्भिः <i>suhridbhiḥ</i> | सुहृत्सु <i>suhritsu</i> | सुहृन्दि <i>suhrindi</i> |
| बुध् <i>budh</i> , knowing m. f. n. | बुध् <i>bhūt</i> | बुधाः <i>budhah</i> | बुद्भिः <i>budhbhiḥ</i> | बुध्सु <i>bhutsu</i> | बुन्धि <i>bundhi</i> |
| गुप् <i>gup</i> , guardian m. f. n. | गुप् <i>gūp</i> | गुपाः <i>gūpah</i> | गुप्भिः <i>gubbhiḥ</i> | गुप्सु <i>gupsu</i> | गुन्धि <i>gūnpi</i> |
| ककुब् <i>kakubh</i> , region f. | ककुब् <i>kakup</i> | ककुभाः <i>kakubhah</i> | ककुब्भिः <i>kakubbhiḥ</i> | ककुब्सु <i>kakupsu</i> | ककुम्भि <i>-kakumbhi</i> |

§ 158. Bases ending in palatals, च् *ch*, च् *chh*, ज् *j*, ज् *jh*.

Bases ending in च् *ch* change च् *ch* into क् *k*, or ग् *g*, except when followed by a termination beginning with a vowel.

Base जलमुक् *jalamuch*, masc. cloud (water-dropping).

| | SINGULAR. MASC. FEM. | DUAL. MASC. FEM. | PLURAL. MASC. FEM. |
|----------|----------------------------|--------------------------------|--------------------------------|
| N.V. | जलमुक् <i>jalamuk</i> | जलमुक्चौ <i>jalamuchau</i> | जलमुक्चः <i>jalamuchah</i> |
| A. | जलमुक्चं <i>jalamucham</i> | | |
| I. | जलमुक्चा <i>jalamuchā</i> | जलमुक्च्यौ <i>jalamugbhyām</i> | जलमुग्भिः <i>jalamugbhiḥ</i> |
| D. | जलमुक्चे <i>jalamuche</i> | | जलमुक्च्यः <i>jalamugbhyah</i> |
| Ab. | जलमुक्चः <i>jalamuchah</i> | जलमुक्चोः <i>jalamuchoḥ</i> | जलमुक्चां <i>jalamuchām</i> |
| G. | | | जलमुक्चुः <i>jalamuchshu</i> |
| L. | जलमुक्चि <i>jalamuchi</i> | | |
| | SINGULAR. | DUAL. | PLURAL. |
| N. A. V. | जलमुक् <i>jalamuk</i> | जलमुक्चौ <i>jalamucht</i> | जलमुक्चि <i>jalamuchchi</i> |

Decline like जलमुक् *jalamuch*,—वाक् *vach*, fem. speech; त्वक् *tvach*, fem. skin; रुक् *ruch*, fem. light; स्रक् *sruch*, fem. ladle.

* च् *th* final changed into क् *t*. See § 113; 54. 1. Final च् *s* dropt, § 55.

† See § 66.

‡ See § 54. 1.

• || See § 118.

§ 159. Special bases in च् ch.

| BASE. | NOM. S. | INSTR. PL. | LOC. PL. | NOM. PL. |
|--|---------------|------------------|-----------------|------------------------------------|
| कुञ्च <i>kruñch*</i> , moving crookedly, a curlew | कुञ्च | कुञ्चभिः | कुञ्चु | कुञ्चः (Accent, Pāṇ. VI. 1, 182) |
| | <i>krún</i> | <i>krúnbbhiḥ</i> | <i>krúnkshu</i> | <i>krúnchaḥ</i> |
| प्राञ्च <i>prāñch</i> , if it means worship- ping | प्राञ्च | प्राञ्चभिः | प्राञ्चु | प्राञ्चः (Accent, Pāṇ. VI. 1, 182) |
| | <i>prāñ</i> | <i>prāñbbhiḥ</i> | <i>prāñkshu</i> | <i>prāñchaḥ</i> (Acc. the same) |
| वृञ्च <i>vriśch</i> †, cutting | वृञ्च | वृञ्चभिः | वृञ्चु | वृञ्चः (Accent, Pāṇ. VI. 1, 168) |
| | <i>vriś</i> † | <i>vriśbbhiḥ</i> | <i>vriśu</i> | <i>vriśchuḥ</i> |

§ 160. Bases ending in च् chh change च् chh into ञ् s, which becomes द् f, when final, and before consonants. (See § 125; 174. 6 : Pāṇ. VI. 4, 19.)

| BASE. | NOM. SING. | NOM. PL. | INSTR. PL. | LOC. PL. | NOM. PL. NEUT. |
|----------------------------------|-------------|---------------|------------------|--------------|----------------|
| प्राश्च <i>prāśch</i> , an asker | प्राश्च | प्राश्चः | प्राश्चभिः | प्राश्चु | प्राश्चः |
| | <i>prāś</i> | <i>prāśaḥ</i> | <i>prāśbbhiḥ</i> | <i>prāśu</i> | <i>prāśaḥ</i> |

§ 161. Bases ending in ञ् j, if regular, follow the example of nouns in च् ch, except that they preserve ञ् j before vowels.

| BASE. | NOM. SING. | NOM. PL. | INSTR. PL. | LOC. PL. | NOM. PL. NEUT. |
|----------------------------|------------|--------------|-----------------|---------------|----------------|
| रुञ्ज <i>ruj</i> , disease | रुञ्ज | रुञ्जः | रुञ्जभिः | रुञ्जु | रुञ्जः |
| | <i>rúk</i> | <i>rújaḥ</i> | <i>rugbbhiḥ</i> | <i>rukshu</i> | <i>rúñji</i> |
| ऊर्ज <i>úrj</i> , strength | ऊर्ज | ऊर्जः | ऊर्जभिः | ऊर्जु | ऊर्जः |
| | <i>úrj</i> | <i>úrjaḥ</i> | <i>úrjbbhiḥ</i> | <i>úrksu</i> | <i>úrji</i> |

Other regular nouns in ञ् j,—वणिञ् *vañij*, m. merchant; भिषञ् *bhishaj*, m. physician; ऋत्विञ् *ritvij*, m. priest; स्रञ् *sraj*, f. garland; असृञ् *asrij*, n. blood. (On the optional forms of असृञ् *asrij*, see § 214.) मञ्ज *majj*, Nom. Sing. मक् *mak*, diving.

§ 162. Bases ending in ञ् j changeable to ह् d.

Some bases ending in ञ् j change ञ् j into द् f or द् d when final, and before terminations beginning with consonants.

* Derived from the root कुञ्च *kruñch*. The Nom. Sing. would have been कुञ्च + स *kruñch + s*; स *s* and क् *k* are dropt, see § 114.

† Derived from the root व्रञ्च *vraśch*, (in the Dhātupāṭha, चोव्रञ्च), to cut. According to Sanskrit grammarians, the penultimate स *s* or ञ् *s* is dropt, and च् *ch* before consonants or if final changed into द् *f*. (See § 114.)

‡ The form वृद *vriś* (not व्रद *vraś*) is confirmed by Siddhānta-Kaumudī (1863), vol. I. p. 182.

|| On the two final consonants, see § 55. The Nom. Plur. Neut. would be ऊर्जि *úrji* or ऊर्जि *úrji*. At the end of compounds the optional forms are ऊर्जि *úrji* or ऊर्जि *úrji*. The latter form is confirmed by Colebrooke, the Siddhānta-Kaumudī, vol. I. p. 194, and the Prakriyā-Kaumudī. The Prakriyā-Kaumudī (p. 44 a) says: ऊर्जि । शो नुसेति केषित् । वृहृर्जि नुम्पतिषेधः । वृहृर्जि कुलानि । अन्त्यापूर्वे नुमिच्छत्येके । वृहृर्जि । (Pāṇ. VII. 1, 72, vārt.)

Basé सखाज् *samráj*, masc. sovereign.

| | SINGULAR. MASC. FEM. | DUAL. MASC. FEM. | PLURAL. MASC. FEM. |
|-----------------------------|-------------------------------|-------------------------------|---|
| N.V. सखाद् <i>samráṭ</i> | सखानौ <i>samrájau</i> | सखाद्भ्यां <i>samráḍbhyám</i> | सखानः <i>samrájah</i> |
| A. सखाजं <i>samrájam</i> | | | |
| I. सखाना <i>samráḍ</i> | सखाद्भ्यां <i>samráḍbhyám</i> | सखाद्भ्यः <i>samráḍbhyám</i> | सखाद्भिः <i>samráḍbhiḥ</i> |
| D. सखाने <i>samráje</i> | | | |
| Ab. } सखानः <i>samrájah</i> | सखानोः <i>samrájoh</i> | सखानां <i>samrájám</i> | सखाद्भ्यः <i>samráḍbhyah</i> |
| G. } | | | |
| L. सखाणि <i>samráḅi</i> | | | सखाद्सु <i>samrátsu</i> or सखाद्सु <i>samráṭtsu</i> * |

The words which follow this declension are mostly nouns derived, without any suffix, from the roots धाञ् *bhráj* (दुधान्, not धान्), to shine; मृञ् *mṛj*, to clean; यञ् *yaj* (except ऋत्विज् *ṛitvij*), to sacrifice; राज् *ráj*, to shine, to rule; सृञ् *sṛj*, to dismiss, to create, (स्रञ् *sraḅ*, wreath, and असृञ् *asṛj*, blood, are not derived from सृञ् *sṛj*); भ्रञ् *bhraḅ*, to roast (भस्म). Also परिव्राज् *parivráj*, a mendicant.

| BASE. | NOM. SING. | NOM. PLUR. | INSTR. PLUR. | LOC. PLUR. |
|---|-------------------------------|---------------------------------|--------------------------------------|-----------------------------------|
| विभ्राज् <i>vibhráḅ</i> , resplendent | विभ्राद् <i>vibhráṭ</i> † | विभ्राजः <i>vibhrájah</i> | विभ्राद्भिः <i>vibhráḍbhiḥ</i> | विभ्राद्सु <i>vibhráṭsu</i> |
| देवेज् <i>devej</i> ‡, worshipper of the gods | देवेद् <i>deveṭ</i> | देवेजः <i>devejah</i> | देवेद्भिः <i>deveḍbhiḥ</i> | देवेद्सु <i>deveṭsu</i> |
| विश्वसृज् <i>viśvasṛj</i> , creator of the universe | विश्वसृद् <i>viśvasṛṭ</i> | विश्वसृजः <i>viśvasṛjah</i> | विश्वसृद्भिः <i>viśvasṛḍbhiḥ</i> | विश्वसृद्सु <i>viśvasṛṭsu</i> |
| परिव्राज् <i>parivráj</i> , a mendicant | परिव्राद् <i>parivráṭ</i> | परिव्राजः <i>parivrájah</i> | परिव्राद्भिः <i>parivráḍbhiḥ</i> | परिव्राद्सु <i>parivráṭsu</i> |
| विश्वाराज् <i>viśvārāj</i> , an universal monarch | विश्वाराद् <i>viśvārāṭ</i> | विश्वाराजः <i>viśvārājah</i> | विश्वाराद्भिः <i>viśvārāḍbhiḥ</i> | विश्वाराद्सु <i>viśvārāṭsu</i> |
| भृञ् <i>bhríḅ</i> , roasting | भृद् <i>bhríṭ</i> | भृञ्जः <i>bhríḅjah</i> | भृद्भिः <i>bhríḍbhiḥ</i> | भृद्सु <i>bhríṭsu</i> |

§ 163. Irregular bases in ज् *j*.

| BASE. | NOM. SING. | NOM. PLUR. | INSTR. PLUR. | LOC. PLUR. |
|------------------------------|-----------------|---------------------|------------------------|---------------------|
| 1. खंज् <i>khánj</i> ¶, lame | खन् <i>khán</i> | खंजः <i>khánjah</i> | खन्भिः <i>khanbhíḥ</i> | खन्सु <i>khansú</i> |

* Cf. § 76.

† From another root, विभ्राक् *vibhrák*, विभ्राग्भिः *vibhráḅbhiḥ* &c. may be formed. (Siddh.-Kaum. vol. I. p. 165.)

‡ From देव *deva*, god, and यञ् *yaj*, to sacrifice, contracted into इज् *ij*.

|| The lengthening of the अ *a* in विश्व *viśva* takes place whenever ज् *j* is changed into a lingual. (Pāṇ. VI. 3, 128.)

¶ See Siddh.-Kaum. ed. Tārānātha, vol. I. p. 165.

2. अवयान् *avayāñ*, name of a Vedic priest, has two bases. The Nom. Sing. is अवयाः *avayāḥ*, and all the cases beginning with consonants (Pada cases) are formed from the same base, अवयस् *avayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow हे अवयः *he avayaḥ*.

Base अवयस् *avayas* and अवयान् *avayāñ*.

| | SINGULAR. MASC. FEM. | DUAL. MASC. FEM. | PLURAL. MASC. FEM. |
|-----|---|-----------------------------|----------------------------|
| N. | अवयाः <i>avayāḥ</i> | अवयानौ <i>avayāñjau</i> | अवयानः <i>avayāñjaḥ</i> |
| A. | अवयानं <i>avayāñjam</i> | | |
| I. | अवयाना <i>avayāñja</i> | अवयोभ्यां <i>avayobhyām</i> | अवयोभिः <i>avayobhiḥ</i> |
| D. | अवयाने <i>avayāñje</i> | | अवयोभ्यः <i>avayobhyaḥ</i> |
| Ab. | अवयानः <i>avayāñjaḥ</i> | अवयानोः <i>avayāñjoḥ</i> | अवयानां <i>avayāñjām</i> |
| G. | | | अवयानि <i>avayāñji</i> |
| L. | अवयानि <i>avayāñji</i> | like Nom. | like Nom. |
| V. | अवयाः <i>avayāḥ</i> or अवयः <i>avayaḥ</i> | like Nom. | like Nom. |

§ 164. Bases ending in *ṛr*.

Bases ending in *ṛr* are regular, only *ṛi* and *ṛu*, preceding the *ṛr*, are lengthened, if the *ṛr* is final or followed by a consonant (§ 144). In the Loc. Plur. the final *ṛr* remains unchanged though followed by *ṣh*. (§ 90.)

Base गिर् *gir*, fem. voice.

| | SINGULAR. MASC. FEM. | DUAL. MASC. FEM. | PLURAL. MASC. FEM. |
|------|-------------------------|-------------------------|------------------------|
| N.V. | गीः <i>gīḥ</i> | गिरौ <i>gīrau</i> | गिरः <i>gīraḥ</i> |
| A. | गिरं <i>gīram</i> | | |
| I. | गिरा <i>gīra</i> | गीभ्यां <i>gīrbhyām</i> | गीभिः <i>gīrbhiḥ</i> |
| D. | गिरे <i>gīre</i> | | गीभ्यः <i>gīrbhyaḥ</i> |
| Ab. | गिरः <i>gīraḥ</i> | गिरोः <i>gīroḥ</i> | गिरां <i>gīrām</i> |
| G. | | | गिरि <i>gīri</i> |
| L. | गिरि <i>gīri</i> | | |

Base वार् *vār*, neut. water.

| | SINGULAR. | NEUTER. DUAL. | PLURAL. | |
|---------------------------------------|-------------------|-------------------------|----------------------------|-----------------------|
| N.A.V. | वाः <i>vāḥ</i> | वारी <i>vāri*</i> | वारि <i>vāri</i> | |
| I. | वारं <i>vāraṁ</i> | वाभ्यां <i>vārbhyām</i> | वाभिः <i>vārbhiḥ</i> , &c. | |
| BASE. | NOM. SING. | NOM. PLUR. | INSTR. PLUR. | LOC. PLUR. |
| पुर <i>pur</i> , f. town | पूः <i>pūḥ</i> | पुट <i>pūraḥ</i> | पूभिः <i>pūrbhiḥ</i> | पूषु <i>pūrshu</i> |
| द्वार <i>dvār</i> , f. door | द्वाः <i>dvāḥ</i> | द्वारः <i>dvāraḥ</i> | द्वाभिः <i>dvārbhiḥ</i> | द्वाषु <i>dvārshu</i> |
| किर् <i>kir</i> , m. f. n. scattering | कीः <i>kīḥ</i> | किट <i>kīraḥ</i> | कीभिः <i>kīrbhiḥ</i> | कीषु <i>kīrshu</i> † |

* According to Pāṇ. vi. 1, 168, *vāri* would have the accent on the first, while *āridi*, according to Pāṇ. vi. 1, 171, would have it on the second syllable, because the Nom. and Acc. Dual in the neuter are not Tritiyādi, but are Asarvanāmasthāna.

† Siddh.-Kaum. vol. 1. p. 125.

§ 165. Bases in *स s*.

(A.) Bases formed by the suffixes *अस् as*, *इस् is*, *उस् us*.

Bases ending in *स s* change the *स s* according to the general euphonic rules explained above. Thus

अस् as, if final, becomes *अः aḥ*. (§ 83.)

अस् as followed by terminations beginning with vowels remains unchanged. *इस्* and *उस् is* and *us* followed by terminations beginning with vowels are changed to *इश्* and *उश् ish* and *ush*. (See § 100.)

अस् as before *भ ḍh* becomes *ओ o* (§ 84. 3); *इस् is* and *उस् us* before *भ ḍh* become *इर् ir* and *उर् ur*. (§ 82.)

अस् as before *सु su* becomes *अस् as* or *अः aḥ*; *इस् is* and *उस् us* before *सु su* become *इश् ish* or *इः iḥ*, *उश् ush* or *उः uḥ*.

Besides these general rules, the following special rules should be observed :

1. Nouns formed by the suffix *अस् as* lengthen their *अ a* in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f. *सुमनाः sumandh*, well-minded (εὐμενής); Voc. *सुमनः sumanaḥ*.
2. Nouns formed by the suffixes *इस्* or *उस् is* or *us* do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f. *सुज्योतिः sujyotih*, having good light, from *सु su*, good, and *ज्योतिः jyotih*, n. light; *सुचक्षुः suchakshuh*, having good eyes, from *सु su*, good, and *चक्षुः chakshuh*, n. eye. (Pāp. v. 4, 133, com.)
3. Neuter nouns in *अस् as*, *इस् is*, *उस् us*, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From *मनः manah*, *मनांसि mandānsi*; from *ज्योतिः jyotih*, *ज्योतींषि jyotīnshi*; from *चक्षुः chakshuh*, *चक्षुंषि chakshūnshi*.

Base *सुमनस् sumānas*, well-minded, masc. fem. neut. (from *सु su* and *मनस् mānas*, neut. mind.)

| SINGULAR. | | DUAL. | | PLURAL. | |
|------------|---------------------------|------------|-------------------------------|------------|------------------------------|
| MASC. FEM. | | MASC. FEM. | | MASC. FEM. | |
| N. | सुमनाः <i>sumāndh</i> | } | सुमनसौ <i>sumānasau</i> | } | सुमनसः <i>sumānasah</i> |
| A. | सुमनसं <i>sumānasam</i> | | | | |
| I. | सुमनसा <i>sumānasā</i> | } | सुमनोभ्यां <i>sumānobhyām</i> | } | सुमनोभ्यः <i>sumānobhyaḥ</i> |
| D. | सुमनसे <i>sumānase</i> | | | | |
| Ab. | } सुमनसः <i>sumānasah</i> | } | सुमनसोः <i>sumānasoh</i> | } | सुमनःसु <i>sumānāhsu</i> |
| G. | | | | | |
| L. | सुमनसि <i>sumānasi</i> | | सुमनसौ <i>sūmanasau</i> | | |
| V. | सुमनः <i>sūmanah</i> | | | | |
| NEUTER. | | | | | |
| SINGULAR. | | DUAL. | | PLURAL. | |
| N. A. V. | सुमनः <i>sumānah</i> | | सुमनसौ <i>sumānast</i> | | सुमनांसि <i>sumāndānsi</i> |

The rest like the masc. and fem.

Base सुज्योतिस् *sujoyotis*, well-lighted, masc. fem. neut. (from सु *su* and ज्योतिस् *joyotis*, neut. light.)

| SINGULAR. | | DUAL. | | PLURAL. | |
|------------|-------------------------------|--------------------------------|-----------------------------------|------------|-------------------------------------|
| MASC. FEM. | | MASC. FEM. | | MASC. FEM. | |
| N.V. | सुज्योतिः <i>sujoyótiḥ</i> | } | सुज्योतिषौ <i>sujoyótiṣau</i> | } | सुज्योतिषः <i>sujoyótiṣaḥ</i> |
| A. | सुज्योतिषं <i>sujoyótiṣam</i> | | | | |
| I. | सुज्योतिषा <i>sujoyótiṣā</i> | } | सुज्योतिष्यौ <i>sujoyótiṣhyāu</i> | } | सुज्योतिभिः <i>sujoyótiṣbhiḥ</i> |
| D. | सुज्योतिषे <i>sujoyótiṣhe</i> | | | | सुज्योतिष्यैः <i>sujoyótiṣhyaiḥ</i> |
| Ab. | } | } | } | } | सुज्योतिषः <i>sujoyótiṣaḥ</i> |
| G. | | | | | सुज्योतिषः <i>sujoyótiṣaḥ</i> |
| L. | सुज्योतिषि <i>sujoyótiṣi</i> | सुज्योतिषोः <i>sujoyótiṣoḥ</i> | सुज्योतिषु <i>sujoyótiṣu</i> | | |

NEUTER.

| SINGULAR. | | DUAL. | | PLURAL. | |
|-----------|----------------------------|-------------------------------|-----------------------------------|---------|--|
| N. A. V. | सुज्योतिः <i>sujoyótiḥ</i> | सुज्योतिषौ <i>sujoyótiṣau</i> | सुज्योतिष्यौ <i>sujoyótiṣhyāu</i> | | |

The rest like the masc. and fem.

Decline after the model of सुमनस् *sumanas* and सुज्योतिस् *sujoyotis* the following bases :

वेधस् *vedhas*, Nom. sing. वेधाः *vedhāḥ*, m. wise. चंद्रमस् *chandramas*, N. s. चंद्रमाः *chandramāḥ*, m. moon. प्रचेतस् *prachetas*, N. s. प्रचेताः *prachetāḥ*, m., Nom. prop. of a lawgiver. दिवोकस् *divaukas*, N. s. दिवोकाः *divaukāḥ*, m. a deity. विहायस् *vihāyas*, N. s. विहायाः *vihāyāḥ*, m. bird. अप्सरस् *apsaras*, N. s. अप्सराः *apsarāḥ*, f. a nymph. महौजस् *mahaujas*, N. s. महौजाः *mahaujāḥ*, m. f. n. very mighty. पयस् *payas*, N. s. पयः *payāḥ*, n. milk. अयस् *ayas*, N. s. अयः *ayāḥ*, n. iron. यज्ञस् *yaśas*, N. s. यज्ञः *yaśāḥ*, n. praise. हविस् *havis*, N. s. हविः *haviḥ*, n. oblation. अर्चिस् *archis*, N. s. अर्चिः *archiḥ*, n. splendour. आयुस् *āyus*, N. s. आयुः *āyuh*, n. life, age. वपुस् *vapus*, N. s. वपुः *vapuh*, n. body*.

§ 166. जर *jarā*, old age, may be declined throughout regularly as a feminine. (See § 238.) There is, however, another base जरस् *jaras*, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants.

* Any of these neuter nouns may assume masc. and fem. terminations at the end of a compound; नष्टहविः *nashṭahaviḥ*, Nom. sing. masc. one whose oblation is destroyed.

† Boehtlingk (Declination im Sanskrit, p. 125) gave जरस् *jaras*, rightly as feminine; in the dictionary, though oxytone, it is by mistake put down as neuter.

| | |
|-------------------------------------|---------------------------------|
| Base जरा <i>jará</i> . | Base जरस् <i>jaras</i> . |
| SINGULAR. | SINGULAR. |
| N. जरा <i>jará*</i> | deest; term. स् <i>s</i> |
| A. जरां <i>jarám</i> | जरसं <i>jarás-am</i> |
| I. जरया <i>jaráyá</i> | जरसा <i>jarás-á</i> |
| D. जरायै <i>jaráyai</i> | जरसे <i>jarás-e</i> |
| Ab. जरायाः <i>jaráyāḥ</i> | जरसः <i>jarás-aḥ</i> |
| G. जरायाः <i>jaráyāḥ</i> | जरसः <i>jarás-aḥ</i> |
| L. जरायां <i>jaráyām</i> | जरसि <i>jarás-i</i> |
| V. जरे <i>járe</i> | deest |
| DUAL. | DUAL. |
| N. A. V. जरे <i>jaré</i> | जरसौ <i>jarás-au</i> |
| I. D. Ab. जराभ्यां <i>jarábhyaṁ</i> | deest; term. भ्यां <i>bhyaṁ</i> |
| G. L. जरयोः <i>jaráyoh</i> | जरसोः <i>jarás-oh</i> |
| PLURAL. | PLURAL. |
| N. V. जराः <i>jarāḥ</i> | जरसः <i>jarás-aḥ</i> |
| A. जराः <i>jarāḥ</i> | जरसः <i>jarás-aḥ</i> |
| I. जराभिः <i>jarábbhiḥ</i> | deest; term. भिः <i>bhiḥ</i> |
| D. Ab. जराभ्यः <i>jarábbhyaḥ</i> | deest; term. भ्यः <i>bhyaḥ</i> |
| G. जराणां <i>jarāṇām</i> | जरसां <i>jarás-ām</i> |
| L. जरासु <i>jarāsu</i> | deest; term. सु <i>su</i> |

§ 167. In compositions, besides the regular forms from जरा *jará*, viz. निर्जरः *nirjaraḥ*, निर्जरा *nirjará*, निर्जरं *nirjaram*, (ageless,) grammarians allow the base in स् *s* to be used before all terminations beginning with vowels †.

| | |
|-----------------------------------|---|
| SINGULAR. | SINGULAR. |
| MASC. | MASC. FEM. |
| N. निर्जरः <i>nirjaraḥ</i> † | deest |
| A. निर्जरं <i>nirjaram</i> or | निर्जरसं <i>nirjarasam</i> |
| I. निर्जरेण <i>nirjareṇa</i> or | निर्जरसा <i>nirjarasá</i> (निर्जरसिन <i>nirjarasina</i> , masc.) |
| D. निर्जराय <i>nirjardya</i> or | निर्जरसे <i>nirjarase</i> |
| Ab. निर्जरात् <i>nirjarát</i> or | निर्जरसः <i>nirjarasaḥ</i> (निर्जरसात् <i>nirjarasát</i> , masc.) |
| G. निर्जरस्य <i>nirjarasya</i> or | निर्जरसः <i>nirjarasaḥ</i> (निर्जरसस्य <i>nirjarasasya</i> , masc.) |
| L. निर्जरे <i>nirjare</i> or | निर्जरसि <i>nirjarasi</i> |
| V. निर्जर <i>nirjara</i> | deest |

* The declension of जरा *jará*, as a regular fem. in आ *á*, is given here by anticipation for the sake of comparison with the defective जरस् *jarás*.

† By a pedantic adherence to the Sûtras of Pāṇini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reprobated by others. (Siddh.-Kaum. vol. I. pp. 103, 141.)

‡ The declension of निर्जरः *nirjaraḥ*, as a regular masc. in आ *a*, is given by anticipation for the sake of comparison with the defective निर्जरस् *nirjaras*.

| DUAL. | | DUAL. | |
|-----------|-----------------------------------|------------------------------|---|
| N. A. V. | निर्जेरौ <i>nirjarau</i> or | निर्जेरसौ <i>nirjarasau</i> | |
| I. D. Ab. | निर्जेराभ्यां <i>nirjarābhyām</i> | deest | |
| G. L. | निर्जेरयोः <i>nirjarayoḥ</i> or | निर्जेरसोः <i>nirjarasoḥ</i> | |
| PLURAL. | | PLURAL. | |
| N. V. | निर्जेराः <i>nirjardh</i> or | निर्जेरसः <i>nirjarasah</i> | |
| A. | निर्जेरान् <i>nirjardn</i> or | निर्जेरसः <i>nirjarasah</i> | |
| I. | निर्जेरैः <i>nirjaraiḥ</i> | deest | (निर्जेरसैः <i>nirjarasaiḥ</i> , masc.) |
| D. Ab. | निर्जेरेभ्यः <i>nirjarebhyah</i> | deest | |
| G. | निर्जेराणां <i>nirjarāṅām</i> or | निर्जेरसां <i>nirjarasām</i> | |
| L. | निर्जेरेषु <i>nirjareshu</i> | deest | |

Fem. निर्जेरा *nirjard*, like कान्ता *kāntā*. | Neut. Sing. deest (निर्जेरसं *nirjarasam*); Dual
Neut. निर्जेरं *nirjaram*, like कान्तं *kāntam*. | निर्जेरसी *nirjarasī*; Plur. निर्जेरांसि *nirjardānsi*.

§ 168. अनेहस् *anehas*, m. time, पुरुदंशस् *purudāśas*, m. name of Indra, form the Nom. Sing. अनेहा *anehā*, पुरुदंशा *purudāśā*, without final Visarga. The other cases are regular, like सुमनस् *sumanas*, m. Voc. हे अनेहः *he anehaḥ*.

§ 169. उशनस् *śanas*, m. proper name, forms the Nom. Sing. उशना *śanā* and the Voc. Sing. उशनन् *śanan* or उशनः *śanaḥ* or उशन *śana*. (Sār. 1. 9, 73.)

§ 170. (B.) Bases ending in radical स् s.

- From पिण्ड *piṇḍa*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिण्डग्रस् *piṇḍagrās*, a lump-eater.
From पिस् *pis*, to walk, and सु *su*, well, a compound is formed, सुपिस् *supis*, well-walking.
From तुस् *tus*, to sound, and सु *su*, well, a compound is formed, सुतुस् *sutus*, well-sounding.
- In forming the Nom. Sing. m. f. (and neuter), the rules laid down before with regard to nouns in which अस् *as*, इस् *is*, उस् *us*, belong to a suffix, are simply inverted. Nouns in इस् *is* and उस् *us* lengthen the vowel, nouns in अस् *as* leave it short.
Ex. Nom. Sing. m. f. n. पिण्डग्रः *piṇḍagraḥ*, सुपीः *supīḥ*, सुतूः *sutūḥ*.
- In the Nom. Acc. Voc. Plur. of neuters, nouns in अस् *as*, इस् *is*, उस् *us*, nasalize their vowels, but do not lengthen them.
Ex. Nom. Acc. Voc. Plur. neut. पिण्डग्रसि *piṇḍagraḥsi*, सुपिसि *supīḥsi*, सुतुसि *sutūḥsi*.
- Nouns in इस् *is* and उस् *us* lengthen their vowels before all terminations beginning with consonants.
Ex. Instr. Plur. सुपीभिः *supībhiḥ*, सुतूभिः *sutūrbhiḥ*, सुतूःषु *sutūḥshu*.
- The radical स् s of nouns ending in इस् *is* and उस् *us*, though followed by vowels, is not liable to be changed into ष sh. (See § 100, note.)

Base पिंडग्रस् *piṇḍagraś*, eating a mouthful, masc. fem. neut.

| SINGULAR. MASC. FEM. | | DUAL. MASC. FEM. | PLURAL. MASC. FEM. |
|------------------------------------|------------------------------|-------------------------------------|-----------------------------------|
| N.V. | पिंडग्रः <i>piṇḍagraḥ</i> | पिंडग्रसौ <i>piṇḍagrāsau</i> | पिंडग्रसः <i>piṇḍagrāsah</i> |
| A. | पिंडग्रसं <i>piṇḍagrāsam</i> | | |
| I. | पिंडग्रसा <i>piṇḍagrāsā</i> | पिंडग्रोभ्यां <i>piṇḍagrobh्याm</i> | पिंडग्रोभिः <i>piṇḍagrobhiḥ</i> |
| D. | पिंडग्रसे <i>piṇḍagrāse</i> | | पिंडग्रोभ्यः <i>piṇḍagrobhyaḥ</i> |
| Ab. | पिंडग्रसः <i>piṇḍagrāsah</i> | | |
| G. | | पिंडग्रसोः <i>piṇḍagrāsoḥ</i> | पिंडग्रसां <i>piṇḍagrāsām</i> |
| L. | पिंडग्रसि <i>piṇḍagrāsi</i> | | पिंडग्रसु <i>piṇḍagraḥsu</i> |
| SINGULAR. | | NEUTER. | |
| N. A. V. पिंडग्रः <i>piṇḍagraḥ</i> | | DUAL. | PLURAL. |
| | | पिंडग्रसी <i>piṇḍagrāsī</i> | पिंडग्रंसि <i>piṇḍagrānsi</i> |

Base सुतुस् *sutus*, well-sounding, masc. fem. neut.

| SINGULAR. MASC. FEM. | | DUAL. MASC. FEM. | PLURAL. MASC. FEM. |
|-----------------------------|-----------------------|------------------------------|---|
| N.V. | सुतुः <i>sutūḥ</i> | सुतुसौ <i>sutusau</i> | सुतुसः <i>sutusaḥ</i> |
| A. | सुतुसं <i>sutusam</i> | | |
| I. | सुतुसा <i>sutusā</i> | सुतुभ्यां <i>sutūrbh्याm</i> | सुतुभिः <i>sutūrbhiḥ</i> |
| D. | सुतुसे <i>sutuse</i> | | सुतुभ्यः <i>sutūrbhyaḥ</i> |
| Ab. | सुतुसः <i>sutusaḥ</i> | | |
| G. | | सुतुसोः <i>sutusoh</i> | सुतुसां <i>sutusām</i> |
| L. | सुतुसि <i>sutusi</i> | | सुतुःसु <i>sutūḥsu</i> OR सुतुःसु <i>sutūḥshu</i> * |
| SINGULAR. | | NEUTER. | |
| N. A. V. सुतुः <i>sutūḥ</i> | | DUAL. | PLURAL. |
| | | सुतुसी <i>sutusi</i> | सुतुंसि <i>sutuṁsi</i> |

§ 171. Nouns derived from desiderative verbs change स् *s* into श् *sh* when necessary.

Base पिपठिस् *pipaṭhis*, wishing to read, masc. fem. neut.

| SINGULAR. MASC. FEM. | | DUAL. MASC. FEM. | PLURAL. MASC. FEM. |
|---------------------------------|-------------------------------|--------------------------------|---------------------------------------|
| N. | पिपठीः <i>pipaṭhīḥ</i> | पिपठिसौ <i>pipaṭhīshau</i> | पिपठिसः <i>pipaṭhīshah</i> |
| A. | पिपठिषं <i>pipaṭhīsham</i> | | |
| I. | पिपठिषा <i>pipaṭhīshā</i> | पिपठिष्यां <i>pipaṭhīshyām</i> | पिपठिषिभिः <i>pipaṭhīshībhiḥ</i> |
| D. | पिपठिषे <i>pipaṭhīshīse</i> | | पिपठिष्यः <i>pipaṭhīshīhyaḥ</i> |
| Ab. | पिपठिषः <i>pipaṭhīshīshah</i> | | |
| G. | | पिपठिषोः <i>pipaṭhīshīshoh</i> | पिपठिषां <i>pipaṭhīshīshām</i> |
| L. | पिपठिषि <i>pipaṭhīshīsi</i> | | पिपठिषु <i>pipaṭhīshīshu</i> |
| SINGULAR. | | NEUTER. | |
| N. A. V. पिपठीः <i>pipaṭhīḥ</i> | | DUAL. | PLURAL. |
| | | पिपठिषी <i>pipaṭhīshī</i> | पिपठिषि <i>pipaṭhīshī</i> (see § 172) |

* Siddh.-Kaum. vol. I. p. 187. § 83.

§ 172. The nouns आशिष् *āsis*, fem. blessing, and सजुष् *sajush*, masc. a companion, are declined like पिपठिष् *pipathis*, except in the Nom. Acc. and Voc. Plur., if they should be used as neuters at the end of compounds*.

List of different Bases in स् s.

| BASE. | NOM. SING. | NOM. PL. | | INSTR. PL. | LOC. PL. |
|---|---------------------------------------|--|---|---------------------------------------|---|
| | MASC. FEM. | NEUT. | MASC. FEM. | | |
| सुमनस् <i>sumanas</i> , kind, m. f. n. | सुमनाः <i>sumanāḥ</i> ¹ | ः सुमनसः <i>-naḥ sumanasah</i> | सुमनांसि <i>sumanānsi</i> | सुमनोभिः <i>sumanobhiḥ</i> | सुमनस्सु or ः सु <i>sumanassu or -naḥsu</i> |
| सुज्योतिस् <i>sujoyotis</i> , well-lighted, m. f. n. | सुज्योतिः <i>sujoyotiḥ</i> | id. सुज्योतिषः <i>sujoyotiṣah</i> | सुज्योतींषि <i>sujoyotīnshi</i> | सुज्योतिर्भिः <i>sujoyotirbhiḥ</i> | सुज्योतिष्सु or ः तिः सु <i>sujoyotishshu or -tiḥshu</i> |
| पिंडग्रस् <i>piṇḍagraḥ</i> , lump-eating, m. f. n. | पिंडग्रः <i>piṇḍagraḥ</i> | id. पिंडग्रसः <i>piṇḍgrasaḥ</i> | पिंडग्रान्सि <i>piṇḍagramsi</i> | पिंडग्रोभिः <i>piṇḍagrobhiḥ</i> | पिंडग्रस्सु or ः ग्रः सु <i>piṇḍagrassu or -grāḥsu</i> |
| चकास् <i>chakās</i> , splen- did, m. f. n. | चकाः <i>chakāḥ</i> | id. चकासः <i>chakāsaḥ</i> | चकांसि <i>chakānsi</i> | चकाभिः <i>chakābhiḥ</i> | चकास्सु or चकाः सु <i>chakāssu or chakāḥsu</i> |
| दोस् <i>dos</i> ² , arm, m. (n.). (Accent, P. VI. I, 171) | दोः <i>doḥ</i> | id. दोषः <i>dōṣah</i> | दोषि <i>dōṣi</i> | दोषिः <i>dōṣbhiḥ</i> | दोष्पु or दोः सु <i>dōṣshu or dōḥshu</i> |
| सुपिस् <i>supis</i> , well- going, m. f. n. | सुपीः <i>supīḥ</i> | id. ³ सुपिसः <i>supisaḥ</i> ⁴ | सुपिंसि <i>supimsi</i> | सुपीभिः <i>supīrbhiḥ</i> | सुपीष्पु or सुपीः सु <i>supīshshu or supīḥshu</i> |
| सुतुस् <i>sutus</i> , well- sounding, m. f. n. | सुतूः <i>sutūḥ</i> | id. सुतुसः <i>sutusaḥ</i> | सुतुंसि <i>sutumsi</i> | सुतूभिः <i>sutūrbbhiḥ</i> | सुतूष्पु or सुतूः सु <i>sutūshshu or sutūḥshu</i> |
| पिपठिष् <i>pipathis</i> , desir- ous of reading, m. f. n. | पिपठीः <i>pipathīḥ</i> | id. ³ पिपठिषः <i>pipathīṣah</i> | पिपठींषि <i>pipathīnshi</i> ³ | पिपठीर्भिः <i>pipathīrbhiḥ</i> | पिपठीष्पु or ः ठीः सु <i>pipathīshshu or -thīḥshu</i> |
| चिकीर्स् <i>chikīrs</i> , desir- ous of acting, m. f. n. | चिकीः <i>chikīḥ</i> | id. चिकीर्षः <i>chikīrṣah</i> | चिकीर्षि <i>chikīrṣi</i> ⁵ | चिकीर्भिः <i>chikīrbhiḥ</i> | चिकीर्षु <i>chikīrṣhu</i> |
| आशिष् <i>āsis</i> , blessing, f. | आशीः <i>āśīḥ</i> (Voc. id.) | id. आशिषः <i>āśiṣah</i> | आशींषि <i>āśīnshi</i> | आशीर्भिः <i>āśīrbhiḥ</i> | आशीष्पु or आशीः सु <i>āśīshshu or āśīḥshu</i> |
| सजुष् <i>sajus</i> , compa- nion, m. | सजूः <i>sajūḥ</i> (Voc. id.) | id. सजुषः <i>sajushah</i> | सजूंषि <i>sajūnshi</i> | सजूर्भिः <i>sajūrbbhiḥ</i> | सजूष्पु or सजूः सु <i>sajūshshu or sajūḥshu</i> |
| सुहिंस् <i>suhīns</i> , onewho strikes well, m. f. n. | सुहिन् <i>suhin</i> | id. सुहिंसः <i>suhīnsah</i> | सुहिंसि <i>suhīnsi</i> | सुहिन्भिः <i>suhinbhiḥ</i> | सुहिन्सु <i>suhīnsu</i> ⁶ |

* Some grammarians do not allow the lengthening of the vowels in आशींषि *āśīnshi* and सजूंषि *sajūnshi*. (सांतेति सूत्रे । पा० ६. ३. १०. । महच्छन्दसाहचर्येण प्रातिपदिकावयवसांतसंयोगस्यैव ग्रहणेनात्र दीर्घाप्राप्तेः ॥ सजुषः सांतत्वेन सांतसंयोगस्याभावात् ॥) This may be right according to the strict interpretation of Pāṇini, but the Prātiśākhya (xiii. 7) gives the rule in a more general form, stating that every neuter ending in an Ūshman has a long vowel before the Anusvāra, the Anusvāra being followed by *si* or *shi*.

¹ The Vocative is सुमनः *sumanāḥ*. In the other paradigms it is the same as the Nominative.

² दोस् *dos* may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optional forms, see § 214.

³ Siddh.-Kaum. vol. I. p. 197.

⁴ स् *s* not changed into ष *sh*; see § 100, note.

⁵ Siddh.-Kaum. vol. I. p. 194.

⁶ See § 75.

§ 173. ध्वस् *dhvas* (from ध्वंस *dhvāns*, to fall) and स्रस् *sras* (from संस्र *srañs*, to fall), when used at the end of compounds, change their स् *s* into त् *t*, in the Nom. and Voc. Sing., and before terminations beginning with consonants.

| | | |
|----------------------------------|--|-------------------------------------|
| N.V. पर्यध्वत् <i>parṇadhvat</i> | N.A.V. पर्यध्वसौ <i>parṇadhvasau</i> | N.A. पर्यध्वसः <i>parṇadhvasaḥ</i> |
| A. पर्यध्वसं <i>parṇadhvasam</i> | I.D. Ab. पर्यध्वस्रां <i>parṇadhvadbhyām</i> | I. पर्यध्वसिः <i>parṇadhvadbhiḥ</i> |
| I. पर्यध्वसा <i>parṇadhvasā</i> | G. L. पर्यध्वसोः <i>parṇadhvasoḥ</i> | L. पर्यध्वसु <i>parṇadhvasu</i> |

§ 174. Bases ending in श् *ś*, ष् *ṣ*, च् *ch*, क् *k*, ह् *h*.

Bases ending in these consonants retain them unchanged before all terminations beginning with vowels. Before all other terminations and when final, their final consonants are treated either like द् *ḍ* or like क् *k*.

1. Bases derived from दिञ् *diś*, to show, दृञ् *driś*, to see, स्पृञ् *sprīś*, to touch, change श् *ś* into क् *k*. (§ 126.)

| | | | | | |
|------------------------------|-----------------|-------------------|--------------------|------------------------|----------------------|
| BASE. | NOM. SING. | NOM. PLUR. | NOM. PLUR. NEUT. | INSTR. PLUR. | LOC. PLUR. |
| दिञ् <i>diś</i> , f. country | दिक् <i>dik</i> | दिशः <i>dīśaḥ</i> | दिंशि <i>dīnśi</i> | दिग्भिः <i>dīgbhiḥ</i> | दिक्षु <i>dīkshu</i> |

2. Bases derived from नञ् *naś*, to destroy, change श् *ś* into द् *ḍ* or क् *k*.

| | | | | | |
|---|-------------------------------------|-------------------|--------------------|---------------------------|------------------------|
| BASE. | NOM. SING. | N. PL. | N. PL. NEUT. | INSTR. PL. | LOC. PL. |
| जीवनश <i>jīvanas</i> , m.f.n. life-destroying | जीवनद <i>jīvanad</i> or <i>-nak</i> | नशः <i>-naśaḥ</i> | नंशि <i>-nañśi</i> | नद्भिः or <i>-nagbhiḥ</i> | नदसु or <i>-nakshu</i> |

3. All other bases in श् *ś* change their final into द् *ḍ*.

| | | | | | |
|---|-----------------|-------------------|--------------------|------------------------|--------------------|
| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
| विञ् <i>viś</i> , m. f. n. one who enters | विद् <i>viḍ</i> | विशः <i>viśaḥ</i> | विंशि <i>viñśi</i> | विद्भिः <i>viḍbhiḥ</i> | विदसु <i>viḍsu</i> |

4. Bases derived from धृष् *dhriś*, to dare, change ष् *ṣ* into क् *k*.

| | | | | | |
|--------------------------------------|----------------------|------------------------|-----------------------|-----------------------------|---------------------------|
| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
| दधृष् <i>dadhriś</i> , m. f. n. bold | दधृक् <i>dadhrik</i> | दधृषः <i>dadhriṣaḥ</i> | दधृषि <i>dadhriṣi</i> | दधृग्भिः <i>dadhriḡbhiḥ</i> | दधृक्षु <i>dadhrikshu</i> |

5. All other bases derived from verbs with final ष् *ṣ* change ष् *ṣ* into द् *ḍ*.

| | | | | | |
|--------------------------------------|--------------------|----------------------|---------------------|---------------------------|-----------------------|
| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
| द्विष् <i>dvīś</i> , m. f. n. hating | द्विद् <i>dvīḍ</i> | द्विषः <i>dvīṣaḥ</i> | द्विषि <i>dvīṣi</i> | द्विद्भिः <i>dvīḍbhiḥ</i> | द्विदसु <i>dvīḍsu</i> |

6. Bases ending in च् *ch* change च् *ch* into द् *ḍ*.

| | | | | | |
|---------------------------------------|--------------------|----------------------|-----------------------|---------------------------|-----------------------|
| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
| प्राश् <i>prāśh</i> , m. f. n. asking | प्राद् <i>prāḍ</i> | प्राशः <i>prāśaḥ</i> | प्रांशि <i>prāñśi</i> | प्राद्भिः <i>prāḍbhiḥ</i> | प्रादसु <i>prāḍsu</i> |

7. Bases ending in क् *k* change क् *k* into द् *ḍ*.

| | | | | | |
|------------------------------------|------------------|---------------------|----------------------|-----------------------|-------------------|
| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
| तक् <i>taksh</i> , m. f. n. paring | तद् <i>tāḍ</i> * | तक्षः <i>tākṣaḥ</i> | तंक्षि <i>tāñkṣi</i> | तद्भिः <i>taḍbhiḥ</i> | तदसु <i>tāḍsu</i> |

* If differently derived तक् *taksh* may form its Nom. Sing. तक् *tak*. गोरक् *goraksh*, cow-herd, which regularly forms its Nom. Sing. गोरद् *goraḍ*, may, according to a different derivation, form गोरक् *gorak*. (See Colebrooke, p. 90, note; Siddh.-Kaum. vol. I. p. 187.) So पिपक् *pipak*, Nom. Dual पिपक्षौ *pipakshau*, desirous of maturing; विवक् *vivak*, Nom. Dual विवक्षौ *vivakshau*, desirous of saying; दिषक् *diḥak*, Nom. Dual दिषक्षौ *diḥakshau*, desirous of burning.

8. Most bases ending in ह् k change ह् k into द् f.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
|-------------------------------------|------------------|-------------------|--------------------|------------------------|---------------------|
| लिह् <i>lih</i> , m. f. n. licking | लिद् <i>lit</i> | लिहः <i>lihaḥ</i> | लिंहि <i>linhi</i> | लिहभिः <i>liḥbhīḥ</i> | लिदसु <i>litṣu</i> |
| गुह् <i>guh</i> , m. f. n. covering | गुद् <i>ghut</i> | गुहः <i>gūhaḥ</i> | गुंहि <i>gūnhi</i> | गुहभिः <i>ghuḥbhīḥ</i> | गुदसु <i>ghuṭṣu</i> |

On the change of initial ग् g into घ् gh, see § 93.

9. Bases derived from roots ending in ह् k, and beginning with द् d, change ह् k into क् k.
Likewise उष्णिह् *uṣṇih*, a metre.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
|------------------------------------|------------------|-------------------|--------------------|-------------------------|----------------------|
| दुह् <i>duh</i> , m. f. n. milking | धुक् <i>dhuk</i> | दुहः <i>dūhaḥ</i> | दुंहि <i>dūnhi</i> | धुग्भिः <i>dhugbhīḥ</i> | धुक्षु <i>dhukṣu</i> |

10. Bases derived from the roots दुह् *druh*, to hate, मुह् *muh*, to confound, णिह् *ṣnih*, to love, षुह् *ṣuh*, to spue, may change the final ह् k into द् f or क् k.

| BASE. | NOM. SING. | NOM. PL. | N. PL. NEUT. | INSTR. PL. | LOC. PL. |
|------------------------------------|---|-------------------|--------------------|---|--|
| दुह् <i>druh</i> , m. f. n. hating | धुद् or धुक् <i>dhud</i> or <i>dhuk</i> | दुहः <i>dūhaḥ</i> | दुंहि <i>dūnhi</i> | धुद्भिः or धुग्भिः <i>dhudbhīḥ</i> or <i>dhugbhīḥ</i> | धुदसु or धुक्षु <i>dhudṣu</i> or <i>dhukṣu</i> |

11. Bases derived from नह् *nah*, to bind, change ह् k into त् t.

| BASE. | NOM. SING. | NOM. PL. | INSTR. PL. | LOC. PL. |
|----------------------------------|----------------------|----------------------|-----------------------------|--------------------------|
| उपानह् <i>upānah</i> , f. a shoe | उपानत् <i>upānat</i> | उपानहः <i>upānaḥ</i> | उपानद्भिः <i>upānadbhīḥ</i> | उपानत्सु <i>upānatṣu</i> |

Decline विपाञ्च *vipāñ*, f. the Beyah river in the Punjab. विष *viṣ*, f. ordure. रुष *rush*, f. anger. विप्रुष् *vipruṣh*, f. drop of water. विविष् *viviṣh*, wishing to enter. णिह् *ṣnih*, loving. गोदुह् *goduh*, cow-milker. मधुलिह् *madhuliḥ*, bee. त्विष् *tvish*, f. splendour. बहुत्विष् *bahutviṣh*, m. f. n. very splendid. रत्नमुष् *ratnamuṣh*, a stealer of gems. ईदृञ् *īdriṣ*, m. f. n. such. कौदृञ् *kōdriṣ*, m. f. n. Which? मर्मेस्पृञ् *marmasprīṣ*, giving pain.

§ 175. तुरासाह् *turāsāh*, m. name of Indra, changes स् s into ष् sh whenever ह् k is changed into द् ḍ or द् ḍ.

Nom. Sing. तुरासाद् *turāsāḍ*. Nom. Dual तुरासाहौ *turāsāhau*. Instr. Plur. तुरासाद्भिः *turāsāḍbhīḥ*.

§ 176. पुरोडाश् *puroḍāś*, m. an offering, or a priest, is irregular. The Nom. Sing. is पुरोडाः *puroḍāḥ*, and all the cases beginning with consonants (Pada cases) are formed from a base पुरोडस् *puroḍas*. The Voc. Singular, too, is irregular, being identical with the Nom. Sing. (§ 152), though some grammarians allow हे पुरोडः *he puroḍaḥ*.

| | SINGULAR. | DUAL. | PLURAL. |
|-----|--|--------------------------------|-------------------------------|
| N. | पुरोडाः <i>puroḍāḥ</i> | पुरोडाशौ <i>puroḍāśau</i> | पुरोडाशः <i>puroḍāśaḥ</i> |
| A. | पुरोडाशं <i>puroḍāśam</i> | पुरोडाशौ <i>puroḍāśau</i> | पुरोडाशः <i>puroḍāśaḥ</i> |
| I. | पुरोडाशा <i>puroḍāśā</i> | पुरोडोभ्यां <i>puroḍobhyām</i> | पुरोडोभिः <i>puroḍobhīḥ</i> |
| D. | पुरोडाशे <i>puroḍāśe</i> | पुरोडोभ्यां <i>puroḍobhyām</i> | पुरोडोभ्यः <i>puroḍobhyaḥ</i> |
| Ab. | पुरोडाशः <i>puroḍāśaḥ</i> | पुरोडोभ्यां <i>puroḍobhyām</i> | पुरोडोभ्यः <i>puroḍobhyaḥ</i> |
| G. | पुरोडाशः <i>puroḍāśaḥ</i> | पुरोडाशोः <i>puroḍāśoḥ</i> | पुरोडाशां <i>puroḍāśām</i> |
| L. | पुरोडाशि <i>puroḍāśi</i> | पुरोडाशोः <i>puroḍāśoḥ</i> | पुरोडःसु <i>puroḍāśṣu</i> |
| V. | पुरोडाः or ःडः <i>puroḍāḥ</i> or <i>-ḍaḥ</i> | पुरोडाशौ <i>puroḍāśau</i> | पुरोडाशः <i>puroḍāśaḥ</i> |

§ 177. Another word, उक्थशास् ukthasās, a reciter of hymns, is declined like पुरोडास् puroḍās.

Nom. उक्थशाः ukthasāḥ. Acc. Sing. उक्थशासं ukthasāsam. Instr. Plur. उक्थशोभिः ukthasobhiḥ. Voc. Sing. उक्थशाः or उक्थशः ukthasāḥ or ukthasāḥ.

§ 178. Bases in न् m.

Bases ending in न् m retain न् m before all terminations beginning with vowels. Before all other terminations and when final, the न् m is changed into न् n.

Base प्रशान् praśām, mild.

| | SINGULAR. | DUAL. | PLURAL. |
|-----------|------------------|--------------------------|-----------------------|
| | MASC. FEM. | MASC. FEM. | MASC. FEM. |
| Nom. Voc. | प्रशान् praśān | प्रशानौ praśāmau | प्रशानः praśāmaḥ |
| Acc. | प्रशानं praśānam | प्रशानौ praśāmau | प्रशानः praśāmaḥ |
| Instr. | प्रशाना praśāma | प्रशान्भ्यां praśāmbhyaṁ | प्रशान्भिः praśāmbhiḥ |
| Loc. | प्रशानि praśāmi | प्रशानोः praśāmoḥ | प्रशान्सु praśānsu |

2. NOUNS WITH CHANGEABLE BASES.

A. Nouns with two Bases.

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

| | |
|---|---------------------|
| Nom. Voc. and Acc. Sing. | } of masc. nouns* ; |
| Nom. Voc. and Acc. Dual | |
| Nom. Voc (not Acc.) Plural | |
| Nom. Voc. and Acc. Plural of neuter nouns ; | |

and a second base for all other cases.

The former base will be called the *Āṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada and Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the *Pada* and *Bha* cases, is strengthened in the *Āṅga* cases. Thus the *Pada* and *Bha* base प्राच् *prāch* becomes in the *Āṅga* cases प्राञ्च् *prāñch*. The *Pada* base of the present participle अदत् *adat*, eating, becomes अदन्त् *adant* in the *Āṅga*

* Most nouns with changeable bases form their feminines in ईँ. A few, however, such as दामन् *dāman*, are said to be feminine without taking the ईँ, and some of them occur as feminine at the end of compounds.

cases. This gives us the following system of terminations for words with two bases :

| | SINGULAR. MASC. | DUAL. MASC. | PLURAL. MASC. |
|-----------|-----------------------------|------------------|------------------|
| Nom. Voc. | स s (which is always dropt) | औ au | अः aḥ * |
| Acc. | अं am | औ au | अः aḥ |
| Instr. | आ d | भ्यां bhyām | भिः bhiḥ |
| Dat. | ए e | भ्यां bhyām | भ्यः bhyaḥ |
| Abl. | अः aḥ | भ्यां bhyām | भ्यः bhyaḥ |
| Gen. | अः aḥ | भ्योः bhyoḥ | भ्यां ām |
| Loc. | इ i | भ्योः bhyoḥ | सु su |
| | SINGULAR. | NEUTER. DUAL. | PLURAL. |
| Nom. Acc. | — | ई i | ई i * |

§ 180. Certain words derived from अञ्च añch, to move, have two, others three bases.

प्राञ्च prách, forward, eastern, has two bases, प्राञ्च práñch for its Aṅga, प्राञ्च prách for its Pada and Bha base, and is declined accordingly †.

| | SINGULAR. MASC. | DUAL. MASC. | PLURAL. MASC. |
|-------|--------------------|--------------------------|-------------------------|
| N. V. | प्राञ्च práñ ‡ | प्राञ्चौ práñchau | प्राञ्चः práñchah |
| A. | प्राञ्चं práñcham | प्राञ्चौ práñchau | प्राञ्चः práñchah |
| I. | प्राञ्चा práchā | प्राञ्चभ्यां práñchbhyām | प्राञ्चिभिः práñchibhiḥ |
| D. | प्राञ्चे práchē | | प्राञ्चभ्यः práñchbhyaḥ |
| Ab. | प्राञ्चः práñchah | प्राञ्चोः práñchoḥ | प्राञ्चां práñchām |
| G. | | | प्राञ्चिः práñchiḥ |
| L. | प्राञ्चिः práñchi | | प्राञ्चुः práñchshu |

* Aṅga base, or, according to Bopp, strong base with weak terminations. The terminations are called in Sanskrit the Sarvanāmasthāna terminations.

† Compounds ending in अञ्च añch retain the accent on the preposition, except after prepositions ending in इ i or उ u. This rule does not apply to नि नः and अधि अधिः (Pāṇ. vi. 2, 52-53). Hence पराञ्च párách, अवाञ्च ávách, प्राञ्च prách, उदञ्च údach; also न्यञ्च nyāch, अध्याञ्च ádhyach; सध्याञ्च sadhryāch, विश्वञ्च víshvach; but प्रत्यञ्च pratyāch, सम्यञ्च samyāch, अन्वञ्च anvāch.

‡ प्राञ्च práñ stands for प्राञ्च प्राञ्चः; this for प्राञ्च प्राञ्च+स s.

|| In the declension of words ending in अञ्च añch, the rule is that if अञ्च añch has the Udátta, as in प्रत्यञ्च pratyāch, सम्यञ्च samyāch, अन्वञ्च anvāch (§ 180, note), all terminations, except the Sarvanāmasthānas, take the Udátta (Pāṇ. vi. 1, 169-170). The rule Pāṇ. vi. 1, 182, refers to अञ्च añch, not to अञ्च añch. The rule Pāṇ. vi. 1, 222, is restricted in the Veda by vi. 1, 170. प्राञ्च prách is treated as if the accent were on the preposition.

| SINGULAR. | NEUTER. DUAL. | PLURAL. |
|-----------------------------|---------------------|-----------------------|
| N. A. V. प्राक् <i>prāk</i> | प्राची <i>prācī</i> | प्राणि <i>prāñchi</i> |
| I. प्राचा <i>prācā</i> | same as masc. | |

The feminine of प्राक् *prāk* is प्राची *prācī*, declined like fem. in ई *ī*.
Decline अवाक् *āvāc*, downward, south. Strong base अवाञ्च् *āvāñch*.

B. Nouns with three Bases.

§ 181. Nouns with three bases have their *Ānga* or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the Pada base, before all terminations beginning with consonants; and another base, the Bha base, before all terminations beginning with vowels.

In these nouns with three cases, Bopp calls *Ānga* base the strong base;
the Pada base the middle base;
the Bha base the weakest base.

This gives us the following system of terminations for words with three bases:

| | SINGULAR. MASC. | DUAL. MASC. | PLURAL. MASC. |
|-----------|----------------------------|--------------------|-------------------|
| Nom. Voc. | स् <i>s</i> (always dropt) | औ <i>au</i> | अः <i>aḥ</i> |
| Acc. | अं <i>am</i> | औ <i>au</i> | अः <i>aḥ</i> |
| Instr. | आ <i>ā</i> | भ्यां <i>bhyām</i> | भिः <i>bhiḥ</i> |
| Dat. | ए <i>e</i> | भ्यां <i>bhyām</i> | भ्यः <i>bhyaḥ</i> |
| Abl. | अः <i>aḥ</i> | भ्यां <i>bhyām</i> | भ्यः <i>bhyaḥ</i> |
| Gen. | अः <i>aḥ</i> | ओः <i>oḥ</i> | आं <i>ām</i> |
| Loc. | इ <i>i</i> | ओः <i>oḥ</i> | सु <i>su</i> |
| | SINGULAR. | NEUTER. DUAL. | PLURAL. |
| Nom. Acc. | — | ई <i>ī</i> | इ <i>i</i> |

Terminations included in two lines require *Ānga* or strong base.

Terminations included in one line require Pada or middle base.

Terminations not included in lines require Bha or weakest base.

Words derived from अञ्च् *añch*, to move, with three bases.

प्रत्यक् *pratyach*, behind, has for its *Ānga* or strongest base प्रत्याञ्च् *pratyañch*; for its Bha or weakest प्रतीच् *prātīc*. The Pada or middle base is प्रत्यक् *pratyach*. Hence प्रत्यङ् *pratyāṅ*, Nom. Sing. masc.; प्रत्यक् *pratyak*, Nom. Sing. neut.; प्रतीची *prātīcī*, Nom. Sing. fem.

| SINGULAR. MASC. | | DUAL. MASC. | PLURAL. MASC. |
|--------------------|------------------------------|-----------------------------------|----------------------------------|
| N.V. | प्रत्यक् <i>pratyák</i> | प्रत्यचौ <i>pratyáñchau</i> | प्रत्यचः <i>pratyáñchah</i> |
| A. | प्रत्यंचं <i>pratyáñcham</i> | प्रत्यचौ <i>pratyáñchau</i> | प्रतीचः <i>prattcháḥ*</i> |
| I. | प्रतीचा <i>prattchá</i> | प्रत्यग्भ्यां <i>pratyagbhyám</i> | प्रत्यग्भिः <i>pratyagbhīḥ</i> |
| D. | प्रतीचे <i>prattché</i> | प्रत्यग्भ्यां <i>pratyagbhyám</i> | प्रत्यग्भ्यः <i>pratyagbhyāḥ</i> |
| Ab. | प्रतीचः <i>prattcháḥ</i> | प्रत्यग्भ्यां <i>pratyagbhyám</i> | प्रत्यग्भ्यः <i>pratyagbhyāḥ</i> |
| G. | प्रतीचः <i>prattcháḥ</i> | प्रतीचोः <i>prattchóḥ</i> | प्रतीचां <i>prattchām</i> |
| L. | प्रतीचि <i>prattchí</i> | प्रतीचोः <i>prattchóḥ</i> | प्रत्यक्षु <i>pratyakṣu</i> |
| SINGULAR. | | NEUTER. DUAL. | PLURAL. |
| N.A. | प्रत्यक् <i>pratyák</i> | प्रतीची <i>prattchí</i> | प्रत्यचि <i>pratyáñchi</i> |
| FEM. SINGULAR. | | | |
| N. | प्रतीची <i>prattchí</i> | | |

The following words, derived from अञ्च् *añch*, to move, have three bases :

| ĀNGA OR STRONG BASE. | PADA OR MIDDLE BASE. | BHA OR WEAK BASE. |
|---|---------------------------|--------------------------|
| प्रत्यञ्च् <i>pratyáñch</i> , behind (Pāṇ. VI. 2, 52) | प्रत्यच् <i>pratyach</i> | प्रतीच् <i>prattich</i> |
| सम्यञ्च् <i>samyáñch</i> , right (VI. 2, 52) | सम्यच् <i>samyach</i> | समीच् <i>samīch</i> |
| न्यञ्च् <i>nyáñch</i> , low (VI. 2, 53) | न्यच् <i>nyach</i> | नीच् <i>nīch</i> |
| सध्रञ्च् <i>sadhryáñch</i> , accompanying (VI. 3, 95) | सध्र्यच् <i>sadhryach</i> | सधीच् <i>sadhīch</i> |
| अन्वञ्च् <i>anváñch</i> , following (VI. 2, 52) | अन्वच् <i>anwach</i> | अनूच् <i>anūch</i> |
| विश्वञ्च् <i>viśhvañch</i> , all-pervading | विश्वच् <i>viśhvach</i> | विश्वूच् <i>viśhvūch</i> |
| उदञ्च् <i>údañch</i> , upward (VI. 2, 52) | उदच् <i>údach</i> | उदीच् <i>údīch</i> |
| तिर्यञ्च् <i>tiryáñch</i> , tortuous | तिर्यच् <i>tiryach</i> | तिरश्च् <i>tiraśch</i> |

Bases in अत् *at* and अन्त् *ant*.

1. Participles Present.

§ 182. Participles of the present have two bases, the Pada and Bha base in अत् *at*, the Ānga base in अन्त् *ant*. (Accent, Pāṇ. VI. 1, 173.)

| SINGULAR. MASC. | | DUAL. MASC. | PLURAL. MASC. |
|--------------------|-----------------------|-----------------------------|----------------------------|
| N.V. | अदन् <i>adán</i> | अदन्तौ <i>adántau</i> | अदन्तः <i>adántaḥ</i> |
| A. | अदन्तं <i>adántam</i> | अदन्तौ <i>adántau</i> | अदन्तः <i>adántaḥ</i> |
| I. | अदता <i>adatá</i> | अदद्भ्यां <i>adádbhyaám</i> | अदद्भिः <i>adádbhīḥ</i> |
| D. | अदते <i>adaté</i> | | |
| Ab. | अदन्तः <i>adántaḥ</i> | अदतोः <i>adatóḥ</i> | अदद्भ्यः <i>adádbhyaāḥ</i> |
| G. | | | अदतां <i>adátām</i> |
| L. | अदति <i>adatí</i> | | अदासु <i>adāsu</i> |

* Rv. I. 173. 5.

| | | |
|---|-------------------|---------------------|
| SINGULAR. | NEUTER. DUAL. | PLURAL. |
| N. A. अदत् <i>adát</i> | अदती <i>adatt</i> | अदंति <i>adánti</i> |
| FEM. SINGULAR. | | |
| N. अदती <i>adattí</i> , &c., like नदी <i>nadí</i> . | | |

§ 183. There is a very difficult rule according to which certain participles keep the न् न in the Nom. and Acc. Dual of neuters, and before the ई of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

- I. Participles of verbs following the Bhú, Div, and Chur classes *must* preserve the न् न.
 - II. Participles of verbs following the Tud class *may* or *may not* preserve the न् न. The same applies to all participles of the future in स्यात् *syat*, and to the participles of verbs of the Ad class in चाद्.
 - III. Participles of all other verbs *must* reject the न् न.
- | | | |
|------------------------------------|---|-----------------------------|
| I. भवत् <i>bhávát</i> . | Nom. and Acc. Dual Neut. भवंती <i>bhávantí</i> . | |
| दीव्यत् <i>dívyat</i> . | | दीव्यंती <i>dívyantí</i> . |
| चोरयत् <i>choráyat</i> . | | चोरयंती <i>choráyantí</i> . |
| II. हुदत् <i>tudát</i> . | हुदंती <i>tudántí</i> or हुदती <i>tudattí</i> . | |
| भविष्यत् <i>bhavishyát</i> (fut.). | भविष्यंती <i>bhavishyántí</i> or भविष्यती <i>bhavishyattí</i> . | |
| यात् <i>yát</i> . | यांती <i>yántí</i> or याती <i>yattí</i> . | |
| III. अदत् <i>adát</i> . | Nom. and Acc. Dual Neut. अदती <i>adattí</i> . | |
| जुह्वत् <i>júhvát</i> . | | जुह्वती <i>júhvattí</i> . |
| सुन्वत् <i>sunvát</i> . | | सुन्वती <i>sunvattí</i> . |
| रुंधत् <i>rundhát</i> . | | रुंधती <i>rundhattí</i> . |
| तन्वत् <i>tanvát</i> . | | तन्वती <i>tanvattí</i> . |
| क्रीयात् <i>kríyát</i> . | | क्रीयाती <i>kríyattí</i> . |

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवंती *bhávantí*, being, fem.; हुदंती *tudántí* or हुदती *tudattí*, striking, fem.; अदती *adattí*, eating, fem. The feminine base is declined regularly as a base in ई.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् न is optional. With this exception, these participles are therefore really declined like nouns in न् न with unchangeable bases.

Base ददत् *dádat*, giving, from दा *dá*, to give, ददामि *dáddāmi*, I give.

| | SINGULAR. | | DUAL. | | PLURAL. | | | | |
|------|---------------------|---------------------|-------|---------------------|---------|---------------------------|---|-------------------------|----------------------|
| | MASC. | NEUT. | MASC. | NEUT. | MASC. | NEUT. | | | |
| N.V. | ददत् <i>dádat</i> | ददत् <i>dádat</i> | } | ददतो <i>dádatāu</i> | } | ददतः <i>dádataḥ</i> | } | ददति <i>dádati</i> * | |
| A. | ददतं <i>dádatam</i> | ददत् <i>dádat</i> | | ददती <i>dádatí</i> | | ददतः <i>dádataḥ</i> | | ददति <i>dádati</i> * | |
| I. | ददता <i>dádatā</i> | | } | } | } | ददन्निः <i>dádadbhīḥ</i> | } | | |
| D. | ददते <i>dádate</i> | | | | | ददन्नां <i>dádadbhyaṃ</i> | | ददन्ः <i>dádadbhyaḥ</i> | |
| Ab. | } | ददतः <i>dádataḥ</i> | | | | } | | ददतोः <i>dádatōḥ</i> | ददतां <i>dádatām</i> |
| G. | | | | ददतु <i>dádatu</i> | | | | | |
| L. | | ददति <i>dádati</i> | | | | | | | |

* Or ददंति *dádati*.

The same rule applies to the participles जखत् *jakshat*, eating; जाग्रत् *jágrat*, waking; दरिद्रत् *daridrat*, being poor; ज्ञासत् *śásat*, commanding; चकासत् *chakśat*, shining. But जगत् *jágat*, neut. the world, forms Nom. Plur. जगति *jáganti*, only.

§ 185. बृहत् *bṛhát*, great, पुषत् *puśhat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

| SINGULAR. MASC. | DUAL. MASC. | PLURAL. MASC. |
|----------------------------|-------------------------|-------------------------|
| N. V. बृहन् <i>bṛhán</i> | बृहन्तो <i>bṛhántau</i> | बृहन्तः <i>bṛhántaḥ</i> |
| A. बृहन्तं <i>bṛhántam</i> | बृहन्तो <i>bṛhántau</i> | बृहन्तः <i>bṛhántaḥ</i> |
| SINGULAR. | NEUTER. DUAL. | PLURAL. |
| N. A. बृहत् <i>bṛhát</i> | बृहती <i>bṛhátí</i> | बृहन्ति <i>bṛhánti</i> |
| FEM. SINGULAR. | | |
| N. बृहती <i>bṛhátí</i> | | |

§ 186. महत् *mahát*, great, likewise originally a participle of the Ad class, forms its *Ánga* or strong base in चान्त् *ánt*.

| SINGULAR. MASC. | DUAL. MASC. | PLURAL. MASC. |
|------------------------------|-----------------------------|--------------------------|
| N. महान् <i>mahán</i> | महान्तौ <i>mahántau</i> | महान्तः <i>mahántaḥ</i> |
| A. महान्तं <i>mahántam</i> | महान्तौ <i>mahántau</i> | महन्तः <i>mahántaḥ</i> |
| I. महता <i>mahatá</i> | महद्भ्यां <i>mahádbhyaṁ</i> | महद्भिः <i>mahádbhiḥ</i> |
| D. महते <i>mahaté</i> | | महन्तः <i>mahántaḥ</i> |
| Ab. } महन्तः <i>mahántaḥ</i> | | |
| G. } महन्तः <i>mahántaḥ</i> | | |
| L. महन्ति <i>mahánti</i> | महन्तोः <i>mahántoḥ</i> | महन्तः <i>mahántaḥ</i> |
| V. महन् <i>máhan</i> | | |
| SINGULAR. | NEUTER. DUAL. | PLURAL. |
| N. A. V. महत् <i>mahát</i> | महती <i>mahatí</i> | महन्ति <i>mahánti</i> |

The rest like the masculine.

| FEM. SINGULAR. |
|-----------------------|
| N. महती <i>mahatí</i> |

Bases ending in the Suffixes मत् *mat* and वत् *vat*, forming their *Ánga* Bases in मन्त् *mant* and वन्त् *vant*.

§ 187. The possessive suffixes मत् *mat* and वत् *vat* form their *Ánga* or strong base in मन्त् *mant* and वन्त् *vant*. They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence.

अग्निमत् *agnimat*, having fire.

| SINGULAR. MASC. | DUAL. MASC. | PLURAL. MASC. |
|--------------------------------|-----------------------------|-----------------------------|
| N. अग्निमान् <i>agnimán</i> | अग्निमंतौ <i>agnimantau</i> | अग्निमंतः <i>agnimantaḥ</i> |
| A. अग्निमंतं <i>agnimantam</i> | अग्निमंतौ <i>agnimantau</i> | अग्निमंतः <i>agnimantaḥ</i> |
| V. अग्निमन् <i>agniman</i> | | |
| SINGULAR. | NEUTER. DUAL. | PLURAL. |
| N. V. अग्निमत् <i>agnimat</i> | अग्निमती <i>agnimatf</i> | अग्निमन्ति <i>agnimanti</i> |
| FEM. SINGULAR. | | |
| N. अग्निमती <i>agnimatf</i> | | |

वत् *vat* is used 1. after bases in अ *a* and आ *á*.

Ex. ज्ञानवत् *jñánavat*, having knowledge. विद्यावत् *vidyávat*, having knowledge.

But अग्निमत् *agnimat*, having fire. हनुमत् *hanumat*, having jaws.

2. After bases ending in nasals, semivowels, or sibilants, if preceded by अ *a* or आ *á*. (Pāṇ. VIII. 2, 10.)

Ex. पयस्वत् *payasvat*, having milk. उदन्वत् *udanvat*, having water.

But ज्योतिष्मत् *jyotishmat*, having light. गीर्वात् *gīrvat*, having a voice.

3. After bases ending in any other consonants, by whatever vowel they may be preceded.

Ex. विद्युत् *vidyutvat*, having lightning.

There are exceptions to these rules. (Pāṇ. VIII. 2, 9-16.)

§ 188. भवत् *bhavat*, Your Honour, which is frequently used in place of the pronoun of the second person, followed by the third person of the verb, is declined like a noun derived by वत् *vat*. Native grammarians derive it from भा *bhā*, with the suffix वत् *vat*, and keep it distinct from भवत् *bhavat*, being, the participle present of भू *bhū*, to be.

भवत् *bhavat*, Your Honour.

| SINGULAR. MASC. | DUAL. MASC. | PLURAL. MASC. |
|--|-------------------------|-------------------------|
| N. भवान् <i>bhaván</i> | भवन्तौ <i>bhavantau</i> | भवन्तः <i>bhavantaḥ</i> |
| A. भवन्तं <i>bhavantam</i> | भवन्तौ <i>bhavantau</i> | भवन्तः <i>bhavantaḥ</i> |
| V. भवन् <i>bhavan</i> or भोः <i>bhoḥ</i> | | |
| SINGULAR. | NEUTER. DUAL. | PLURAL. |
| N. A. V. भवत् <i>bhavat</i> | भवती <i>bhavatf</i> | भवन्ति <i>bhavanti</i> |
| FEM. SINGULAR. | | |
| N. भवती <i>bhavatf</i> | | |

भवत् *bhavat*, being, part. present.

| SINGULAR. | | DUAL. | PLURAL. |
|-----------|-------------------------|-------------------------|-------------------------|
| MASC. | | MASC. | MASC. |
| N. | भवन् <i>bhavan</i> | भवन्तौ <i>bhavantau</i> | भवन्तः <i>bhavantaḥ</i> |
| A. | भवन्तं <i>bhavantam</i> | भवन्तौ <i>bhavantau</i> | भवन्तः <i>bhavantaḥ</i> |
| V. | भवन् <i>bhavan</i> | | |
| SINGULAR. | | NEUTER. | PLURAL. |
| | | DUAL. | |
| N. A. V. | भवत् <i>bhavat</i> | भवन्ती <i>bhavanti</i> | भवन्ति <i>bhavanti</i> |
| FEM. | | | |
| SINGULAR. | | | |
| N. | भवन्ती <i>bhavanti</i> | | |

§ 189. अर्वात् *arvat*, masc. horse, is declined regularly like nouns in वत् *vat*, except in the Nom. Sing., where it has अर्वा *arvā*. अर्वन् *arvan* in अनर्वन् *anarvan*, without a foc, is a totally different word, and declined like a noun in अन् *an*; Nom. Sing. अनर्वा *anarvā*; Nom. Dual अनर्वाणौ *anarvāṅau*; Acc. Sing. अनर्वाणं *anarvāṅam*; Instr. Sing. अनर्वाणा *anarvāṅā*; Instr. Plur. अनर्वभिः *anarvabhiḥ*. The feminine of अर्वात् *arvat* is अर्वती *arvati*.

§ 190. कियत् *kiyat*, How much? इयत् *iyat*, so much, are declined like bases in मत् *mat*. Their feminines are कियती *kiyati*, इयती *iyati*.

| SINGULAR. | | DUAL. | PLURAL. |
|-----------|-------------------------|-------------------------|-------------------------|
| MASC. | | MASC. | MASC. |
| N. | कियन् <i>kiyān</i> | कियन्तौ <i>kiyantau</i> | कियन्तः <i>kiyantaḥ</i> |
| A. | कियन्तं <i>kiyantam</i> | कियन्तौ <i>kiyantau</i> | कियन्तः <i>kiyantaḥ</i> |
| I. | कियता <i>kiyatā</i> | कियताम् <i>kiyatāṃ</i> | कियभिः <i>kiyabhiḥ</i> |
| V. | कियन् <i>kiyan</i> | | |
| SINGULAR. | | NEUTER. | PLURAL. |
| | | DUAL. | |
| N. A. V. | कियत् <i>kiyat</i> | कियती <i>kiyati</i> | कियन्ति <i>kiyanti</i> |

Bases in अन् *an* (अन् *an*, मन् *man*, वन् *van*.)

§ 191. Words in अन् *an* have three bases : their Aṅga or strong base is आन् *ān*; their Bha or weakest base न् *n*; and their Pada or middle base अ *a*.

Mark besides,

1. That the Nom. Sing. masc. has आ *ā*, not आन् *ān(s)*.
2. That the Nom. Sing. neut. has अ *a*, not अन् *an*.
3. That the Voc. Sing. neut. may be either identical with the Nominative, or take न् *n*.
4. That words ending in मन् *man* and वन् *van* keep मन् *man* and वन् *van* as their Bha bases, without dropping the अ *a*, when there is a consonant immediately before the मन् *man* and वन् *van*. This is to avoid the concurrence of three consonants, such as पर्व् *parv* from पर्वन् *parvan*,

or आत्म् *ātman* from आत्मन् *ātman*. This rule applies only to words ending in मन् *man* and वन् *van*, not to words ending in simple च्च् *an*. Thus तक्षन् *takshan* forms तक्ष्या *takshñā*; मूर्धन् *mūrdhan*, मूर्ध्नी *mūrdhnā*, &c.

5. That in all other words the loss of the च्च् *a* is optional in the Loc. Sing., and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the च्च् *a*; thus राज्ञी *rājñī*.

राजन् *rājan*, m. king. आंगा, राजान् *rājān*; Pada, राज *rāja*; Bha, राज्ञ् *rājñ*.

| MASCULINE. | | |
|---|---------------------------|--------------------------|
| SINGULAR. | DUAL. | PLURAL. |
| N. राजा <i>rāja</i> | राजानो <i>rājānau</i> | राजानः <i>rājānaḥ</i> |
| A. राजानं <i>rājānam</i> | राजानो <i>rājānau</i> | राज्ञः <i>rājñāḥ</i> |
| V. राजन् <i>rājan</i> | | |
| I. राज्ञी <i>rājñī</i> | राजभ्यां <i>rājabhyām</i> | राजभिः <i>rājabhiḥ</i> |
| D. राज्ञे <i>rājñe</i> | राजभ्यां <i>rājabhyām</i> | राजभ्यः <i>rājabhyaḥ</i> |
| Ab. राजः <i>rājāḥ</i> | राजभ्यां <i>rājabhyām</i> | राजभ्यः <i>rājabhyaḥ</i> |
| G. राज्ञः <i>rājñāḥ</i> | राज्ञोः <i>rājñōḥ</i> | राज्ञां <i>rājñām</i> |
| L. राज्ञि <i>rājñi</i> or राजनि <i>rājani</i> | राज्ञोः <i>rājñōḥ</i> | राजसु <i>rājasu</i> |

नामन् *nāman*, n. name. आंगा, नामान् *nāmān*; Pada, नाम *nāma*; Bha, नास्म *nāsmn*.

| NEUTER. | | |
|--|---|--------------------------|
| SINGULAR. | DUAL. | PLURAL. |
| N.A. नाम <i>nāma</i> | नाम्नी <i>nāmni</i> or नामनी <i>nāmni</i> | नामानि <i>nāmāni</i> |
| V. नाम <i>nāma</i> or नामन् <i>nāman</i> | | |
| I. नाम्ना <i>nāmna</i> | नामभ्यां <i>nāmabhyām</i> | नामभिः <i>nāmabhiḥ</i> |
| D. नाम्ने <i>nāmne</i> | नामभ्यां <i>nāmabhyām</i> | नामभ्यः <i>nāmabhyaḥ</i> |
| Ab. नाम्नः <i>nāmnaḥ</i> | नामभ्यां <i>nāmabhyām</i> | नामभ्यः <i>nāmabhyaḥ</i> |
| G. नाम्नः <i>nāmnaḥ</i> | नाम्नोः <i>nāmnoḥ</i> | नाम्नां <i>nāmnam</i> |
| L. नाम्नि <i>nāmni</i> or नामनि <i>nāmni</i> | नाम्नोः <i>nāmnoḥ</i> | नामसु <i>nāmasu</i> |

§ 192. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यज्वन् *yajvan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and वन् *van*.

ब्रह्मन् *brahmān*, m. creator. आंगा, ब्रह्मान् *brahmān*; Pada, ब्रह्म *brahmā*; Bha, ब्रह्मन् *brahmān*.

| MASCULINE. | | |
|--|--------------------------------|-------------------------------|
| SINGULAR. | DUAL. | PLURAL. |
| N. ब्रह्मा <i>brahmá</i> | ब्रह्मयो <i>brahmáyau</i> | ब्रह्माः <i>brahmāṣaḥ</i> |
| A. ब्रह्मणं <i>brahmāṇam</i> | ब्रह्मयो <i>brahmáyau</i> | ब्रह्मः <i>brahmāṣaḥ</i> |
| V. ब्रह्मन् <i>bráhmaṇ</i> | | |
| I. ब्रह्मया <i>brahmáyá</i> | ब्रह्मभ्यां <i>brahmábhyám</i> | ब्रह्मिः <i>brahmábhiḥ</i> |
| D. ब्रह्मये <i>brahmáye</i> | ब्रह्मभ्यां <i>brahmábhyám</i> | ब्रह्मभ्यः <i>brahmábhyaḥ</i> |
| Ab. ब्रह्मयः <i>brahmāṣaḥ</i> | ब्रह्मभ्यां <i>brahmábhyám</i> | ब्रह्मभ्यः <i>brahmábhyaḥ</i> |
| G. ब्रह्मयः <i>brahmāṣaḥ</i> | ब्रह्मयोः <i>brahmāṣoḥ</i> | ब्रह्मयां <i>brahmāṣām</i> |
| L. ब्रह्मिणि <i>brahmáṇi</i> | ब्रह्मयोः <i>brahmāṣoḥ</i> | ब्रह्मसु <i>brahmásu</i> |
| NEUTER. | | |
| SINGULAR. | DUAL. | PLURAL. |
| N. A. ब्रह्म <i>bráhma</i> | ब्रह्मयो <i>bráhmaṇí</i> | ब्रह्मिणि <i>bráhmaṇi</i> |
| V. ब्रह्म <i>bráhma</i> or ब्रह्मन् <i>bráhmaṇ</i> | | |

Decline यज्वन् *yajvan*, sacrificer ; आत्मन् *átman*, self ; सुपमेन् *sudharman*, virtuous.

प्रतिदिबन् *pratidivan*, one who sports, from दिद् दीव्यति *div dīvyati*, lengthens the दि *di* to दी *dī*, whenever the व् *v* is immediately followed by न् *n*. Nom. Sing. प्रतिदिवा *pratidivá*; Nom. Plur. प्रतिदिवानः *pratidivānaḥ*; Acc. Plur. प्रतिदीन्नः *pratidīvnaḥ* (§ 143).

§ 193. Words in अन् *an*, like राजन् *rājān*, king, form their feminine in ईत्, dropping the अ *a* before the न् *n*; राज्ञी *rājñī*, queen.

Words in वन् *van*, like धीवन् *dhitvan*, fisherman, form their feminine in वरी *varī*; धीवरी *dhitvarī*, wife of a fisherman. (See, however, Pāṇ. IV. 1, 7, vārt.)

Words in मन् *man*, if feminine, are declined like masculines. दामन् *dāman*, fem. rope; Nom. Sing. दामा *dāmá*, Acc. दामानं *dāmānam*; but there is an optional base दामा *dāmá*, Acc. Sing. दामां *dāmām*. (Pāṇ. IV. 1, 11; 13.)

§ 194. Nouns in अन् *an*, मन् *man*, वन् *van*, at the end of adjectival compounds, may either use their masculine forms as feminines, or form feminines in आ *ā*. Those in अन् *an*, if in the Bha base they can drop the अ *a* before the न् *n*, may also take ईत् (Pāṇ. IV. 1, 28). Thus, Nom. Sing. masc. and fem. सुचर्मो *sucharmá*, having good leather, Nom. Dual सुचर्मोऽथौ *sucharmāṇau*; सुपर्वा *suparvā*, सुपर्वाथौ *suparvāṇau*: or, Nom. Sing. fem. सुचर्मा *sucharmá*, Nom. Dual सुचर्मे *sucharme*, Plur. सुचर्मोः *sucharmāḥ*; सुपर्वा *suparvā*, सुपर्वे *suparve*, सुपर्वाः *suparvāḥ*. Of बहुराजन् *bahurājān*, having many kings, the feminine may be,

1. बहुराजा *bahurājā*, Dual बहुराजानौ *bahurājānau*.
2. बहुराजा *bahurājā*, Dual बहुराजे *bahurāje*.
3. बहुराज्ञी *bahurājñī*, Dual बहुराज्ञ्यौ *bahurājñyau*.

द्विदाम्नी *dvidāmñī* (Pāṇ. IV. 1, 27), having two ropes, is an exception.

Adjectives in वन् *van*, which form their fem. in वरी *varī*, धीवन् *dhitvan*, a fisherman, धीवरी *dhitvarī*, धीवन् *dhīvan*, धीवरी *dhīvarī*, fat, may do the same at the end of compounds, or

take वा *vd.* बहुधीवरी *bahudhīvārī* or बहुधीवा *bahudhīvā*, Nom. Dual बहुधीवे *bahudhīve*, having many fishermen. (Siddh.-Kaum. vol. I. p. 209.)

§ 195. पथिन् *pathin*, m. path, has
for its Aṅga base पंथान् *pānthān* (like राजान् *rājān*);
for its Bha base पथ् *path*;
for its Pada base पथि *pathi*.

It is irregular in the Nom. and Voc. Sing., where it is पंथाः *pānthāḥ*.

| SINGULAR. | DUAL. | PLURAL. |
|----------------------------|----------------------------|----------------------------|
| N.V. पंथाः <i>pānthāḥ</i> | पंथानौ <i>pānthānau</i> | N. पंथानः <i>pānthānaḥ</i> |
| A. पंथानं <i>pānthānam</i> | पंथानौ <i>pānthānau</i> | A. पथः <i>pathāḥ</i> |
| I. पथा <i>pathā</i> | पथिभ्यां <i>pathibhyām</i> | I. पथिभिः <i>pathibhiḥ</i> |

The terminations after पथ् *path* have the Udātta, because they replace a lost Udātta. (Pāṇ. VI. 1, 199.)

चुभुक्षिन् *ribhukshin*, m. a name of Indra, and मथिन् *mathin*, m. a churning-stick, are declined in the same manner. The three bases are,

| | |
|------------------------------|---------|
| चुभुक्षान् <i>ribhukshān</i> | } Aṅga; |
| मंथान् <i>mānthān</i> | |
| चुभुक् <i>ribhuksh</i> | } Bha; |
| मथ् <i>math</i> | |
| चुभुक्षि <i>ribhukshī</i> | } Pada. |
| मथि <i>mathi</i> | |

The Nom. and Voc. Sing. are चुभुक्षाः *ribhukshāḥ* and मंथाः *mānthāḥ*.

पथिन् *pathin*, चुभुक्षिन् *ribhukshin*, and मथिन् *mathin* form their feminines पथी *pathī*, चुभुक्षी *ribhukshī*, मथी *mathī*.

§ 196. A word of very frequent occurrence is अहन् *āhan*, n. day, which takes अहस् *āhas* as its Pada base. Otherwise it is declined like नामन् *nāman*.

| SINGULAR. | DUAL. | PLURAL. |
|---------------------------|-------------------------------------|----------------------------------|
| P. N.A.V. अहः <i>āhaḥ</i> | Bh. N.A.V. अह्नी <i>āhni*</i> | Ān. N.A.V. अहानि <i>āhāni</i> |
| Bh. I. अह्ना <i>āhna</i> | P. I.D.Ab. अहोभ्यां <i>āhobhyām</i> | P. I. अहोभिः <i>āhobhiḥ</i> |
| Bh. D. अहे <i>āhne</i> | Bh. G.L. अहोः <i>āhoḥ</i> | P. D.Ab. अहोभ्यः <i>āhobhyaḥ</i> |
| Bh. Ab.G. अहः <i>āhaḥ</i> | | Bh. G. अह्नां <i>āhnām</i> |
| Bh. L. अहि <i>āhni†</i> | | P. L. अहसु <i>āhasu‡</i> |

The Visarga in the Nominative Singular is treated like an original र् (§ 85). Hence अहरहः *ahar-ahah*, day by day. In composition, too, the same rule applies; अहर्गणः *aharṅaṇaḥ*, a month (Pāṇ. VIII. 2, 69): though not always, अहोरात्रः *ahorātraḥ*, day and night. (See § 90.)

* Or अहनी *āhni*.

† Or अहनि *āhani*.

‡ Or अहःसु *āhaḥsu*.

§ 197. At the end of a compound, too, अहन् *ahan* is irregular. Thus दीर्घाहन् *dīrghāhan*, having long days, is declined :

| SINGULAR. | DUAL. | PLURAL. |
|----------------------------------|--------------------------------------|--|
| N. दीर्घाहाः <i>dīrghāhāḥ</i> * | N.A.V. दीर्घाहायो <i>dīrghāhāyau</i> | N.V. दीर्घाहावः <i>dīrghāhāvah</i> |
| V. दीर्घाहः <i>dīrghāhah</i> | | A. दीर्घाहः <i>dīrghāhah</i> |
| A. दीर्घाहायं <i>dīrghāhāyam</i> | | I. दीर्घाहोभिः <i>dīrghāhobhiḥ</i> , &c. |

Feminine, दीर्घाहन्ती *dīrghāhantī* (Pāṇ. VIII. 4, 7).

§ 198. In derivative compounds with numerals, and with वि *vi* and साय *sāya*, अह् *ah* is substituted for अहन् *ahan* : but in the Loc. Sing. both forms are admitted ; e. g. द्वयः *dvyahnah*, produced in two days ; Loc. Sing. द्वये *dvyahne* or द्वये *dvyahni* or द्वयानि *dvyahani*. (Pāṇ. VI. 3, 110.)

§ 199. श्वन् *śvan*, m. dog, युवन् *yuvan*, m. young, take झुन् *śun*, यून् *yūn* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahman*, m. (Accent, Pāṇ. VI. 1, 182.)

| SINGULAR. | DUAL. | PLURAL. |
|-------------------------|-----------------------------|--------------------------|
| N. श्वा <i>śvā</i> | N.A.V. श्वानौ <i>śvānau</i> | N. श्वानः <i>śvānah</i> |
| A. श्वानं <i>śvānam</i> | | A. श्वानः <i>śvānah</i> |
| V. श्वन् <i>śvan</i> | | I. श्वभिः <i>śvābhiḥ</i> |

The feminine of श्वन् *śvan* is झुनी *śuntī* ; of युवन् *yuvan*, युवतिः *yuvatīḥ* ; according to some grammarians, यूनी *yūnī*.

§ 200. मघवन् *maghavan*, the Mighty, a name of Indra, takes मघोन् *maghon* as its Bha base.

| SINGULAR. | DUAL. | PLURAL. |
|-----------------------------|---------------------------------|--------------------------------|
| N. मघवा <i>maghāvā</i> | N.A.V. मघवानौ <i>maghāvānau</i> | N. मघवानः <i>maghāvānah</i> |
| A. मघवानं <i>maghāvānam</i> | | A. मघोन् <i>maghōnah</i> |
| V. मघवन् <i>māghavan</i> | | I. मघवभिः <i>maghāvābhiḥ</i> † |

The same word may likewise be declined like a masculine with the suffix वत् *vat* or मत् *mat* ; (see अग्निमत् *agnimat*.)

| SINGULAR. | DUAL. | PLURAL. |
|-------------------------------|-----------------------------------|---------------------------------|
| N. मघवान् <i>maghāvān</i> | N.A.V. मघवन्तौ <i>maghāvāntau</i> | N. मघवन्तः <i>maghāvāntah</i> |
| A. मघवन्तं <i>maghāvāntam</i> | | A. मघवतः <i>maghāvātah</i> |
| V. मघवन् <i>māghavan</i> | | I. मघवन्निः <i>maghāvādbhiḥ</i> |

The feminine is accordingly either मघोनी *maghōnī* or मघवती *maghavatī*.

§ 201. पूषन् *pūshān* and अर्यमन् *aryamān*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut. ; (in this they follow the bases in इन् *in* ; § 203.) For the rest, they are declined like nouns in अन् *an* ; (see राजन् *rājan*.)

* Pāṇ. VIII. 2, 69, vārt. 1 ; Siddh.-Kaum. vol. I. p. 194 ; but Colebrooke, p. 83, has दीर्घाहा *dīrghāhā* as Nom. Sing.

† Colebrooke, Sanskrit Grammar, p. 81.

| BASE. | NOM. SING. | NOM. PL. | ACC. PL. | INSTR. PL. | NOM.PL.NEUT. |
|--|--------------------------|------------------------------|------------------------------|--------------------------------|------------------------------|
| पूषन्, पूष, पूष्ण <i>púshan, púsha, púshṇ</i> | पूषा <i>púshá</i> | पूषयः <i>púsháyāḥ</i> | पूष्णः <i>púshṇáḥ</i> | पूषभिः <i>púshábhīḥ</i> | पूषाणि <i>púsháni</i> |
| अर्यमन्, अर्येय, अर्येभ्यः <i>aryaman, aryama, aryamṇ</i> | अर्येया <i>aryamá</i> | अर्येययः <i>aryamáyāḥ</i> | अर्येभ्यः <i>aryamṇáḥ</i> | अर्येयभिः <i>aryamábhiḥ</i> | अर्येयाणि <i>aryamáni</i> |

Loc. Sing. पूषिणि *púshṇi* or पूषणि *púsháni*; or, according to some, पूषि *púshi*. (Sár. I. 9, 31.)

§ 202. The root हन् *han*, to kill, if used as a noun, follows the same rule; only that when the vowel between ह् *h* and न् *n* is dropt, ह् *h* becomes ष् *gh*.

| BASE. | NOM. SING. | NOM. PL. | ACC. PL. | INSTR. PL. | NOM.PL.NEUT. |
|---|-----------------------------|---------------------------------|-------------------------------|-----------------------------------|---------------------------------|
| हन् <i>han</i> , ह <i>ha</i> , म् <i>ghn</i> | हा <i>há</i> | हनः <i>hanáḥ</i> | मः <i>ghnáḥ</i> | हभिः <i>habhiḥ</i> | हानि <i>háni</i> |
| ब्रह्महन्, ह, म् <i>brahmahan, ha, ghn</i> | ब्रह्महा <i>brahmahá</i> | ब्रह्महयः <i>brahmaháyāḥ</i> | ब्रह्ममः <i>brahmamṇáḥ</i> | ब्रह्महभिः <i>brahmahábhīḥ</i> | ब्रह्महाणि <i>brahmaháni</i> |

Loc. Sing. ब्रह्महिणि *brahmahni* or ब्रह्महणि *brahmaháni*.

Bases in इन् in.

§ 203. Words in इन् *in* are almost regular; it is to be observed that

1. They drop the न् *n* at the end of the Pada base.
2. They form the Nom. Sing. masc. in ईः; the Nom. Acc. Sing. neut. in ईः; and the Nom. Acc. Plur. neut. in ईनि *ini*.

| | MASCULINE. | | |
|--|----------------------------|---------------------------|--|
| SINGULAR. | DUAL. | PLURAL. | |
| N. धनी <i>dhaní</i> | धनीनौ <i>dhanínau</i> | धनीनः <i>dhanínāḥ</i> | |
| A. धनीनं <i>dhanínam</i> | धनीनौ <i>dhanínau</i> | धनीनः <i>dhanínāḥ</i> | |
| I. धनीना <i>dhaníná</i> | धनीभ्यां <i>dhaníbhyám</i> | धनीभिः <i>dhaníbhiḥ</i> | |
| D. धनीने <i>dhaníne</i> | धनीभ्यां <i>dhaníbhyám</i> | धनीभ्यः <i>dhaníbhyaḥ</i> | |
| Ab. धनीनः <i>dhanínāḥ</i> | धनीभ्यां <i>dhaníbhyám</i> | धनीभ्यः <i>dhaníbhyaḥ</i> | |
| G. धनीनः <i>dhanínāḥ</i> | धनीनोः <i>dhanínóḥ</i> | धनीनां <i>dhanínám</i> | |
| L. धनीनि <i>dhaníni</i> | धनीनोः <i>dhanínóḥ</i> | धनीषु <i>dhaníshu</i> | |
| V. धनीन् <i>dhanín</i> | धनीनौ <i>dhanínau</i> | धनीनः <i>dhanínāḥ</i> | |
| | NEUTER. | | |
| | DUAL. | PLURAL. | |
| N.A. धनी <i>dhaní</i> | धनीनी <i>dhaníní</i> | धनीनि <i>dhaníní</i> | |
| V. धनी <i>dhaní</i> or धनीन् <i>dhanín</i> | | | |
| | FEM. | | |
| | SINGULAR. | | |
| N. धनीनी <i>dhaníní</i> | | | |

Decline मेधाविन् *medhâvin*, wise; यज्ञस्विन् *yaśasvin*, glorious; वाग्मिन् *vâgmin*, loquacious; कारिन् *kârin*, doing.

Note—These nouns in इन् *in*, (etymologically a shortened form of अन् *an*.) follow the analogy of nouns in अन् *an* (like राजन् *râjan*, नामन् *nâman*) in the Nom. Sing. masc. and neut., and in the Voc. Sing. and in the Nom. Acc. Plur. neut. They might be ranged, in fact, with the nouns having unchangeable bases; for the lengthening of the vowel in the Nom. and Acc. Plur. neut. is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels.

Participles in वस् vas.

§ 204. Participles of the reduplicated perfect in वस् *vas* have three bases; वास् *vāms* as the *Ānga*, उष् *ush* as the *Bha*, and वस् *vas* as the *Pada* base. According to Sanskrit grammarians, they change the स् *s* of वस् *vas* into त् *t*, if the स् *s* is final, or if it is followed by terminations beginning with भ् *bh* and स् *s*; (see § 173, 131.) But the fact is, that the *Pada* base is really वात् *vat*, not वस् *vas*.

Ānga, हरुवांस् *rurudvāms*; *Pada*, हरुवस् *rurudvas*; *Bha*, हरुदुष् *rurudush*.

MASCULINE.

| SINGULAR. | DUAL. | PLURAL. |
|--------------------------------|-------------------------------|----------------------------------|
| N. हरुवान् <i>rurudvān</i> | हरुवांसौ <i>rurudvāmsau</i> | हरुवांसः <i>rurudvāmsah</i> |
| A. हरुवासं <i>rurudvāmsam</i> | हरुवांसौ <i>rurudvāmsau</i> | हरुदुष्ः <i>rurudūshah</i> |
| V. हरुवान् <i>rurudvān</i> | | |
| I. हरुदुष्वा <i>rurudūshā</i> | हरुदुष्वां <i>rurudūshvān</i> | हरुदुष्भिः <i>rurudūshbhiḥ</i> |
| D. हरुदुष्वे <i>rurudūshve</i> | हरुदुष्वां <i>rurudūshvān</i> | हरुदुष्भ्यः <i>rurudūshbhyah</i> |
| Ab. हरुदुष्ः <i>rurudūshah</i> | हरुदुष्वां <i>rurudūshvān</i> | हरुदुष्भ्यः <i>rurudūshbhyah</i> |
| G. हरुदुष्ः <i>rurudūshah</i> | हरुदुष्ोः <i>rurudūshoh</i> | हरुदुष्वां <i>rurudūshvān</i> |
| L. हरुदुष्भि <i>rurudūshbi</i> | हरुदुष्ोः <i>rurudūshoh</i> | हरुदुष्ु <i>rurudūshu</i> |

NEUTER.

| SINGULAR. | DUAL. | PLURAL. |
|----------------------------|---------------------------|---------------------------|
| N. हरुदुष् <i>rurudūsh</i> | हरुदुष्ी <i>rurudūshī</i> | हरुदुष्ि <i>rurudūshi</i> |

FEM.

SINGULAR.

N. हरुदुष्ी *rurudūshī*

§ 205. Participles in वस् *vas* which insert an इ *i* between the reduplicated root and the termination, drop the इ *i* whenever the termination वस् *vas* is changed into उष् *ush*. Thus

तस्थिवान् *tasthivān*, from स्था *sthā*, to stand, forms the fem. तस्थुषी *tasthushī*.

पेषिवान् *pechivān*, from पच *pach*, to cook, forms the fem. पेषुषी *pechushī*.

A very common word following this declension is विद्वान् *vidvān*, wise, (for विविद्वान् *vividvān*); fem. विदुषी *vidūshī*.

If the root ends in इ *i* or ई *ī*, this radical vowel is never dropt before उष् *ush*, the contracted form of वस् *vas*. Hence from नी *nī*, निनीवान् *ninivān*; Instr. निनुषा *ninyushā*; fem. निनुषी *ninyushī*.

Decline the following participles :

| PADA BASE. | NOM. SING. | NOM. PLUR. | ACC. PLUR. | INSTR. PLUR. |
|------------------------------|-------------------------------|-----------------------------------|----------------------------------|-------------------------------------|
| शुश्रुवस् <i>śuśruvas</i> | शुश्रुवान् <i>śuśruvān</i> | शुश्रुवांसः <i>śuśruvānsaḥ</i> | शुश्रुवुषः <i>śuśruvushaḥ</i> | शुश्रुवद्भिः <i>śuśruvadbhiḥ</i> |
| पेचिवस् <i>pechivas</i> | पेचिवान् <i>pechivān</i> | पेचिवांसः <i>pechivānsaḥ</i> | पेचुषः <i>pechushaḥ</i> | पेचिवद्भिः <i>pechivadbhiḥ</i> |
| जग्मिवस् <i>jagmivas</i> | जग्मिवान् <i>jagmivān</i> | जग्मिवांसः <i>jagmivānsaḥ</i> | जग्मुषः <i>jagmushaḥ</i> | जग्मिवद्भिः <i>jagmivadbhiḥ</i> |
| जगन्वस्* <i>jaganvas</i> | जगन्वान् <i>jaganvān</i> | जगन्वांसः <i>jaganvānsaḥ</i> | जग्मुषः <i>jagmushaḥ</i> | जगन्वद्भिः <i>jaganvadbhiḥ</i> |
| जग्निवस् <i>jaghnivas</i> | जग्निवान् <i>jaghnivān</i> | जग्निवांसः <i>jaghnivānsaḥ</i> | जग्नुषः <i>jaghnushaḥ</i> | जग्निवद्भिः <i>jaghnivadbhiḥ</i> |
| जघन्वस् <i>jaghanvas</i> | जघन्वान् <i>jaghanvān</i> | जघन्वांसः <i>jaghanvānsaḥ</i> | जग्नुषः <i>jaghnushaḥ</i> | जघन्वद्भिः <i>jaghanvadbhiḥ</i> |

Bases in ईयस् *īyas*.

§ 206. Bases in ईयस् *īyas* (termination of the comparative) form their Aṅga base in ईयांस *īyāns*.

Pada and Bha base गरीयस् *gārtīyas*, heavier; Aṅga base गरीयांस *gārtīyāns*.

| MASCULINE. | | |
|--------------------------------|--------------------------------|-----------------------------------|
| SINGULAR. | DUAL. | PLURAL. |
| N. गरीयान् <i>gārtīyān</i> | गरीयांसौ <i>gārtīyānsau</i> | गरीयांसः <i>gārtīyānsaḥ</i> |
| A. गरीयांसं <i>gārtīyānsam</i> | गरीयांसौ <i>gārtīyānsau</i> | गरीयसः <i>gārtīyasaḥ</i> |
| V. गरीयन् <i>gārtīyan</i> | | |
| I. गरीयसा <i>gārtīyasā</i> | गरीयोभ्यां <i>gārtīyobhyām</i> | गरीयोभिः <i>gārtīyobhiḥ</i> , &c. |
| NEUTER. | | |
| SINGULAR. | DUAL. | PLURAL. |
| N. गरीयः <i>gārtīyaḥ</i> | गरीयसौ <i>gārtīyast</i> | गरीयांसि <i>gārtīyānsi</i> |
| FEM. | | |
| SINGULAR. | | |
| N. गरीयसी <i>gārtīyast</i> | | |

Miscellaneous Nouns with changeable Consonantal Bases.

§ 207. Words ending in पाद् *pād*, foot, retain पाद् *pād* as Aṅga and Pada base, but shorten it to पद् *pad* as Bha base.

| SINGULAR. | DUAL. | PLURAL. |
|--------------------------|-----------------------|--------------------------------------|
| N.V. सुपाद् <i>supād</i> | सुपादौ <i>supādau</i> | सुपादः <i>supādah</i> (Aṅga) |
| A. सुपादं <i>supādam</i> | सुपादौ <i>supādau</i> | सुपदः <i>supadah</i> (Bha) |
| | | I. सुपाद्भिः <i>supādbhiḥ</i> (Pada) |

* म् *m* changed into न् *n* according to § 136.

The feminine is either सुपाद् *supād* or सुपदी *supadī* (Pāṇ. IV. 1, 8); but a metre consisting of two feet is called द्विपदा *dvīpaddā*.

§ 208. Words ending in वाह् *vāh*, carrying, retain वाह् *vāh* as Aṅga and Pada base, but shorten it to अह् *ah* as Bha base. The fem. is अही *ahī*.

Final ह् *h* is interchangeable with द् *dh*, इद् *dh*, इत् *dh*. (See § 128; 174, 8.)

The अद् *adh* of अह् *ah* forms Vṛiddhi with a preceding अ *a* or आद् *ād* (§ 46). Thus विश्वावाह् *viśvāvāh*, upholder of the universe. (Accent, Pāṇ. VI. 1, 171.)

| SINGULAR. | DUAL. | PLURAL. |
|----------------------------------|------------------------------|------------------------------|
| N.V. विश्वावाद् <i>viśvāvādī</i> | विश्वावाहो <i>viśvāvāhau</i> | विश्वावाहः <i>viśvāvāhāḥ</i> |
| A. विश्वावाहं <i>viśvāvāham</i> | विश्वावाहो <i>viśvāvāhau</i> | विश्वाहोः <i>viśvāhāḥ</i> |

I. विश्वावाहभिः *viśvāvāhābhīḥ*

§ 209. श्वेतवाह् *śvetāvāh* is further irregular, forming its Pada base in वसु *vas*, and retaining it in the Nom. and Voc. Sing.; e.g. Nom. Voc. श्वेतवाः *śvetāvāḥ*; Acc. श्वेतवाहं *śvetāvāham*; Instr. श्वेतौहा *śvetāuhā*; Instr. Plur. श्वेतवोभिः *śvetāvobhīḥ*, &c.; Loc. Plur. श्वेतवःसु *śvetāvāḥsu*.

Some grammarians allow श्वेतवाह् *śvetāvāh*, instead of श्वेतौह् *śvetāuh*, in all the Bha cases (Sār. I. 9, 14), and likewise श्वेतवः *śvetāvāḥ* in Voc. Sing.

§ 210. A more important compound with वाह् *vāh* is अनडुह् *anaḍuh*, an ox, (i.e. a cart-drawer.) It has three bases: 1. The Aṅga base अनडुवाह् *anaḍvāh*; 2. The Pada base अनडुद् *anaḍud*; 3. The Bha base अनडुह् *anaḍuh*.

It is irregular besides in the Nom. and Voc. Sing.

| SINGULAR. | DUAL. | PLURAL. |
|------------------------------|--|------------------------------|
| N. अनडुवान् <i>anaḍvān</i> | N. A.V. अनडुवाहो <i>anaḍvāhau</i> | N. अनडुवाहः <i>anaḍvāhāḥ</i> |
| V. अनडुवन् <i>anaḍvān</i> | I. D. Ab. अनडुव्यां <i>anaḍvābhyām</i> | A. अनडुहः <i>anaḍuhāḥ</i> |
| A. अनडुवाहं <i>anaḍvāham</i> | G. L. अनडुहोः <i>anaḍuhoh</i> | I. अनडुभिः <i>anaḍubhīḥ</i> |
| I. अनडुहा <i>anaḍuhā</i> | | L. अनडुवसु <i>anaḍvāsu</i> |

If used as a neuter, at the end of a compound, it forms

| SINGULAR. | DUAL. | PLURAL. |
|------------------------------|-----------------------|--------------------------|
| N. A.V. अनडुद् <i>anaḍud</i> | अनडुहो <i>anaḍuhā</i> | अनडुवाहि <i>anaḍvāhī</i> |

The rest like the masculine.

The feminine is अनडुही *anaḍuhī* or अनडुवाही *anaḍvāhī* (Pāṇ. VII. 1, 98, vārt.).

§ 211. अप् *ap*, water, is invariably plural, and makes its अ *a* long in the Aṅga base, and substitutes त् *t* for प् *p* before an affix beginning with भ् *bh*.

Plural: Nom. आपः *āpāḥ*, Acc. अपः *āpāḥ*, Instr. अभिः *adbhīḥ*, Loc. अप्सु *apsu*. (Accent, Pāṇ. VI. 1, 171.)

In composition अप् *ap* is said to form स्वाप् *svāp*, Nom. Sing. masc. and fem., having good water; Acc. स्वापं *svāpam*; Instr. स्वप् *svāpā*, &c. Nom. Plur. स्वापः *svāpāḥ*; Acc. स्वपः *svapāḥ*; Instr. स्वभिः *svādbhīḥ*, &c. The neuter forms the Nom. Sing. स्वप् *svap*; Nom. Plur. स्वपि *svāmpi* or स्वपि *svāmpi*, according to different interpretations of Pāṇini. (Colebrooke, p. 101, note.) The Sārasvatī (I. 9, 62) gives स्वपि तडागानि *svāmpi tadāgāni*, tanks with good water.

§ 212. पुंस् *pūns*, man, has three bases: 1. The Aṅga base पुनांस *pumāns*; 2. The Pada base पुम् *pum*; 3. The Bha base पुंस *pūns*. (Accent, Pāṇ. VI. I, 171.)

| SINGULAR. | DUAL. | PLURAL. |
|----------------------------|------------------------------------|----------------------------|
| N. पुमान् <i>pumān</i> | N.A.V. पुनांसौ <i>pumānsau</i> | N. पुनांसः <i>pumānsāḥ</i> |
| V. पुमन् <i>puman</i> | I.D. Ab. पुंभ्यां <i>pumbh्याm</i> | A. पुंसः <i>pūnsāḥ</i> |
| A. पुनांसं <i>pumānsam</i> | G.L. पुंसोः <i>pūnsōḥ</i> | I. पुंभिः <i>pūmbhīḥ</i> |
| I. पुंसा <i>pūnsā</i> | | L. पुंसु <i>pūnsū</i> |

The Loc. Plur. is written पुंसु *pūnsū*, not पुंसु *pūnshū* or पुंसु *pūnsū* (§ 100, note). The Sārasvatī gives पुंसु *pūnshū* (I. 9, 70). Pāṇini (VIII. 3, 58) says that तुं *num* only, not Anusvāra in general, does not prevent the change of स् *s* into ष *sh*; and therefore that change does not take place in सुहिसु *suhinsu* and पुंसु *pūnsu*. In the first, न् *n* is radical, not inserted; in the second, the Anusvāra represents an original न् *m*. Cf. Siddh.-Kaum. vol. I. p. 186: सुहिनसु पुंस्त्रितादावनुस्त्रात्स्त्रेऽपि तस्य नुमस्यानिकत्वाभावात् यत्नमिति भावः।

In composition it is declined in the same manner if used in the masc. or fem. gender. As a neuter it is, Nom. Sing. सुपुम् *supum*, Nom. Dual सुपुंसौ *supūnsāu*, Nom. Plur. सुपुनांसि *supumānsi*.

§ 213. दिव् *div* or द्यु *dyu*, f. sky, is declined as follows, (Accent, Pāṇ. VI. I, 171; 183):

Base दिव् *div*, द्यु *dyu*. (See § 219.)

| SINGULAR. | DUAL. | PLURAL. |
|-------------------------|-------------------------------------|---------------------------------|
| N. द्यौः <i>dyāuḥ</i> | N.A.V. दिवौ <i>dīvau</i> | N. दिवः <i>dīvaḥ</i> |
| A. दिवं <i>dīvam</i> | I.D. Ab. द्युभ्यां <i>dyūbh्याm</i> | A. दिवः <i>dīvaḥ</i> |
| I. दिवा <i>dīvā</i> | G.L. दिवोः <i>dīvōḥ</i> | I. द्युभिः <i>dyūbhiḥ</i> |
| D. दिवे <i>dīve</i> | | D. Ab. द्युभ्यः <i>dyūbhyaḥ</i> |
| Ab.G. दिवः <i>dīvaḥ</i> | | G. दिवां <i>dīvām</i> |
| L. दिवि <i>dīvi</i> | | L. द्युषु <i>dyūṣhu</i> |
| V. द्यौः <i>dyāuḥ</i> | | |

Another base द्यौ *dyo* is declined as a base ending in a vowel, and follows the paradigm of गो *go*, § 219. (See Siddh.-Kaum. vol. I. p. 138.)

Compounds like सुदिव् *sudiv*, having a good sky, are declined in the masc. and fem. like दिव् *div*. Hence सुद्यौः *sudyāuḥ*, सुदिवं *sudīvam*, &c.

In the neuter they form Nom. Acc. Voc. Sing. सुद्यु *sudyu*, having a good sky; Dual सुदिवी *sudīvī*; Plur. सुदिवि *sudīvi*.

§ 214. A number of words in Sanskrit are what Greek grammarians would call *Metaplasta*, i. e. they exist under two forms, each following a different declension, but one being deficient in the Sarvanāmasthāna cases, i. e. Nom. Voc. Acc. Sing. and Dual, Nom. Voc. Plur., and Nom. Voc. Acc. Plur. of neuters. (Pāṇ. VI. I, 63.) Thus

| DEFECTIVE BASE : | BASE DECLINED THROUGHOUT : |
|--|----------------------------|
| *1. असनं <i>asan</i> , n. blood ; | असृज् <i>asrij</i> , n. |
| *2. आसनं <i>āsan</i> , n. face ; | आस्य <i>āsya</i> , n. |
| *3. उदन् <i>udan</i> , n. water ; | उदक <i>udaka</i> , n. |
| 4. दन् <i>dat</i> , m. tooth ; Acc. Pl. दन्तः <i>datāḥ</i> ; | दन्त <i>danta</i> , m. |

* No accent on Vibhakti. (Pāṇ. VI. I, 171.)

| | |
|---|---------------------------|
| *5. दोषन् <i>doshan</i> , (m.) n. arm ; | दोस् <i>dos</i> , m. n. |
| 6. नस् <i>nas</i> , f. nose ; Acc. Pl. नसः <i>nasáh</i> ; | नासिका <i>nasiká</i> , f. |
| 7. निश् <i>niś</i> , f. night ; Acc. Pl. निशः <i>niśáh</i> ; | निशा <i>niśá</i> , f. |
| 8. पद् <i>pad</i> , m. foot ; Acc. Pl. पदः <i>padáh</i> ; | पाद <i>páda</i> , m. |
| 9. पृत् <i>pṛit</i> , f. army † ; Loc. Pl. पृत्सु <i>pṛitsú</i> ; | पृतना <i>pṛitaná</i> , f. |
| 10. मांस <i>māns</i> , n. meat † ; | मांस <i>mānsa</i> , n. |
| 11. मास <i>mās</i> , m. month † ; मासः <i>māsáh</i> ; | मास <i>māsa</i> , m. |
| *12. यकन् <i>yakan</i> , n. liver ¶ ; | यकृत् <i>yakṛit</i> , n. |
| *13. यूषन् <i>yúshan</i> , m. pea-soup ; | यूष <i>yúsha</i> , m. |
| *14. शकन् <i>śakan</i> , n. ordure ; | शकृत् <i>śakṛit</i> , n. |
| 15. सु <i>su</i> , n. ridge ; | सानु <i>sānu</i> , n. |
| 16. हृद् <i>hṛid</i> , n. (m.) ; Gen. Sing. हृदः <i>hṛidáh</i> ; | हृदय <i>hṛidaya</i> , n. |

Hence in

| | | |
|---|-----|--|
| No. 1. N.V.A. Sing. is असृक् <i>asṛik</i> only ; | but | A. Plur. असृजि <i>asṛiji</i> or असानि <i>asāni</i> . |
| N.V.A. Dual is असृजी <i>asṛijí</i> only ; | | I. Sing. असृजा <i>asṛijá</i> or असा <i>asná</i> . |
| N.V. Plur. is असृजि <i>asṛiji</i> only ; | | I. Du. असृभ्यां <i>asṛibhyám</i> or असभ्यां <i>asabhyám</i> . |
| No. 4. N.A.V. Sing. is दंतः, ^० तं, ^० त <i>dantah, am, a</i> , only ; | but | A. Plur. दंतान् <i>dantān</i> or दतः <i>datah</i> . |
| N.V. A. Dual is दंतौ <i>dantau</i> only ; | | I. Sing. दंतेन <i>dantena</i> or दतो <i>datá</i> . |
| N.V. Plur. is दंताः <i>dantáh</i> only ; | | I. Dual दंताभ्यां <i>dantābhyám</i> or दत्ता <i>dadbhyám</i> . |
| No. 11. N.A.V. Sing. is मासः, ^० सं, ^० स <i>māsah, am, a</i> , only ; | but | A. Plur. मासान् <i>māsān</i> or मासः <i>māsah</i> . |
| N.V. A. Dual is मासौ <i>māsau</i> only ; | | I. Sing. मासेन <i>māsena</i> or मासा <i>másá</i> . |
| N.V. Plur. is मासाः <i>māsáh</i> only ; | | I. Dual मासाभ्यां <i>māsābhyám</i> or माभ्यां <i>mābhyám</i> . |
| No. 13. N.A.V. Sing. is यूषः, ^० षं, ^० ष <i>yúshah, am, a</i> , only ; | but | A. Plur. यूषान् <i>yúshān</i> or यूषः <i>yúshah</i> . |
| N.A.V. Dual is यूषौ <i>yúshau</i> only ; | | I. Sing. यूषेण <i>yúsheṇa</i> or यूषा <i>yúshá</i> . |
| N.V. Plur. is यूषाः <i>yúsháh</i> only ; | | I. Du. यूषाभ्यां <i>yúshābhyám</i> or ^० षभ्यां <i>-shabhyám</i> . |
| | | L. Sing. यूषे <i>yúshe</i> or ^० षि <i>-shāni</i> or ^० षि <i>-shāni</i> . |

Grammarians differ on the exact meaning of Pāṇini's rule ; and forms such as दोषसी *doshasī*, Nom. Dual Neut., would seem to show that in the Nom. Acc. Voc. Dual the base दोषन् *doshan* may be used. (See Siddh.-Kaum. vol. 1. pp. 107, 131, 141, 144.) By some the rule is restricted to the Veda.

2. Bases ending in Vowels.

§ 215. Bases ending in vowels may be subdivided into two classes :

1. Bases ending in any vowels, except derivative अ *a* and आ *á*.
2. Bases ending in derivative अ *a* and आ *á*.

* No accent on Vibhakti. (Pāṇ. vi. 1, 171.)

† Siddh.-Kaum. vol. 1. p. 131.

‡ Siddh.-Kaum. vol. 1. p. 141.

|| The Sārasvatī gives all cases of मास् *mās* (1. 6, 35).

¶ Pāṇ. vi. 1, 63.

1. Bases ending in any Vowels, except derivative ञ a and ञा â.

§ 216. Instead of attempting to learn, either according to the system followed by native grammarians, or according to the more correct views of comparative philologists, how the terminations appended to consonantal bases are changed when appended to bases ending in vowels, it will be far easier to learn by heart the paradigms such as they are, without entering at all into the question whether there was originally but one set of terminations for all nouns, or whether, from the beginning, different terminations were used after bases ending in consonants and after bases ending in vowels.

Bases in ऐ ai and औ au.

§ 217. These bases are, with few exceptions, declined like bases ending in consonants. The principal rules to be observed are that before consonants ऐ ai becomes ञा â, while औ au remains unchanged; and that before vowels both ऐ ai and औ au become ञाय् ây and ञाव् âv.

Base ऐ rai, राय् rây, m. wealth; (Accent, Pân. VI. I, 171.) नौ nau, नाव् nâv, f. ship; (Accent, Pân. VI. I, 168.)

| SINGULAR. | | DUAL. | | PLURAL. | |
|-----------|-------------------------|------------------|-------------------|-----------------|------------------|
| N.V. | राः rā-ḥ नौः nau-ḥ | रावौ rāy-au | नावौ nāv-au | रायः rāy-aḥ | नावः nāv-aḥ |
| A. | रायं rāy-am नावं nāv-am | | | रायः rāy-aḥ * | नावः nāv-aḥ |
| I. | राया rāya-ā नावा nāv-ā | | | राभिः rā-bhiḥ | नौभिः nau-bhiḥ |
| D. | राये rāye-ē नावे nāv-ē | राभ्यां rā-bhyām | नौभ्यां nau-bhyām | राभ्यः rā-bhyaḥ | नौभ्यः nau-bhyaḥ |
| Ab. | रायः rāy-aḥ नावः nāv-aḥ | | | | |
| G. | | रायोः rāy-ōḥ | नावोः nāv-ōḥ | रायां rāy-ām | नावां nāv-ām |
| L. | रावि rāv-i नावि nāv-i | | | रासु rā-sū | नौसु nau-shū |

Decline गौः glauh, m. the moon.

Bases in औ o.

§ 218. The only noun of importance is गो go, a bull or cow. It is slightly irregular in Nom. Acc. Abl. and Gen. Sing. and in the Acc. Plur. (Accent, Pân. VI. I, 182.)

| SINGULAR. | | DUAL. | | PLURAL. | |
|-----------|-----------|------------------|--|-----------------|--|
| N.V. | गौः gau-ḥ | गावौ gāv-au | | गावः gāv-aḥ | |
| A. | गां gā-m | | | गाः gā-ḥ | |
| I. | गवा gāv-ā | | | गोभिः gō-bhiḥ | |
| D. | गवे gāv-e | गोभ्यां gō-bhyām | | गोभ्यः gō-bhyaḥ | |
| Ab. | गोः gō-ḥ | | | | |
| G. | | गवोः gāv-ōḥ | | गवां gāv-ām | |
| L. | गवि gāv-i | | | गोसु gō-shu | |

* In the Veda the Acc. Plur. of ऐ rai occurs both as रāyāḥ (Rv. I. 68, 5; 98, 3; VII. 34, 22; VIII. 52, 10; X. 140, 4) and रāyāḥ (Rv. I. 113, 4; III. 2, 15).

If bases in ऐ *ai*, ओ *o*, औ *au* are to be declined as neuters at the end of compounds, they shorten ऐ *ai* to इ *i*, and ओ *o* and औ *au* to उ *u*, and are then declined like neuters in इ *i* and उ *u*. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. सुरिणा *surinā* or सुराया *surdya*; but only सुनुना *sununā*.

§ 219. औ *dya*, fem. heaven, is declined like गो *go*. It coincides in the Nom. and Voc. Sing. with दिव् *div*, sky, but differs from it in all other cases. (§ 213.)

| | SINGULAR. | DUAL. | PLURAL. |
|-----|---------------------|---------------------------|--------------------------|
| N. | द्वौ: <i>dyaūh</i> | द्वौ: <i>dyāvau</i> | द्वौ: <i>dyāvah</i> |
| A. | द्वौं <i>dyām*</i> | | द्वौ: <i>dyāh*</i> |
| I. | द्वया <i>dyāvā</i> | द्वौष्यां <i>dyābhyām</i> | द्वौषि: <i>dyābhih</i> |
| D. | द्वये <i>dyāve</i> | | द्वौष्य: <i>dyābhyah</i> |
| Ab. | द्वौ: <i>dyāh</i> | | द्वौषो: <i>dyāvoh</i> |
| G. | | द्वौषो: <i>dyāvoh</i> | |
| L. | द्वीषि <i>dyāvi</i> | | |
| V. | द्वौ: <i>dyaūh</i> | | |

Forms of *dya* which occur in the Rig-veda :

Sing. N. *dyaūs*; A. *dīvam*, *dyām*; I. *dyāvā* (*dīvā*, by day); D. *dyāve*; G. *dyāvāh*, *dyāh*; L. *dyāvi*, *dyāvi*; V. *dyaūs* (Rv. vi. 51, 5). Plur. N. *dyāvah*; A. *dyām*; I. *dyābhih*. Dual N. *dyāvā*.

Being used at the end of a compound औ *dya* forms its neuter base as द्वु *dya*; e.g. प्रद्यु *pradyu*, eminently celestial, Dual प्रद्युनी *pradyunī*, Plur. प्रद्युनि *pradyūni* (Siddh.-Kaum. vol. I. pp. 144, 145); while from दिव् *div* the neuter adjective was, as we saw, सुद्यु *sudyu*, having a good sky, Dual सुदीषी *sudīṣī*, Plur. सुदीषि *sudīṣi* (Colebr. pp. 67, 73). प्रद्यु *pradyu*, as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. vol. I. p. 145).

Note—There are no real nouns ending in ऐ *e*, though grammarians imagine such words as ऐ: *eh*, the sun, उद्यदे: *udyadeh*, the rising sun; Nom. Dual उद्यदयो *udyadayau*, Nom. Plur. उद्यदय: *udyadayah*.

Bases in ई *i* and ऊ *u*.

1. Monosyllabic Bases in ई *i* and ऊ *u*, being both Masculine and Feminine.

(A.) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like धी *dhi*, thinking, क्री *krī*, buying, कृ *krū*, cutting, take the same terminations as consonantal bases. They remain unchanged before terminations beginning with consonants, but change final ई *i* and ऊ *u* into इय् *iy* and उय् *uy*, before vowels. (Pāṇ. vi. 4, 82, 83.) Their Vocative is the same as their Nominative.

(B.) At the end of compounds.

§ 221. These monosyllabic bases rarely occur except at the end of compounds. Here

* Kāśikā vi. 1, 93.



They may either change ई and ऊ into इय and उव, or into य and व. They change it

1. Into इय *iy* and उव *uv* :

a. If the first member of the compound forms the predicate of the second, and the second maintains its nominal character. Thus परमनीः *paramanīḥ*, the best leader, Acc. Sing. परमनियं *paramaniyam*. Here नीः *nīḥ* is treated as a noun, and seems to have lost its verbal character. शुद्धधीः *śuddhadhīḥ*, a pure thinker, a man of pure thought, Acc. Sing. शुद्धधियं *śuddhadhiyam*; कुधीः *kudhīḥ*, a man of bad thought, Acc. Sing. कुधियं *kudhiyam*. (Sār.)

b. If ई and ऊ are preceded by two radical initial consonants. जलक्रीः *jalakrīḥ*, a buyer of water, makes Acc. Sing. जलक्रियं *jalakriyam*. सुखीः *śukhīḥ*, well faring, Acc. Sing. सुखियं *śukhiyam*. (Siddh.-Kaum. vol. I. p. 119.) This is a merely phonetic change, intended to facilitate pronunciation. (Pāṇ. VI. 4, 82.)

2. Into य and व, under all other circumstances, i. e. wherever the monosyllabic bases retain their verbal character. ग्रामणीः *grāmaṇīḥ*, leader of a village, Acc. Sing. ग्रामण्यं *grāmaṇyam*; here ग्राम *grāma* is not the predicate of नीः *nīḥ*, but is governed by नीः *nīḥ*, which retains so far its verbal character. प्रधीः *pradhīḥ*, thinking in a high degree, Acc. Sing. प्रध्यं *pradhiyam*; here प्र *pra* is a preposition belonging to धी *dhī*, which retains its verbal nature. उनीः *unnīḥ*, leading out, Acc. Sing. उन्यं *unniyam*; here उद् *ud* is a preposition belonging to नी *nī*. Though ई is preceded by two consonants, one only belongs to the root. शुद्धधीः *śuddhadhīḥ* (if a Tatpurusha compound), thinking pure things, would form the Acc. Sing. शुद्धध्यं *śuddhadhiyam*, and thus be distinguished from शुद्धधीः *śuddhadhīḥ* (as a Karmadhāraya compound), a pure thinker, or as a Bahuvrīhi compound, a man possessed of pure thoughts (Siddh.-Kaum. vol. I. p. 119), which both have शुद्धधियं *śuddhadhiyam* for their accusative. The general idea which suggested the distinction between bases changing their final ई and ऊ either into इय *iy* and उव *uv*, or into य *y* and व *v*, seems to have been that the former were treated as real monosyllabic nouns that might be used by themselves (धीः *dhīḥ*, a thinker), or in such compounds as a noun admits of (सुधीः *śudhīḥ**, a good thinker; शुद्धधीः *śuddhadhīḥ*, a pure thinker or pure thoughted); while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधीः *pradhīḥ*, providens) or by a noun which was governed by them. The nouns in which ई and ऊ stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation (§ 330), so that the only real exception would be in the case of certain compounds ending in भू *bhū*. Thus भू *bhū* becomes भुव् *bhuv* before vowels, whether it be verbal or nominal. (Pāṇ. VI. 4, 85.) Ex. स्वयंभूः *svayambhūḥ*, self-existing, Acc. Sing. स्वयंभुवं *svayambhuvam*. (Sār. I. 6, 61. Siddh.-Kaum. vol. I. p. 119.) Not, however, in वर्षाभूः *varshābhūḥ*, frog, Acc. Sing. वर्षाभ्यं *varshābhvam* (Pāṇ. VI. 4, 84), and in some other compounds, such as करभूः *karabhūḥ* or कारभूः *kārabhūḥ*, nail, पुनर्भूः *punarbhūḥ*, re-born, द्रुम्भूः *drumbhūḥ*, thunder-bolt. (Pāṇ. VI. 4, 84, vārt.)

* सुधीः *śudhīḥ* is never to be treated as a verbal compound, but always forms Acc. Sing. सुधियं *śudhiyam*, &c., as if it were a Karmadhāraya compound. (Pāṇ. VI. 4, 85.)



2. *Polysyllabic Bases in ईँ and ऊँ.*

§ 222. Polysyllabic bases in ईँ and ऊँ being both masculine and feminine, such as पपी: *papī*, protector, the sun, ययी: *yayī*, road, and नृदू: *nṛidū*, dancer, are declined like the verbal compounds प्रधी: *pradhī* and वृषलू: *vṛikshalū*, except that

1. they form the Acc. Sing. in ईँm and ऊँm;
2. they form the Acc. Plur. in ईँn and ऊँn.

Remember also, that those in ईँ form the Loc. Sing. in ईँ, not in यियि.

वातप्रमी: *vātapramī*, antelope, may be declined like पपी: *papī*; but if derived by क्तिप् *kvip*, it may entirely follow the verbal प्रधी: *pradhī* (Siddh.-Kaum. vol. I. p. 116). The same applies to nouns like सुती: *sutī*, wishing for a son; सुखी: *sukhī*, wishing for pleasure. They follow the verbal प्रधी: *pradhī* throughout, but they have their Gen. and Abl. Sing. in उ: *uh*; सुतु: *sutyuh* (Siddh.-Kaum. vol. I. p. 120). If the final long ईँ is preceded by two consonants, it is changed before vowels into इय *iy*. Ex. शुष्की: *śushkī*, शुष्कियौ *śushkiyau*, &c.

| Monosyllabic, masc. and fem. | The same, at the end of compounds, used as a noun, masc. and fem. | The same, at the end of compounds, with initial double consonants, masc. and fem. | high-thinking, SINGULAR. | The same, in composition with prepositions, masc. and fem. | The same, in composition with a governed noun, masc. and fem. | Poly-syllabic, masc. and fem. |
|-----------------------------------|--|---|-------------------------------|--|---|----------------------------------|
| thinking. SINGULAR. | a pure thinker. | water-buyer. | high-thinking. | village-leader. | SUN. SINGULAR. | |
| N. धीः <i>dhīḥ</i> | शुद्धधीः <i>śuddhadhīḥ</i> | जलक्रोः <i>jalakroḥ</i> | प्रधीः <i>pradhīḥ</i> | ग्रामणीः <i>grāmaṇīḥ</i> | पपीः <i>papīḥ</i> | |
| A. धियं <i>dhiyam</i> | शुद्धधियं <i>śuddhadhiyam</i> | जलक्रियं <i>jalakriyam</i> | प्रधयं <i>pradhayam</i> | ग्रामस्यं <i>grāmasyaṃ</i> | पपीं <i>papīm</i> | |
| I. धिया <i>dhiyā</i> | शुद्धधिया <i>śuddhadhiyā</i> | जलक्रिया <i>jalakriyā</i> | प्रधा <i>pradhā</i> | ग्रामस्या <i>grāmasya</i> | पप्या <i>papyā</i> | |
| D. धिये <i>dhiye</i> | शुद्धधिये <i>śuddhadhiye</i> | जलक्रिये <i>jalakriye</i> | प्रधे <i>pradhye</i> | ग्रामस्ये <i>grāmasye</i> | पप्ये <i>papye</i> | |
| Ab. G. धियः <i>dhiyaḥ</i> | शुद्धधियः <i>śuddhadhiyaḥ</i> | जलक्रियः <i>jalakriyaḥ</i> | प्रधयः <i>pradhayaḥ</i> | ग्रामस्यः <i>grāmasyaḥ</i> | पप्यः <i>papyāḥ</i> | |
| L. धियि <i>dhiyi</i> | शुद्धधियि <i>śuddhadhiyi</i> | जलक्रियि <i>jalakriyi</i> | प्रधियि <i>pradhīyi</i> | ग्रामस्योः <i>grāmasyaḥ</i> * | पपी <i>papī</i> | |
| V. धीः <i>dhīḥ</i> | शुद्धधीः <i>śuddhadhīḥ</i> | जलक्रोः <i>jalakroḥ</i> | प्रधीः <i>pradhīḥ</i> | ग्रामणीः <i>grāmaṇīḥ</i> | पपीः <i>papīḥ</i> | |
| DUAL. | DUAL. | DUAL. | DUAL. | DUAL. | DUAL. | |
| N. A. V. धियौ <i>dhiyau</i> | शुद्धधियौ <i>śuddhadhiyau</i> | जलक्रयौ <i>jalakriyau</i> | प्रधौ <i>pradhīyau</i> | ग्रामस्यौ <i>grāmasyaḥ</i> | पप्यौ <i>papyau</i> | |
| I. D. Ab. धीभ्यां <i>dhibhyām</i> | शुद्धधीभ्यां <i>śuddhadhibhyām</i> | जलक्रोभ्यां <i>jalakrobhyām</i> | प्रधीभ्यां <i>pradhībhyām</i> | ग्रामणीभ्यां <i>grāmaṇībhyām</i> | पपीभ्यां <i>papībhyām</i> | |
| G. L. धियोः <i>dhiyoḥ</i> | शुद्धधियोः <i>śuddhadhiyoḥ</i> | जलक्रियोः <i>jalakriyoḥ</i> | प्रधयोः <i>pradhīyoḥ</i> | ग्रामस्योः <i>grāmasyaḥ</i> | पप्योः <i>papyoḥ</i> | |
| PLURAL. | PLURAL. | PLURAL. | PLURAL. | PLURAL. | PLURAL. | |
| N. धियः <i>dhiyaḥ</i> | शुद्धधियः <i>śuddhadhiyaḥ</i> | जलक्रियः <i>jalakriyaḥ</i> | प्रधयः <i>pradhayaḥ</i> | ग्रामस्यः <i>grāmasyaḥ</i> | पप्यः <i>papyāḥ</i> | |
| A. धियः <i>dhiyaḥ</i> | शुद्धधियः <i>śuddhadhiyaḥ</i> | जलक्रियः <i>jalakriyaḥ</i> | प्रधयः <i>pradhayaḥ</i> | ग्रामस्यः <i>grāmasyaḥ</i> | पपीन् <i>papīn</i> † | |
| I. धीभिः <i>dhibhiḥ</i> | शुद्धधीभिः <i>śuddhadhibhiḥ</i> | जलक्रोभिः <i>jalakrobhiḥ</i> | प्रधीभिः <i>pradhībhiḥ</i> | ग्रामणीभिः <i>grāmaṇībhiḥ</i> | पपीभिः <i>papībhiḥ</i> | |
| D. Ab. धीभ्यः <i>dhibhyaḥ</i> | शुद्धधीभ्यः <i>śuddhadhibhyaḥ</i> | जलक्रोभ्यः <i>jalakrobhyaḥ</i> | प्रधीभ्यः <i>pradhībhyaḥ</i> | ग्रामणीभ्यः <i>grāmaṇībhyaḥ</i> | पपीभ्यः <i>papībhyaḥ</i> | |
| G. धियां <i>dhiyām</i> | शुद्धधियां <i>śuddhadhiyām</i> | जलक्रियां <i>jalakriyām</i> | प्रधयां <i>pradhīyām</i> | ग्रामस्योः <i>grāmasyaḥ</i> † | पप्यां <i>papyām</i> | |
| L. धीषु <i>dhiṣu</i> | शुद्धधीषु <i>śuddhadhiṣu</i> | जलक्रोषु <i>jalakroṣu</i> | प्रधीषु <i>pradhīṣu</i> | ग्रामणीषु <i>grāmaṇīṣu</i> | पपीषु <i>papīṣu</i> | |

* Words ending in नी *nī*, leader, form their Loc. Sing. in ची *chī* *ām*. (Sār.) † Or ग्रामणीनां *grāmaṇīnām*. Words of the Senāni class take ची *chī* *ām* or नां *nām*. (Sār. I. 6, 62.) ‡ पपीः *papīḥ*, at the end of a fem. comp.; Rūpavali, p. 9 b. || It does not take नां *nām*. (Siddh.-Kaum. vol. I. p. 116.)

| Monosyllabic, masc. and fem. | The same, at the end of compounds, used as a noun, masc. and fem. | The same, at the end of compounds, with initial double consonants, masc. and fem. | The same, in composition with prepositions, masc. and fem. | The same, in composition with a governed noun, masc. and fem. | Polysyllabic, masc. and fem. |
|---|--|--|---|--|---|
| cutter. SINGULAR. N. लूः लूह A. लुवं लुवाम I. लुवा लुव D. लुवे लुवे Ab. G. लुवः लुवाह L. लुवि लुवि V. लूः लूह | best cutter. SINGULAR. परमलूः परमालूह परमलुवं परमालुवाम परमलुवा परमालुव परमलुवे परमालुवे परमलुवः परमालुवाह परमलुवि परमालुवि परमलूः परमालूह | dice-player. SINGULAR. कटमूः कटप्ररूह कटमुवं कटप्ररुवाम कटमुवा कटप्ररुव कटमुवे कटप्ररुवे कटमुवः कटप्ररुवाह कटमुवि कटप्ररुवि कटमूः कटप्ररूह | cutting asunder. SINGULAR. विलूः विलूह विलुवं विलुवाम विलुवा विलुव विलुवे विलुवे विलुवः विलुवाह विलुवि विलुवि विलूः विलूह | corn-cutter. SINGULAR. यवलूः यवालूह यवलुवं यवालुवाम यवलुवा यवालुव यवलुवे यवालुवे यवलुवः यवालुवाह यवलुवि यवालुवि यवलूः यवालूह | dancer. SINGULAR. नृतूः नृतिह नृतुं नृतिम नृता नृतिव नृते नृतिवे नृतुवः नृतिवाह नृति नृतिवि नृतूः नृतिह |
| DUAL. N. A. V. लुवौ लुवौ I. D. Ab. लूभ्यां लूभ्यदम G. L. लुवोः लुवोह | DUAL. परमलुवौ परमालुवौ परमलूभ्यां परमालूभ्यदम परमलुवोः परमालुवोह | DUAL. कटमुवौ कटप्ररुवौ कटमूभ्यां कटप्ररूभ्यदम कटमुवोः कटप्ररुवोह | DUAL. विलुवौ विलुवौ विलूभ्यां विलूभ्यदम विलुवोः विलुवोह | DUAL. यवलुवौ यवालुवौ यवलूभ्यां यवालूभ्यदम यवलुवोः यवालुवोह | DUAL. नृतौ नृतौ नृतूभ्यां नृतूभ्यदम नृतोः नृतोह |
| PLURAL. N. लुवः लुवाह A. लुवः लुवाह I. लूभिः लूभिह D. Ab. लूभ्यः लूभ्यह G. लुवां लुवाम L. लूषु लूषु | PLURAL. परमलुवः परमालुवाह परमलुवः परमालुवाह परमलूभिः परमालूभिह परमलूभ्यः परमालूभ्यह परमलुवां परमालुवाम परमलूषु परमालूषु | PLURAL. कटमुवः कटप्ररुवाह कटमुवः कटप्ररुवाह कटमूभिः कटप्ररूभिह कटमूभ्यः कटप्ररूभ्यह कटमुवां कटप्ररुवाम कटमूषु कटप्ररूषु | PLURAL. विलुवः विलुवाह विलुवः विलुवाह विलूभिः विलूभिह विलूभ्यः विलूभ्यह विलुवां विलुवाम विलूषु विलूषु | PLURAL. यवलुवः यवालुवाह यवलुवः यवालुवाह यवलूभिः यवालूभिह यवलूभ्यः यवालूभ्यह यवलुवां यवालुवाम यवलूषु यवालूषु | PLURAL. नृतुवः नृतिवाह नृतु नृतिम † नृतूभिः नृतिभिह नृतूभ्यः नृतिभ्यह नृतुवां नृतिवाम नृतूषु नृतिषु |

* The SAr. gives also यवलूनां यवालूदम.

† नृतूः नृतिह, at the end of a fem. comp.

§ 223. All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head-borough or the sweeper should be of the female sex, the Dat. Sing. would still be ग्रामस्थे स्त्रियै *grāmanṣṭhe striyai*, खलप्ये स्त्रियै *khalapye striyai* (Kāśikā I. 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e. g. प्रधी: *pradhīḥ*, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मी: *lakṣmīḥ*, except in the Acc. Sing. and Plur., where they take अं *am* and ञ: *aḥ*: प्रध्यं *pradhyam*, प्रध्यः *pradhyah*, not प्रधीं *pradhīm* or प्रधीः *pradhīḥ* (Siddh.-Kaum. vol. I. p. 136). A similar argument is applied to पुनर्भू: *punarbhūḥ*, if it means a woman married a second time. It may then form its Vocative हे पुनर्भु *he punarbhū* (Siddh.-Kaum. vol. I. p. 138), and take the *five fuller feminine terminations* (§ 224).

| MASC. AND FEM. SINGULAR. | | FEM. ONLY. SINGULAR. | |
|-----------------------------|-------------------------------|-------------------------------|--|
| N. | प्रधी: <i>pradhīḥ</i> | प्रधी: <i>pradhīḥ</i> | |
| A. | प्रध्यं <i>pradhyam</i> | प्रध्यं <i>pradhyam</i> | |
| I. | प्रध्या <i>pradhyā</i> | प्रध्या <i>pradhyā</i> | |
| D. | प्रध्ये <i>pradhye</i> | or प्रध्ये <i>pradhyai</i> | |
| Ab. | प्रध्यः <i>pradhyah</i> | or प्रध्याः <i>pradhyāḥ</i> | |
| G. | प्रध्यः <i>pradhyah</i> | or प्रध्याः <i>pradhyāḥ</i> | |
| L. | प्रधिय <i>pradhyi</i> | or प्रध्यां <i>pradhyām</i> | |
| V. | प्रधी: <i>pradhīḥ</i> | or प्रधि <i>pradhī</i> | |
| DUAL. | | DUAL. | |
| N. A. V. | प्रध्यो <i>pradhyau</i> | प्रध्यो <i>pradhyau</i> | |
| I. D. Ab. | प्रधीभ्यां <i>pradhībhyām</i> | प्रधीभ्यां <i>pradhībhyām</i> | |
| G. L. | प्रध्योः <i>pradhyoḥ</i> | प्रध्योः <i>pradhyoḥ</i> | |
| PLURAL. | | PLURAL. | |
| N. | प्रध्यः <i>pradhyah</i> | प्रध्यः <i>pradhyah</i> | |
| A. | प्रध्यः <i>pradhyah</i> | प्रध्यः <i>pradhyah</i> | |
| I. | प्रधीभिः <i>pradhībhiḥ</i> | प्रधीभिः <i>pradhībhiḥ</i> | |
| D. Ab. | प्रधीभ्यः <i>pradhībhyah</i> | प्रधीभ्यः <i>pradhībhyah</i> | |
| G. | प्रध्यां <i>pradhyām</i> | or प्रधीनां <i>pradhīnām</i> | |
| L. | प्रधीषु <i>pradhīṣhu</i> | प्रधीषु <i>pradhīṣhu</i> | |

1. *Monosyllabic Bases in ई ि and ऊ ँ, being Feminine only.*

§ 224. Bases like धी *dhī*, intellect, स्त्री *śrī*, happiness, ह्री *hrī*, shame, भी *bhī*, fear, and भ्रू *bhrū*, brow, may be declined throughout exactly like the monosyllabic bases in ई ि and ऊ ँ, such as लू *lū*, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat. Abl. Gen. and Loc. Sing. and Gen. Plur. These may be called the *five fuller feminine terminations* in हे *ai*, ञाः *aḥ*, ञाः *āḥ*, ञां *ām*, and नामं *nām*.

| Monosyllabic, fem. only. | Optional fuller forms. | Monosyllabic, fem. only. | Optional fuller forms. |
|-----------------------------------|---------------------------|-----------------------------|---------------------------|
| thought. SINGULAR. | | earth. SINGULAR. | |
| N. धीः <i>dhīḥ</i> | | भूः <i>bhūḥ</i> | |
| A. धियं <i>dhīyam</i> | | भुवं <i>bhūvam</i> | |
| I. धिया <i>dhīyā</i> | | भुवा <i>bhuvā</i> | |
| D. धिये <i>dhīyé</i> | धिये <i>dhīyāi</i> | भुवे <i>bhuvé</i> | भुवे <i>bhuvāi</i> |
| Ab. धियाः <i>dhīyāḥ</i> | धियाः <i>dhīyāḥ</i> | भुवः <i>bhuvāḥ</i> | भुवाः <i>bhuvāḥ</i> |
| G. धियः <i>dhīyāḥ</i> | धियाः <i>dhīyāḥ</i> | भुवः <i>bhuvāḥ</i> | भुवाः <i>bhuvāḥ</i> |
| L. धियि <i>dhīyi</i> | धियां <i>dhīyām</i> | भुवि <i>bhuvī</i> | भुवां <i>bhuvām</i> |
| V. धीः <i>dhīḥ</i> | | भूः <i>bhūḥ</i> | |
| DUAL. | | DUAL. | |
| N. A. V. धियो <i>dhīyau</i> | | भुवौ <i>bhūvau</i> | |
| I. D. Ab. धीभ्यां <i>dhībhyām</i> | | भूभ्यां <i>bhūbbhyām</i> | |
| G. L. धियोः <i>dhīyōḥ</i> | | भुवोः <i>bhuvōḥ</i> | |
| PLURAL. | | PLURAL. | |
| N. धियः <i>dhīyāḥ</i> | | भुवः <i>bhūvāḥ</i> | |
| A. धियः <i>dhīyāḥ</i> | | भुवः <i>bhūvāḥ</i> | |
| I. धीभिः <i>dhībhiḥ</i> | | भूमिः <i>bhūbbhiḥ</i> | |
| D. Ab. धीभ्यः <i>dhībhyāḥ</i> | | भूभ्यः <i>bhūbbhyāḥ</i> | |
| G. धियां <i>dhīyām</i> | धीनां <i>dhīnām</i> | भुवां <i>bhuvām</i> | भूनां <i>bhūnām</i> |
| L. धीषु <i>dhīṣhū</i> | | भूषु <i>bhūṣhū</i> | |

2. Polysyllabic Bases in ईँ and ऊँ, being Feminine only.

- § 225. (1) These bases always take the full feminine terminations.
 (2) They change their final ईँ and ऊँ into एय and वव before terminations beginning with vowels.
 (3) They take म् and स् as the terminations of the Acc. Sing. and Plural.
 (4) They shorten their final ईँ and ऊँ in the Vocative Singular.
 (5) Remember that most nouns in ईँ have no स् in the Nom. Sing., while those in ऊँ have it.

Note—Some nouns in ईँ take स् in the Nom. Sing.: अवीः *avīḥ*, not desiring (applied to women); लक्ष्मीः *lakshmiḥ*, goddess of prosperity; तटीः *tarīḥ*, boat; तन्त्रीः *tantrīḥ*, lute.

Versus memorialis: अवीलक्ष्मीतरीतन्त्रीधीहीहीहीणामुदाहृतः समानानेव शब्दानां किलोपो न ऊदाचन ॥ (Sār. p. 18 a.)

Base नदी *nadī* and नद्य *nady*.

| SINGULAR. |
|------------------------|
| FEM. |
| N. नदी <i>nadī</i> |
| A. नदीं <i>nadī-m</i> |
| I. नद्या <i>nady-d</i> |

Base वधू *vadhū* and वध्व *vadhv*.

| SINGULAR. |
|-------------------------|
| FEM. |
| N. वधूः <i>vadhū-ḥ</i> |
| A. वधूं <i>vadhū-m</i> |
| I. वध्वा <i>vadhv-d</i> |

D. नद्ये *nady-at*
 Ab. नद्याः *nady-āḥ*
 G. नद्याः *nady-dh*
 L. नद्यां *nady-ām*
 V. नदि *nādi*

D. वध्वे *vadhv-at*
 Ab. वध्वाः *vadhv-āḥ*
 G. वध्वाः *vadhv-dh*
 L. वध्वां *vadhv-ām*
 V. वधु *vādhu*

DUAL.

N. A. V. नद्यौ *nady-āũ*
 I. D. Ab. नदीभ्यां *nadī-bhyām*
 G. L. नद्योः *nady-ōḥ*

DUAL.

N. A. V. वध्वौ *vadhv-āũ*
 I. D. Ab. वधूभ्यां *vadhū-bhyām*
 G. L. वध्वोः *vadhv-ōḥ*

PLURAL.

N. V. नद्यः *nady-āḥ*
 A. नदीः *nadī-ḥ*
 I. नदीभिः *nadī-bhiḥ*
 D. नदीभ्यः *nadī-bhyaḥ*
 Ab. नदीभ्यः *nadī-bhyaḥ*
 G. नदीनां *nadī-nām*
 L. नदीषु *nadī-ṣhu*

PLURAL.

N. V. वध्वः *vadhv-āḥ*
 A. वधूः *vadhū-ḥ*
 I. वधूभिः *vadhū-bhiḥ*
 D. वधूभ्यः *vadhū-bhyaḥ*
 Ab. वधूभ्यः *vadhū-bhyaḥ*
 G. वधूनां *vadhū-nām*
 L. वधूषु *vadhū-ṣhu*

Compounds ending in Monosyllabic Feminine Bases in ई and ऊ.

§ 226. Compounds the last member of which is a monosyllabic feminine base in ई or ऊ, are declined alike in the masculine and feminine. Thus सुधीः *sudhīḥ*, masc. and fem.* if it means a good mind, or having a good mind, is declined exactly like धीः *dhīḥ*. सुधूः *subhūrūḥ*, masc. and fem. having a good brow, is declined exactly like धूः *bhrūrūḥ*†, without

* The following rule is taken from the Siddh.-Kaum. vol. 1. p. 136. If धीः *dhīḥ*, intellect, stands at the end of the Karmadhāraya compound like प्रधीः *pradhīḥ*, eminent intellect, or if it is used as a Bahuvrīhi compound in the feminine, such as प्रधीः *pradhīḥ*, possessed of eminent intellect, it is in both cases declined like लक्ष्मीः *lakṣmīḥ*. It would thus become identical with प्रधीः *pradhīḥ*, thinking eminently, when it takes exceptionally the feminine terminations (§ 223). The Acc. Sing. and Plur., however, take अं *am* and अः *aḥ*. The difference, therefore, would be the substitution of य *y* for इय *iy* before vowels, the obligation of using the fuller fem. terminations only, and the Vocative in ई, these being the only points of difference between the declension of लक्ष्मीः *lakṣmīḥ* and धीः *dhīḥ*, fem. The Siddhānta-Kaumudī, while giving these rules for प्रधीः *pradhīḥ*, agrees with the rules given above with regard to सुधीः *sudhīḥ*, &c.

† The Voc. Sing. सुधु *subhu* is used by Bhaṭṭi, in a passage where Rāma in great grief exclaims, हा पितः क्वासि हे सुधु *hā pitāḥ kvāsi he subhu*, Oh father, where art thou, Oh thou fine-browed (wife)! Some grammarians admit this Vocative as correct; others call it a mistake of Bhaṭṭi; others, again, while admitting that it is a mistake, consider that Bhaṭṭi made Rāma intentionally commit it as a token of his distracted mind. (Siddh.-Kaum. vol. 1. p. 137.)

excluding the fuller terminations (ऐ *ai*, आः *āḥ*, आं *ām*, नां *nām*)* for the masculine, or the simple terminations (ए *e*, अः *aḥ*, आः *āḥ*, इ *i*, आं *ām*) for the feminine. The same applies to the compound सुधीः *sudhīḥ*, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final ईँ or आँ of their base, and are declined like वारि *vāri* and मृदु *mṛidu*, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

| Masc. and Fem. | Optional fuller forms. | Optional forms for neuters, except Nom. Acc. Voc. |
|---------------------------------------|-------------------------|---|
| good-thoughted. SINGULAR. | SINGULAR. | SINGULAR. |
| N. सुधीः <i>sudhīḥ</i> | | सुधि <i>sudhi</i> |
| A. सुधियं <i>sudhiyam</i> | | सुधि <i>sudhi</i> |
| I. सुधिया <i>sudhiyā</i> | | or सुधिना <i>sudhinā</i> |
| D. सुधिये <i>sudhiye</i> | सुधिये <i>sudhiyai</i> | or सुधिने <i>sudhine</i> |
| Ab. सुधियः <i>sudhiyaḥ</i> | सुधियाः <i>sudhiyāḥ</i> | or सुधिनः <i>sudhināḥ</i> |
| G. सुधियः <i>sudhiyaḥ</i> | सुधियाः <i>sudhiyāḥ</i> | or सुधिनः <i>sudhināḥ</i> |
| L. सुधियि <i>sudhiyi</i> | सुधियां <i>sudhiyām</i> | or सुधिनि <i>sudhini</i> |
| V. सुधीः <i>sudhīḥ</i> | | सुधि <i>sudhi</i> or सुधे <i>sudhe</i> |
| DUAL. | DUAL. | DUAL. |
| N. A. V. सुधियो <i>sudhiyau</i> | | सुधिनी <i>sudhini</i> |
| I. D. Ab. सुधीभ्यां <i>sudhibhyām</i> | | or सुधीभ्यां <i>sudhibhyām</i> |
| G. L. सुधियोः <i>sudhiyoḥ</i> | | or सुधिनोः <i>sudhinoḥ</i> |
| PLURAL. | PLURAL. | PLURAL. |
| N. V. सुधियः <i>sudhiyaḥ</i> | | सुधीनि <i>sudhīni</i> |
| A. सुधियः <i>sudhiyaḥ</i> | | सुधीनि <i>sudhīni</i> |
| I. सुधीभिः <i>sudhibhiḥ</i> | | or सुधिभिः <i>sudhibhiḥ</i> |
| D. सुधीभ्यः <i>sudhibhyaḥ</i> | | or सुधिभ्यः <i>sudhibhyaḥ</i> |
| Ab. सुधीभ्यः <i>sudhibhyaḥ</i> | | or सुधिभ्यः <i>sudhibhyaḥ</i> |
| G. सुधियां <i>sudhiyām</i> | सुधीनां <i>sudhīnām</i> | or सुधीनां <i>sudhīnām</i> |
| L. सुधीषु <i>sudhīṣhu</i> | | or सुधीषु <i>sudhīṣhu</i> |

* I can find no authority by which these fuller terminations are excluded. In बहुश्रेयसी *bahusreyasī*, the feminine श्रेयसी *śreyasī* retains its feminine character (*śadtvā*) throughout (Siddh.-Kaum. vol. I. p. 116); and the same is distinctly maintained for the compound प्रधीः *pradhīḥ*, possessed of distinguished intellect, if used as a masculine (Siddh.-Kaum. vol. I. p. 119).

| Masc. and Fem. | Optional fuller forms. | Optional forms for neuters, except Nom. Acc. Voc. |
|--|--------------------------|--|
| with beautiful brows. SINGULAR. | SINGULAR. | SINGULAR. |
| N. सुभूः <i>subhrūḥ</i> | | सुभु <i>subhru</i> |
| A. सुभुवं <i>subhruvam</i> | | सुभु <i>subhru</i> |
| I. सुभुवा <i>subhruvā</i> | | or सुभुणा <i>subhruṇā</i> |
| D. सुभुवे <i>subhruve</i> | सुभुवे <i>subhruvai</i> | or सुभुणे <i>subhruṇe</i> |
| Ab. सुभुवः <i>subhruvaḥ</i> | सुभुवाः <i>subhruvāḥ</i> | or सुभुणः <i>subhruṇaḥ</i> |
| G. सुभुवः <i>subhruvaḥ</i> | सुभुवाः <i>subhruvāḥ</i> | or सुभुणः <i>subhruṇaḥ</i> |
| L. सुभुवि <i>subhruvi</i> | सुभुवां <i>subhruvām</i> | or सुभुणि <i>subhruṇi</i> |
| V. सुभूः <i>subhrūḥ</i> | | सुभु <i>subhru</i> or ओ- <i>bhro</i> |
| DUAL. | DUAL. | DUAL. |
| N. A. V. सुभुवौ <i>subhruvau</i> | | सुभुणी <i>subhruṇī</i> |
| I. D. Ab. सुभूभ्यां <i>subhrūbhyaṁ</i> | | or सुभुभ्यां <i>subhrubhyaṁ</i> |
| G. L. सुभुवोः <i>subhruvoḥ</i> | | or सुभुणोः <i>subhruṇoḥ</i> |
| PLURAL. | PLURAL. | PLURAL. |
| N. V. सुभुवः <i>subhruvaḥ</i> | | सुभुणि <i>subhruṇi</i> |
| A. सुभुवः <i>subhruvaḥ</i> | | सुभुणि <i>subhruṇi</i> |
| I. सुभूभिः <i>subhrūbhiḥ</i> | | or सुभुभिः <i>subhrubhīḥ</i> |
| D. सुभूभ्यः <i>subhrūbhyaḥ</i> | | or सुभुभ्यः <i>subhrubhyaḥ</i> |
| Ab. सुभूभ्यः <i>subhrūbhyaḥ</i> | | or सुभुभ्यः <i>subhrubhyaḥ</i> |
| G. सुभुवां <i>subhruvām</i> | सुभूतां <i>subhruṇām</i> | or सुभूतां <i>subhruṇām</i> |
| L. सुभूषु <i>subhrūshu</i> | | or सुभुषु <i>subhruśhu</i> |

Compounds ending in Polysyllabic Feminine Bases in ई and अ ङ.

§ 227. Feminine nouns like नदी *nadī* and चमू *chamū* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahusreyasī*, a man who has many auspicious qualities (Siddh.-Kaum. vol. I. pp. 116, 117), and अतिचमू *atichamū*, one who is better than an army (Siddh.-Kaum. vol. I. p. 123), are declined in the masculine and feminine :

| SINGULAR. | DUAL. | PLURAL. |
|--|---|--|
| N. बहुश्रेयसी <i>bahusreyasī</i> * | बहुश्रेयस्यौ <i>bahusreyasyau</i> | बहुश्रेयस्यः <i>bahusreyasyaḥ</i> |
| A. बहुश्रेयसीं <i>bahusreyasīm</i> | बहुश्रेयस्यौ <i>bahusreyasyau</i> | बहुश्रेयसीन् <i>bahusreyasīn</i> |
| I. बहुश्रेयस्या <i>bahusreyasyā</i> | बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i> | बहुश्रेयसीभिः <i>bahusreyasībhiḥ</i> |
| D. बहुश्रेयस्यै <i>bahusreyasyai</i> | बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i> | बहुश्रेयसीभ्यः <i>bahusreyasībhyaḥ</i> |
| Ab. बहुश्रेयस्याः <i>bahusreyasyāḥ</i> | बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i> | बहुश्रेयसीभ्यः <i>bahusreyasībhyaḥ</i> |
| G. बहुश्रेयस्याः <i>bahusreyasyāḥ</i> | बहुश्रेयस्योः <i>bahusreyasyoḥ</i> | बहुश्रेयसीनां <i>bahusreyasīnām</i> |
| L. बहुश्रेयस्यां <i>bahusreyasyām</i> | बहुश्रेयस्योः <i>bahusreyasyoḥ</i> | बहुश्रेयसीषु <i>bahusreyasīṣhu</i> |
| V. बहुश्रेयसि <i>bahusreyasi</i> | बहुश्रेयस्यौ <i>bahusreyasyau</i> | बहुश्रेयस्यः <i>bahusreyasyaḥ</i> |

* From लक्ष्मीः *lakshmiḥ*, the Nom. Sing. would be अतिलक्ष्मीः *atilakshmiḥ*.

| SINGULAR. | DUAL. | PLURAL. |
|---------------------------------|----------------------------------|---------------------------------|
| N. अतिचमूः <i>atichamūḥ</i> | अतिचम्वो <i>atichamvau</i> | अतिचम्वः <i>atichamvaḥ</i> |
| A. अतिचमू <i>atichamūm</i> | अतिचम्वो <i>atichamvau</i> | अतिचमन् <i>atichamān</i> |
| I. अतिचम्या <i>atichamvā</i> | अतिचमूभ्यां <i>atichamūbhyām</i> | अतिचमूभिः <i>atichamūbhiḥ</i> |
| D. अतिचम्वै <i>atichamvai</i> | अतिचमूभ्यां <i>atichamūbhyām</i> | अतिचमूभ्यः <i>atichamūbhyāḥ</i> |
| Ab. अतिचम्याः <i>atichamvāḥ</i> | अतिचमूभ्यां <i>atichamūbhyām</i> | अतिचमूभ्यः <i>atichamūbhyāḥ</i> |
| G. अतिचम्याः <i>atichamvāḥ</i> | अतिचम्वोः <i>atichamvōḥ</i> | अतिचमूनां <i>atichamūnām</i> |
| L. अतिचम्यां <i>atichamvām</i> | अतिचम्वोः <i>atichamvōḥ</i> | अतिचमून् <i>atichamūn</i> |
| V. अतिचमु <i>atichamu</i> | अतिचम्वो <i>atichamvau</i> | अतिचम्वः <i>atichamvaḥ*</i> |

Nouns like कुमारी *kumārī*, a man who behaves like a girl, are declined like बहुश्रेयसी *bahūśreyasī*, except in the Acc. Sing. and Plur., where they form कुमार्ये *kumārye* and कुमार्यः *kumāryaḥ*. (Siddh.-Kaum. vol. I. pp. 118, 119.)

§ 228. स्त्री *strī*, woman, is declined like नदी *nadī*, only that the accumulation of four consonants is avoided by the regular insertion of an इ *i*, e.g. स्त्रिया *striyā*, and not स्या *stryā*. Remember also two optional forms in the Acc. Sing. and Plur.

Base स्त्री *strī* and स्त्रिय *striy*. (Accent, Pāṇ. VI. I, 168.)

| SINGULAR. | DUAL. | PLURAL. |
|--|--------------------------------------|--|
| N. स्त्री <i>strī</i> | N.A.V. स्त्रियौ <i>striyau</i> | N. स्त्रियः <i>striyaḥ</i> |
| A. स्त्रीं <i>strīm</i> or स्त्रियं <i>striyam</i> | I.D.Ab. स्त्रीभ्यां <i>strībhyām</i> | A. स्त्रीः <i>strīḥ</i> or स्त्रियः <i>striyaḥ</i> |
| I. स्त्रिया <i>striyā</i> | G.L. स्त्रियोः <i>striyōḥ</i> | I. स्त्रीभिः <i>strībhiḥ</i> |
| D. स्त्रियै <i>striyai</i> | | D.Ab. स्त्रीभ्यः <i>strībhyāḥ</i> |
| Ab.G. स्त्रियाः <i>striyāḥ</i> | | G. स्त्रीणां <i>strīṇām</i> (Pāṇ.I. 4,5) |
| L. स्त्रियां <i>striyām</i> | | L. स्त्रीन् <i>strīn</i> |
| V. स्त्रि <i>strī</i> (Pāṇ. I. 4, 4) | | |

§ 229. When स्त्री *strī* forms the last portion of a compound, and has to be treated as a masculine, feminine, and neuter, the following forms occur :

| | MASC. | SINGULAR. FEM. | NEUT. |
|-------|--|--|---|
| N. | अतिस्त्रिः <i>atistriḥ</i> | अतिस्त्रिः <i>atistriḥ</i> | अतिस्त्रि <i>atistri</i> |
| A. | { अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i> | { अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i> | अतिस्त्रि <i>atistri</i> |
| I. | अतिस्त्रिया <i>atistriyā</i> | अतिस्त्रिया <i>atistriyā</i> | अतिस्त्रिया <i>atistriyā</i> |
| D. | अतिस्त्रियै <i>atistrayai</i> | { अतिस्त्रियै <i>atistriyai</i> or अतिस्त्रिये <i>atistraye</i> | { अतिस्त्रिये <i>atistriye</i> or अतिस्त्रिये <i>atistraye</i> |
| Ab.G. | अतिस्त्रेः <i>atistreḥ</i> | { अतिस्त्रियाः <i>atistriyāḥ</i> or अतिस्त्रेः <i>atistreḥ</i> | { अतिस्त्रियाः <i>atistriyāḥ</i> or अतिस्त्रेः <i>atistreḥ</i> |
| L. | अतिस्त्रौ <i>atistrau</i> | { अतिस्त्रियां <i>atistriyām</i> or अतिस्त्रौ <i>atistrau</i> | { अतिस्त्रियि <i>atistriyai</i> or अतिस्त्रौ <i>atistrau</i> |
| V. | अतिस्त्रे <i>atistre</i> | अतिस्त्रे <i>atistre</i> | अतिस्त्रे <i>atistre</i> |

* The neuter is said to be N.A.V. Sing. बहुश्रेयसी *bahūśreyasī*, N.A.V. Dual बहुश्रेयसीनी *bahūśreyasīnī*, N.A.V. Plur. बहुश्रेयसीनि *bahūśreyasīni*, Dat. Sing. बहुश्रेयस्यै (°स्ये ?) or °सीने *bahūśreyasyai (-sye ?)* or *-sne*, &c.

| | | | DUAL. | | | |
|---------|---|---------------------|--|---------------------|----------------|---------------------|
| | | | MASC. | FEM. | NEUT. | |
| N.A.V. | अतिस्त्रियो | <i>atistriyau</i> | अतिस्त्रियौ | <i>atistriyau</i> | अतिस्त्रिणी | <i>atistrīṅī</i> |
| I.D.Ab. | अतिस्त्रिभ्यां | <i>atistribhyām</i> | अतिस्त्रिभ्यां | <i>atistribhyām</i> | अतिस्त्रिभ्यां | <i>atistribhyām</i> |
| G.L. | अतिस्त्रियोः | <i>atistriyoḥ</i> | अतिस्त्रियोः | <i>atistriyoḥ</i> | अतिस्त्रिणोः | <i>atistrīṅoḥ</i> |
| PLURAL. | | | | | | |
| | | | MASC. | FEM. | NEUT. | |
| N.V. | अतिस्त्रयः | <i>atistrayaḥ</i> | अतिस्त्रयः | <i>atistrayaḥ</i> | अतिस्त्रीणि | <i>atistrīṅi</i> |
| A. | { अतिस्त्रीन् <i>atistrīn</i> or अतिस्त्रियः <i>atistriyaḥ</i> | | { अतिस्त्रीः <i>atistrīḥ</i> or अतिस्त्रियः <i>atistriyaḥ</i> | | अतिस्त्रीणि | <i>atistrīṅi</i> |
| I. | अतिस्त्रिभिः | <i>atistribhiḥ</i> | अतिस्त्रिभिः | <i>atistribhiḥ</i> | अतिस्त्रिभिः | <i>atistribhiḥ</i> |
| D. Ab. | अतिस्त्रिभ्यः | <i>atistribhyaḥ</i> | अतिस्त्रिभ्यः | <i>atistribhyaḥ</i> | अतिस्त्रिभ्यः | <i>atistribhyaḥ</i> |
| G. | अतिस्त्रीणां | <i>atistrīṅām</i> | अतिस्त्रीणां | <i>atistrīṅām</i> | अतिस्त्रीणां | <i>atistrīṅām</i> |
| L. | अतिस्त्रिषु | <i>atistrishu</i> | अतिस्त्रिषु | <i>atistrishu</i> | अतिस्त्रिषु | <i>atistrishu</i> |

In the masculine final ई is shortened to इ, and the compound declined like कविः *kaviḥ*, except in the Nom. Acc. Voc. and Gen. Loc. Dual. In the Acc. Sing. and Plur. optional forms are admitted. (Siddh.-Kaum. vol. 1. p. 134.)

The feminine may be the same as the masculine, except in the Instr. Sing. and Acc. Plur., but it may likewise be declined like स्त्री *strī* in the Dat. Abl. Gen. Loc. Sing.

The neuter has the usual optional forms.

Bases in इ i and उ u, Masculine, Feminine, Neuter.

१ 230. There are masculine, feminine, and neuter bases in इ i and उ u. They are of frequent occurrence, and should be carefully committed to memory.

Adjectives in इ i are declined like substantives, only that the masculine may optionally be substituted for the neuter in all cases except the Nom. and Acc. Sing.; Nom. Acc. and Voc. Dual and Plur. Ex. शुचिः *śuchiḥ*, masc. bright; शुचिः *śuchiḥ*, fem.; शुचि *śuchi*, neut.

The same applies to adjectives in उ u, except that they may form their feminine either without any change, or by adding ई. Thus लघुः *laghuḥ*, light, is in the fem. either लघुः *laghuḥ*, to be declined as a feminine, or लघ्वी *laghvī*, to be declined like नदी *nadī*.

If the final उ u is preceded by more than one consonant, the fem. does not take ई. Thus पांडु *pāṇḍu*, pale; fem. पांडुः *pāṇḍuḥ*.

Some adjectives in उ u lengthen their vowel in the fem., and are then declined like वधुः *vadhūḥ*. Thus पंगुः *paṅguḥ*, lame; fem. पंगुः *paṅgūḥ*. Likewise कुरुः *kurūḥ*, a Kuru; fem. कुरुः *kurūḥ*; some compounds ending in ऊरुः *ūruḥ*, thigh, such as वामोरुः *vāmorūḥ*, with handsome thighs, fem. वामोरुः *vāmorūḥ*.

| | | Bases in इ i. | | | Bases in उ u. | | |
|-----------|---|-------------------|------------------------------------|--------------------------------|--------------------|--------------------------------------|---------------------------------------|
| | | SINGULAR. | | | | | |
| | | MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| Base | { | कवि | मति | वारि | मृदु | मृदु | मृदु |
| | { | <i>kaví, poet</i> | <i>matí, thought</i> | <i>vári, water</i> | <i>mṛidú, soft</i> | <i>mṛidú, soft</i> | <i>mṛidú, soft</i> |
| N. | { | कविः | मतिः | वारि | मृदुः | मृदुः | मृदु |
| | { | <i>kaví-h</i> | <i>matí-h</i> | <i>vári</i> | <i>mṛidú-h</i> | <i>mṛidú-h</i> | <i>mṛidú</i> |
| A. | { | कविं | मतिं | वारि | मृदुं | मृदुं | मृदु |
| | { | <i>kaví-m</i> | <i>matí-m</i> | <i>vári</i> | <i>mṛidú-m</i> | <i>mṛidú-m</i> | <i>mṛidú</i> |
| I. | { | कविना | मत्या | वारिणा | मृदुना | मृदुना | मृदुना |
| | { | <i>kaví-nd</i> | <i>maty-á</i> | <i>vári-nd</i> | <i>mṛidú-nd</i> | <i>mṛidv-á</i> | <i>mṛidú-nd</i> |
| D. | { | कवये | मतये | वारिणे | मृदवे | मृदवे | मृदुने |
| | { | <i>kaváy-e</i> | <i>matáy-eor</i> <i>maty-at</i> | <i>vári-ne</i> | <i>mṛidáv-e</i> | <i>mṛidáv-eor</i> <i>mṛidv-at</i> | <i>mṛidú-ne or</i> <i>mṛidáv-e</i> |
| Ab. G. | { | कवेः | मतेः | वारिणः | मृदोः | मृदोः | मृदुनः |
| | { | <i>kavé-h</i> | <i>maté-h or</i> <i>maty-áh</i> | <i>vári-ṇah</i> | <i>mṛidó-h</i> | <i>mṛidó-h or</i> <i>mṛidv-áh</i> | <i>mṛidunः</i> <i>mṛidú-ṇah</i> |
| L. | { | कवौ | मतौ | वारिणि | मृदौ | मृदौ | मृदुनि |
| | { | <i>kavau</i> | <i>matáu or</i> <i>maty-ám</i> | <i>vári-ṇi</i> | <i>mṛidau</i> | <i>mṛidau or</i> <i>mṛidv-ám</i> | <i>mṛidú-ni</i> <i>mṛidau</i> |
| V. | { | कवे | मते | वारि | मृदो | मृदो | मृदु |
| | { | <i>káve</i> | <i>máte</i> | <i>vári or</i> <i>váre*</i> | <i>mṛido</i> | <i>mṛido</i> | <i>mṛidú or</i> <i>mṛido*</i> |
| DUAL. | | | | | | | |
| N. A. V. | { | कवी | मती | वारिणी | मृदू | मृदू | मृदुनी |
| | { | <i>kaví</i> | <i>matí</i> | <i>vári-ṇí</i> | <i>mṛidú</i> | <i>mṛidú</i> | <i>mṛidú-ṇí</i> |
| I. D. Ab. | { | कविभ्यां | मतिभ्यां | वारिभ्यां | मृदुभ्यां | मृदुभ्यां | मृदुभ्यां |
| | { | <i>kaví-bhyám</i> | <i>matí-bhyám</i> | <i>vári-bhyám</i> | <i>mṛidú-bhyám</i> | <i>mṛidú-bhyám</i> | <i>mṛidú-bhyám</i> |
| G. L. | { | कव्योः | मत्योः | वारियोः | मृद्वोः | मृद्वोः | मृदुनोः |
| | { | <i>kavy-óh</i> | <i>maty-óh</i> | <i>vári-ṇoh</i> | <i>mṛidv-óh</i> | <i>mṛidv-óh</i> | <i>mṛidú-no</i> <i>mṛidv-óh</i> |
| PLURAL. | | | | | | | |
| N. V. | { | कवयः | मतयः | वारोणि | मृदवः | मृदवः | मृदूनि |
| | { | <i>kaváy-ah</i> | <i>matáy-ah</i> | <i>várt-ṇi</i> | <i>mṛidáv-ah</i> | <i>mṛidáv-ah</i> | <i>mṛidú-ni</i> |
| A. | { | कवीन् | मतीन् | वारोणि | मृदून् | मृदून् | मृदूनि |
| | { | <i>kaví-n</i> | <i>matí-h</i> | <i>várt-ṇi</i> | <i>mṛidú-n</i> | <i>mṛidú-h</i> | <i>mṛidú-ni</i> |
| I. | { | कविभिः | मतिभिः | वारिभिः | मृदुभिः | मृदुभिः | मृदुभिः |
| | { | <i>kaví-bhiḥ</i> | <i>matí-bhiḥ</i> | <i>vári-bhiḥ</i> | <i>mṛidú-bhiḥ</i> | <i>mṛidú-bhiḥ</i> | <i>mṛidú-bhiḥ</i> |
| D. Ab. | { | कविभ्यः | मतिभ्यः | वारिभ्यः | मृदुभ्यः | मृदुभ्यः | मृदुभ्यः |
| | { | <i>kaví-bhyaḥ</i> | <i>matí-bhyaḥ</i> | <i>vári-bhyaḥ</i> | <i>mṛidú-bhyaḥ</i> | <i>mṛidú-bhyaḥ</i> | <i>mṛidú-bhyaḥ</i> |
| G. | { | कवीनां | मतीनां | वारोणां | मृदूनां | मृदूनां | मृदूनां |
| | { | <i>kaví-nám †</i> | <i>matí-nám</i> | <i>várt-ṇám</i> | <i>mṛidú-nám</i> | <i>mṛidú-nám</i> | <i>mṛidú-nám</i> |
| L. | { | कविषु | मतिषु | वारिषु | मृदुषु | मृदुषु | मृदुषु ‡ |
| | { | <i>kaví-shu</i> | <i>matí-shu</i> | <i>vári-shu</i> | <i>mṛidú-shu</i> | <i>mṛidú-shu</i> | <i>mṛidú-shu</i> |

* The Guṇa in the Voc. Sing. of neuters in इ i, उ u, ऋ ṛi, is approved by Mádhyandini Vyághrapád, as may be seen from the following verse : संशोधने नृशनसस्त्रिरुपं सातं त्रया नातमथाप्यदंतं । माध्दिनिर्वेदि गुणं त्तिगते नपुंसके व्याप्यदां वरिष्ठः ॥

† Nouns ending in short इ i, उ u, ऋ ṛi, and अ a, and having the accent on these vowels, may throw the accent on नां nám in the Gen. Plur. (Pāṇ. VI. 1, 177). Hence *matínám*, or, more usually, *matnám*.

‡ The lines of separation placed in the transcribed paradigms are not intended to divide

§ 231. कति *kati*, how many, यति *yati*, as many (relat.), and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plural. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

| | |
|-----------|--------------------------|
| Nom. Voc. | कति <i>kāti</i> |
| Acc. | कति <i>kāti</i> |
| Instr. | कतिभिः <i>kātibhiḥ</i> |
| Dat. | कतिभ्यः <i>kātibhyaḥ</i> |
| Abl. | कतिभ्यः <i>kātibhyaḥ</i> |
| Gen. | कतीनां <i>kātīnām</i> |
| Loc. | कतिषु <i>kātishu</i> |

§ 232. सखि *sákhi*, friend, has two bases :

सखाय *sákhāy* for the Aṅga, i. e. the strong base.

सखि *sákhi* for the Pada and Bha base.

It is irregular in some of its cases.

| SINGULAR. | DUAL. | PLURAL. |
|---------------------------|----------------------------|---------------------------|
| N. सखा <i>sákhā</i> | सखायौ <i>sákhāyau</i> | सखायः <i>sákhāyaḥ</i> |
| A. सखायं <i>sákhāyam</i> | सखायौ <i>sákhāyau</i> | सखीन् <i>sákhīn</i> |
| I. सख्या <i>sákhya</i> | सखिभ्यां <i>sákhibhyām</i> | सखिभिः <i>sákhibhiḥ</i> |
| D. सख्ये <i>sákhye</i> | सखिभ्यां <i>sákhibhyām</i> | सखिभ्यः <i>sákhibhyaḥ</i> |
| Ab. सख्युः <i>sákhyaḥ</i> | सखिभ्यां <i>sákhibhyām</i> | सखिभ्यः <i>sákhibhyaḥ</i> |
| G. सख्योः <i>sákhyaḥ</i> | सख्योः <i>sákhyaḥ</i> | सखीनां <i>sákhīnām</i> |
| L. सख्यौ <i>sákhyaḥ</i> | सख्योः <i>sákhyaḥ</i> | सखिषु <i>sákhishu</i> |
| V. सखे <i>sákhe</i> | like Nom. | like Nom. |

The feminine सखी *sakhī* is regular, like नदी *nadī*.

At the end of compounds, we find सखि *sakhi*, masc. declined as follows :

Base सुसखि *susakhi*, a good friend, masc.

| SINGULAR. | DUAL. | PLURAL. |
|------------------------------|--------------------------------|-------------------------------|
| N. सुसखा <i>susakhā</i> | सुसखायौ <i>susakhāyau</i> | सुसखायः <i>susakhāyaḥ</i> * |
| A. सुसखायं <i>susakhāyam</i> | सुसखायौ <i>susakhāyau</i> | सुसखीन् <i>susakhīn</i> |
| I. सुसखिना <i>susakhinā</i> | सुसखिभ्यां <i>susakhibhyām</i> | सुसखिभिः <i>susakhibhiḥ</i> |
| D. सुसख्ये <i>susakhaye</i> | सुसखिभ्यां <i>susakhibhyām</i> | सुसखिभ्यः <i>susakhibhyaḥ</i> |
| Ab. सुसखेः <i>susakheḥ</i> | सुसखिभ्यां <i>susakhibhyām</i> | सुसखिभ्यः <i>susakhibhyaḥ</i> |
| G. सुसखेः <i>susakheḥ</i> | सुसख्योः <i>susakhyoḥ</i> | सुसखीनां <i>susakhīnām</i> |
| L. सुसखौ <i>susakhau</i> | सुसख्योः <i>susakhyoḥ</i> | सुसखिषु <i>susakhishu</i> |
| V. सुसखे <i>susakhe</i> | सुसखायौ <i>susakhāyau</i> | सुसखायः <i>susakhāyaḥ</i> |

At the end of a neuter compound सखि *sakhi* is declined like वारि *vāri* (§ 230).

the real terminations from the real base, but only to facilitate the learning by heart of these nouns. Masculine nouns in short उ u are भानु *bhānu*, sun, वायु *vāyu*, wind, विशु *vishu*, nom. prop. पीलु *pīlu*, as masc., is the name of a tree; as neuter, the name of its fruit (Śār. I. 8, 17). Feminine nouns in short उ u are धेनुः *dhenuḥ*, cow, रज्जुः *rajjuḥ*, rope, तनुः *tanuḥ*, body.

* Siddh.-Kaum. vol. I. p. 112.

§ 233. पति *pati*, lord, is irregular :

| SINGULAR. | DUAL. | PLURAL. |
|-----------------------------|-------------------------------------|---------------------------------|
| N. पतिः <i>pátiḥ</i> | N. A. V. पती <i>pátī</i> | N. पतयः <i>pátayaḥ</i> |
| A. पतिं <i>pátim</i> | I. D. Ab. पतिभ्यां <i>pátibhyām</i> | A. पतीन् <i>pátīn</i> |
| I. पत्या <i>pátyā</i> | G. L. पत्योः <i>pátyoh</i> | I. पतिभिः <i>pátibhiḥ</i> |
| D. पत्ये <i>pátye</i> | | D. Ab. पतिभ्यः <i>pátibhyaḥ</i> |
| Ab. G. पत्युः <i>pátyuḥ</i> | | G. पतीनां <i>pátīnām</i> |
| L. पत्यौ <i>pátyau</i> | | L. पतिषु <i>pátishu</i> |
| V. पते <i>páte</i> | | V. पतयः <i>pátayaḥ</i> |

पति *pati* at the end of compounds, e.g. भूपति *bhūpati*, lord of the earth, प्रजापति *prajāpati*, lord of creatures, is regular, like कवि *kavi*. The feminine of पति *pati* is पत्नी *patnī*, wife, i. e. legitimate wife, she who takes part in the sacrifices of her husband. (Pân. IV. 1, 33.)

§ 234. The neuter bases अक्षि *akshi*, eye, अस्थि *asthi*, bone, दधि *dadhi*, curds, सक्थि *sakthi*, thigh, are declined regularly like वारि *vāri*; but in the Bha cases they substitute the bases अक्ष्ण *akshñ*, अस्त्यु *asthñ*, दध् *dadhn*, सकथ्यु *sakthñ*. In these cases they are declined, in fact, like neuters in अन् *an*, such as नामन् *nāman*. (See note to § 203.)

Anga and Pada base अक्षि *akshi*, Bha base अक्ष्ण *akshñ*.

| SINGULAR. | DUAL. | PLURAL. |
|--|--|------------------------------------|
| N. A. अक्षि <i>ákshi</i> | N. A. V. अक्षिणी <i>ákshinī</i> | N. A. V. अक्षीणि <i>ákshīṇi</i> |
| I. अक्ष्णा <i>akshñā</i> | I. D. Ab. अक्षिभ्यां <i>ákshibhyām</i> | I. अक्षिभिः <i>ákshibhiḥ</i> |
| D. अक्ष्ये <i>akshñé</i> | G. L. अक्ष्योः <i>akshñóḥ</i> | D. Ab. अक्षिभ्यः <i>ákshibhyaḥ</i> |
| Ab. G. अक्ष्णः <i>akshñāḥ</i> | | G. अक्ष्णां <i>akshñām</i> |
| L. अक्षिणि <i>akshñi</i> and अक्ष्यि <i>akshñi</i> | | L. अक्षिषु <i>ákshishu</i> |
| V. अक्ष्ये <i>ákshye</i> (or अक्षि <i>ákshi</i>) | | |

Bases in चृ ि, Masculine, Feminine, Neuter.

§ 235. These bases are declined after two models :

| | SINGULAR. | | |
|--------|--------------------------------|------------------------------|--|
| I. | MASC. | FEM. | NEUT. |
| Base | नप्तृ <i>náptri</i> , grandson | स्वसृ <i>svásri</i> , sister | धातृ <i>dhátri</i> , providence |
| N. | नप्तृ <i>náptrá</i> | स्वसृ <i>svásá</i> | धातृ <i>dhátri</i> |
| A. | नप्तारं <i>náptr-am</i> | स्वसारं <i>svásár-am</i> | धातृ <i>dhátri</i> |
| I. | नप्तृ <i>náptr-á</i> | स्वसृ <i>svásr-á</i> | धातृणा <i>dhátri-ṇá</i> or धातृणा <i>dhátriṇá*</i> |
| D. | नप्तृ <i>náptr-e</i> | स्वसृ <i>svásr-e</i> | धातृणे <i>dhátri-ṇe</i> or धातृ <i>dhátri</i> |
| Ab. G. | नप्तृ <i>náptruḥ</i> | स्वसृ <i>svásruḥ</i> | धातृणः <i>dhátri-ṇaḥ</i> or धातृ <i>dhátriḥ</i> |
| L. | नप्तारि <i>náptr-i</i> | स्वसारि <i>svásar-i</i> | धातृणि <i>dhátri-ṇi</i> or धातृ <i>dhátri</i> |
| V. | नप्तः <i>náptrāḥ(r)</i> | स्वसः <i>svásāḥ(r)</i> | धातृ <i>dhátri</i> or धातृ <i>dhátrāḥ(r)</i> |

* If चृ ि has Udátta and becomes र् and is preceded by a consonant, the feminine and the Ajádi Asarvanámasthāna cases have the Udátta.

PLURAL.

| | | |
|---------------------------------|---|------------------------------|
| N. नमरः <i>náptár-ah</i> | खसारः <i>svásár-ah</i> | धानृषि <i>dhátṛi-ṇi</i> |
| A. नमून् <i>náptṛi-n</i> | खसूः <i>svásṛi-h</i> | धानृषि <i>dhátṛi-ṇi</i> |
| I. नमूभिः <i>náptṛi-bhiḥ</i> | खसूभिः <i>svásṛi-bhiḥ</i> | धानृभिः <i>dhátṛi-bhiḥ</i> |
| D. नमूभ्यः <i>náptṛi-bhyaḥ</i> | खसूभ्यः <i>svásṛi-bhyaḥ</i> | धानृभ्यः <i>dhátṛi-bhyaḥ</i> |
| Ab. नमूभ्यः <i>náptṛi-bhyaḥ</i> | खसूभ्यः <i>svásṛi-bhyaḥ</i> | धानृभ्यः <i>dhátṛi-bhyaḥ</i> |
| G. नमूणां <i>náptṛi-ṇām</i> | खसूणां <i>svásṛi-ṇām</i> (Ved. <i>svásrām</i>) | धानृणां <i>dhátṛi-ṇām</i> |
| L. नमूषु <i>náptṛi-shu</i> | खसूषु <i>svásṛi-shu</i> | धानृषु <i>dhátṛi-shu</i> |

DUAL.

| | | |
|--|------------------------------|-------------------------------|
| N. A. V. नमारो <i>náptár-au</i> | खसारो <i>svásár-au</i> | धानृणी <i>dhátṛi-ṇi</i> |
| I. D. Ab. नमूभ्यां <i>náptṛi-bhyām</i> | खसूभ्यां <i>svásṛi-bhyām</i> | धानृभ्यां <i>dhátṛi-bhyām</i> |
| G. L. नमूोः <i>náptṛi-oh</i> | खसूोः <i>svásṛi-oh</i> | धानृकोः <i>dhátṛi-ṇoh</i> |

2. The second model differs from the first in the Acc. Sing., Nom. Acc. Voc.

Dual, and Nom. Plur., by not lengthening the *अ* before the *र*.

Basé पितृ *pitṛi*, मातृ *mātṛi*.

| SINGULAR. | | DUAL. | | PLURAL. | |
|--------------------------|-----------------------|---------------------------------|---------------------------------|--------------------------------|--------------------------------|
| MASC. | FEM. | MASC. | FEM. | MASC. | FEM. |
| N. पिता <i>pitá</i> | माता <i>mátá</i> | पितरो <i>pitár-au</i> | मातरो <i>mátár-au</i> | पितरः <i>pitár-ah</i> | मातरः <i>mátár-ah</i> |
| A. पितरं <i>pitár-am</i> | मातरं <i>mátár-am</i> | | | पितृन् <i>pitṛi-n</i> | मातृन् <i>mātṛi-h</i> |
| I. पित्रा <i>pitṛ-d</i> | मात्रा <i>mātr-d</i> | पितृभ्यां <i>pitṛi-bhyām</i> | मातृभ्यां <i>mātṛi-bhyām</i> | पितृभिः <i>pitṛi-bhiḥ</i> | मातृभिः <i>mātṛi-bhiḥ</i> |
| D. पित्रे <i>pitṛ-é</i> | मात्रे <i>mātr-é</i> | | | पितृभ्यः <i>pitṛi-bhyaḥ</i> | मातृभ्यः <i>mātṛi-bhyaḥ</i> |
| Ab. पितुः <i>pitúḥ</i> | मातुः <i>mātúḥ</i> | पित्रोः <i>pitṛ-oh</i> | मात्रोः <i>mātr-oh</i> | पितृणां <i>pitṛi-ṇām</i> | मातृणां <i>mātṛi-ṇām</i> |
| G. पितुः <i>pitúḥ</i> | मातुः <i>mātúḥ</i> | | | पितृषु <i>pitṛi-shu</i> | मातृषु <i>mātṛi-shu</i> |
| L. पितरि <i>pitár-i</i> | मातरि <i>mátár-i</i> | पितरो <i>pitárah(r)</i> | मातरो <i>mátárah(r)</i> | पितरः <i>pitárah</i> | मातरः <i>mátárah</i> |

After the first model are declined most *nomina actoris* derived from verbs by the suffix *तृ* : दातृ *dātṛi*, giver ; कर्तृ *kartṛi*, doer ; त्वष्टृ *tváshṭṛi*, carpenter ; होतृ *hótṛi*, sacrificer ; भर्तृ *bhartṛi*, husband.

After the second model are declined masculines, such as धातृ *bhrátṛi*, brother ; जामातृ *jámātṛi*, son-in-law ; देवृ *devṛi*, husband's brother ; सव्येष्टृ *savyeshṭṛi*, a charioteer : and feminines, such as दुहितृ *duhitṛi*, daughter ; ननन्दृ *nánandṛi* or नानन्दृ *nánundṛi*, husband's sister ; यातृ *yátṛi*, husband's brother's wife. Most terms of relationship in *तृ* (except खसू *svásṛi*, sister, and नमू *náptṛi*, grandson) do not lengthen their *अ*.

Note—If words in *तृ* are used as adjectives, the masculine forms may be used for the neuter also, except in the Nom. and Acc. Sing. and Nom. Acc. Voc. Dual and Plural. The feminine is formed by ईः ; कर्तृ *kartṛi*, fem. कर्त्री *kartrī*, like नदी *nadī*.

§ 236. क्रोशु *króshṭu*, a jackal, is irregular ; but most of its irregularities may be explained by admitting two bases, क्रोशु *króshṭu* (like नृदु *nṛidu*) and क्रोशु *króshṭṛi* (like नमू *náptṛi*).

| | SINGULAR. | DUAL. | PLURAL. |
|-------|---|---|--------------------------------------|
| N. | क्रोडा <i>kroshṭā</i> | N.A.V. क्रोडारौ <i>kroshṭārau</i> | N. क्रोडाः <i>kroshṭārah</i> |
| A. | क्रोडारं <i>kroshṭāram</i> | | A. क्रोडून् <i>kroshṭūn</i> |
| I. | { क्रोडुना <i>kroshṭund</i> क्रोडा <i>kroshṭrā</i> | I.D.Ab. क्रोडुभ्यां <i>kroshṭubhyām</i> | I. क्रोडुभिः <i>kroshṭubhiḥ</i> |
| D. | { क्रोडवे <i>kroshṭave</i> क्रोडे <i>kroshṭre</i> | | D.Ab. क्रोडुभ्यः <i>kroshṭubhyaḥ</i> |
| Ab.G. | { क्रोडोः <i>kroshṭoḥ</i> क्रोडुः <i>kroshṭuḥ</i> | G.L. { क्रोडोः <i>kroshṭvoḥ</i> क्रोडोः <i>kroshṭroḥ</i> | G. क्रोडूनां <i>kroshṭūnām</i> |
| L. | { क्रोडौ <i>kroshṭau</i> क्रोडरि <i>kroshṭari</i> | | L. क्रोडुषु <i>kroshṭuḥ</i> |
| V. | क्रोडो <i>kroshṭo</i> | | |

The base क्रोडृ *kroshṭri* is the only one admissible as Aṅga, i.e. in the strong cases, excepting the Vocative. (हे क्रोडः *he kroshṭaḥ* is, I believe, wrongly admitted by Wilson.)

The base क्रोडु *kroshṭu* is the only one admissible as Pada, i.e. before terminations beginning with consonants.

The other cases may be formed from both bases, but the Acc. Plur. is क्रोडून् *kroshṭūn* only. (Pāṇ. VII. 1, 95-97.)

Those who admit क्रोडून् *kroshṭūn* as Acc. Plur. likewise admit क्रोडुं *kroshṭum* as Acc. Sing. (Sār. I. 6, 70.)

The feminine is क्रोड्वी *kroshṭrī*, declined like नदी *nadī*.

§ 237. नृ *nṛi*, man, a word of frequent occurrence, though, for convenience sake, often replaced by नर *nara*, is declined regularly like पितृ *pitṛi*, except in the Gen. Plural, where it may be either नृषां *nṛṣām* or नृणां *nṛṇām*. (Pāṇ. VI. 4, 6.)

| | SINGULAR. | DUAL. | PLURAL. |
|-----|------------------------------------|--------------------------|---|
| N. | ना <i>nā</i> | नरौ <i>nārau</i> | नरः <i>nārah</i> |
| A. | नरं <i>nāram</i> | नरौ <i>nārau</i> | नृन् <i>nṛn</i> |
| I. | ना <i>nā</i> | नृभ्यां <i>nṛbhyām</i> * | नृभिः <i>nṛbhiḥ</i> |
| D. | ये <i>nāre</i> (Ved. <i>nāre</i>) | नृभ्यां <i>nṛbhyām</i> | नृभ्यः <i>nṛbhyāḥ</i> |
| Ab. | नः <i>nāḥ</i> | नृभ्यां <i>nṛbhyām</i> | नृभ्यः <i>nṛbhyāḥ</i> |
| G. | नः <i>nāḥ</i> (Ved. <i>nārah</i>) | नोः <i>nāoḥ</i> | नृषां <i>nṛṣām</i> or नृणां <i>nṛṇām</i> (Ved. <i>nārdm</i>) |
| L. | नरि <i>nāri</i> | नोः <i>nāoḥ</i> | नृषु <i>nṛṣuḥ</i> |
| V. | नः <i>nāḥ</i> | नरौ <i>nārau</i> | नरः <i>nārah</i> |

The feminine is नारी *nārī*.

2. Bases ending in च a and चा ā.

§ 238. This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in *us*, *a*, *um* in Latin,

* The accent may be on the first or on the second syllables in the Pada cases beginning with च *ch* and च *ch*. (Pāṇ. VI. 1, 184.)

and *os, η, ov* in Greek. The case-terminations are peculiar, and it is best to learn *कांतः kántah, कांता kántá, कांतं kántam* by heart in the same manner as we learn *bonus, bona, bonum*, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

| SINGULAR. | | |
|--|--------------------------------|--------------------------------|
| MASC. | FEM. | NEUT. |
| Base कांतं <i>kántá</i> | कांता <i>kántá</i> | कांतं <i>kántá</i> |
| N. कांतः <i>kántáh</i> | कांता <i>kántá</i> | कांतं <i>kántám</i> |
| A. कांतं <i>kántám</i> | कांतां <i>kántám</i> | कांतं <i>kántám</i> |
| I. कान्तेन <i>kánténa</i> | कांतया <i>kántáyá</i> | कान्तेन <i>kánténa</i> |
| D. कान्ताय <i>kántáyá</i> | कांतायै <i>kántáyai</i> | कांताय <i>kántáyá</i> |
| Ab. कान्तात् <i>kántádt</i> | कांतायाः <i>kántáyádh</i> | कांतात् <i>kántádt</i> |
| G. कान्तस्य <i>kántásya</i> | कांतायाः <i>kántáyádh</i> | कांतस्य <i>kántásya</i> |
| L. कान्ते <i>kánté</i> | कांतायां <i>kántáyám</i> | कान्ते <i>kánté</i> |
| V. कांतं <i>kánta</i> | कान्ते <i>kánte</i> * | कांतं <i>kánta</i> |
| DUAL. | | |
| N. A. V. कांतौ <i>kántáu</i> | कान्ते <i>kánté</i> | कान्ते <i>kánté</i> |
| I. D. Ab. कान्ताभ्यां <i>kántábhyaám</i> | कान्ताभ्यां <i>kántábhyaám</i> | कान्ताभ्यां <i>kántábhyaám</i> |
| G. L. कान्तयोः <i>kántáyoh</i> | कान्तयोः <i>kántáyoh</i> | कान्तयोः <i>kántáyoh</i> |
| PLURAL. | | |
| N. V. कान्ताः <i>kántádh</i> | कान्ताः <i>kántádh</i> | कान्तानि <i>kántáni</i> |
| A. कान्तान् <i>kántán</i> | कान्ताः <i>kántádh</i> | कान्तानि <i>kántáni</i> |
| I. कान्तेः <i>kántádh</i> | कान्ताभिः <i>kántábhīh</i> | कान्तेः <i>kántádh</i> |
| D. Ab. कान्तेभ्यः <i>kántébhyaáh</i> | कान्ताभ्यः <i>kántábhyaáh</i> | कान्तेभ्यः <i>kántébhyaáh</i> |
| G. कान्तानां <i>kántánám</i> | कान्तानां <i>kántánám</i> | कान्तानां <i>kántánám</i> |
| L. कान्तेषु <i>kántéshu</i> | कान्तासु <i>kántásu</i> | कान्तेषु <i>kántéshu</i> |

Note—Certain adjectives in *अः aḥ, आ á, अं am*, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278).

Bases in आ á, Masculine and Feminine.

§ 239. These bases are derived immediately from verbs ending in *आ á*, such as *पा pá, ध्मा dhmá*. They are declined in the same way in the masculine and feminine gender. In the neuter the final *आ á* is shortened, and the word declined like *कांतं kántam*.

Aṅga and Pada base *विष्वापा víśvapa*, Bha base *विष्वाप् víśvap*, all-preserving, (masc. and fem.) The neuter is declined like *कांतं kántam* (§ 238).

* Bases in *आ á*, meaning mother, form their Vocative in *अ a*; e. g. *अक्का akka, अंब अंबा, अल्ल alla!* But *अंबाडा ambáda, अंबाला ambála, अंबिका ambiká* form the regular Vocatives *अंबाडे ambáde, अंबाले ambále, अंबिके ambike*.

MASCULINE AND FEMININE.

| | SINGULAR. | DUAL. | PLURAL. |
|---------|---------------------------|-----------------------------------|----------------------------------|
| N. V. | विश्रवाः <i>viśvāpā-h</i> | विश्रवो <i>viśvapau</i> | विश्रवाः <i>viśvāpā-h</i> |
| A. | विश्रवां <i>viśvāpā-m</i> | विश्रवो <i>viśvapau</i> | विश्रवः <i>viśvap-āḥ</i> |
| I. | विश्रवा <i>viśvap-d</i> | विश्रवाभ्यां <i>viśvāpā-bhyām</i> | विश्रवाभिः <i>viśvāpā-bhiḥ</i> |
| D. | विश्रवे <i>viśvap-e</i> | विश्रवाभ्यां <i>viśvāpā-bhyām</i> | विश्रवाभ्यः <i>viśvāpā-bhyaḥ</i> |
| Ab. | विश्रवः <i>viśvap-āḥ</i> | विश्रवाभ्यां <i>viśvāpā-bhyām</i> | विश्रवाभ्यः <i>viśvāpā-bhyaḥ</i> |
| G. | विश्रवः <i>viśvap-āḥ</i> | विश्रवोः <i>viśvap-ōḥ</i> | विश्रवां <i>viśvap-ām</i> |
| L. | विश्रपि <i>viśvap-i</i> | विश्रवोः <i>viśvap-ōḥ</i> | विश्रवासु <i>viśvapā-su</i> |
| NEUTER. | | | |
| N. | विश्रपं <i>viśvapam</i> | विश्रवे <i>viśvape</i> | विश्रवानि <i>viśvapāni</i> , &c. |

Decline सोमपाः *somapāḥ*, Soma drinker; शंखध्माः *śaṅkadhṃāḥ*, shell-blower; धनदाः *dhanadāḥ*, wealth giver.

§ 240. Masculines in ऌ *d*, not being derived by a Kṛit suffix from verbal roots, are declined as follows :

Base हाहा *hāhā*.

| | SINGULAR. | DUAL. | PLURAL. |
|------|--------------------|----------------------------|---------------------------|
| N.V. | हाहाः <i>hāhāḥ</i> | हाहो <i>hāhau</i> | हाहाः <i>hāhāḥ</i> |
| A. | हाहां <i>hāhām</i> | हाहो <i>hāhau</i> | हाहान् <i>hāhān *</i> |
| I. | हाहा <i>hāhā</i> | हाहाभ्यां <i>hāhābhyām</i> | हाहाभिः <i>hāhābhiḥ</i> |
| D. | हाहे <i>hāhai</i> | हाहाभ्यां <i>hāhābhyām</i> | हाहाभ्यः <i>hāhābhyaḥ</i> |
| Ab. | हाहाः <i>hāhāḥ</i> | हाहाभ्यां <i>hāhābhyām</i> | हाहाभ्यः <i>hāhābhyaḥ</i> |
| G. | हाहाः <i>hāhāḥ</i> | हाहोः <i>hāhauḥ</i> | हाहां <i>hāhām</i> |
| L. | हाहे <i>hāhe</i> | हाहोः <i>hāhauḥ</i> | हाहासु <i>hāhāsu</i> |

CHAPTER IV.

DECLENSION OF ADJECTIVES.

§ 241. As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in ऌ *as*, like मनस् *mānas*, mind, the declension of सुमनस् *sumānas*, as an adjective masc. fem. and neut., was exhibited at the same time (§ 165). In the declension of nouns ending in consonants, and admitting of no distinction between masculine and feminine terminations, (this applies to

* The Śār. i. 6, 38, gives the optional form हाहाः *hāhāḥ* in the masculine. At the end of a feminine compound the same form is sanctioned in the Rūpāvali, p. 9 b.

all nouns with unchangeable bases,) the special forms of the neuter in Nom. Acc. Voc. Sing. Dual and Plur. had to be exhibited. See § 158, जलमुक् *jalamuk*, जलमुची *jalamuchi*, जलमुञ्चि *jalamuñchi*. In the declension of nouns with changeable bases, the more important feminine and neuter forms were separately mentioned; and in the declension of nouns ending in vowels, all necessary rules with regard to the same subject were fully stated.

§ 242. The chief difficulty which remains with regard to the declension of adjectives is the exact formation of the feminine base, and the rules on this subject are often so complicated that they have to be learnt by practice rather than by rule. The feminine bases, however, once given, there can be no doubt as to their declension, as they follow exactly the declension of the corresponding feminine nouns. A few observations on this point must suffice.

§ 243. Adjectives* in अ *a* form their feminines in आ *ā*. Ex. प्रिय *priya*, dear, masc. प्रियः *priyah*, fem. प्रिया *priyā*, neut. प्रियं *priyam*, to be declined like कान्त *kānta* (§ 238).

§ 244. Certain adjectives derived by अक *aka* form their feminines in इका *ikā*. Ex. पाचक *pāchaka*, cooking, masc. पाचकः *pāchakah*, fem. पाचिका *pāchikā*, neut. पाचकं *pāchakam*. Likewise masc. सर्वकः *sarvakah*, fem. सर्विका *sarvikā*, every; कारकः *kārasah*, doing, कारिका *kārikā*; इत्यकः *ihatyakah*, present here, इत्यिका *ihatyikā*. But क्षिपका *kshipakā*, fem. one who sends; कन्यका *kanyakā*, fem. maiden; चटका *chaṭakā*, fem. sparrow; तारका *tārakā*, fem. star. Sometimes both forms occur; अजका *ajakā* and अजिका *ajikā*, a she-goat.

§ 245. Bases in च् *ṛi* and in न् *n* take ई *ī* as the sign of the feminine: कर्तृ *karṭṛi*, doer, कर्त्री *kartrī* (§ 235); दंदिन् *danḍin*, a mendicant, दंदिनी *danḍinī* (§ 203). Likewise most bases ending in consonants, if they admit of a separate feminine base: प्राच *prāch*, प्राची *prāchī* (§ 181); श्वन् *śvan*, dog, श्वनी *śvanī* (§ 199); भवत् *bhavat*, भवती *bhavatī* (§ 188). Some adjectives in वन् *van* form their feminine base in वरी *varī*: पीवन् *pīvan*, fat, पीवरी *pīvarī* (§ 193).

§ 246. Many adjectives in अ *a* form their feminine base in ई *ī* (§ 225), instead of आ *ā*: तृणमयः *trīṇamayah*, made of grass, तृणमयी *trīṇamayī*; देवः *devah*, god, divine, देवी *devī*; तरुणः *taruṇah* or तलुनः *talunah*, a youth, तरुणी *taruṇī*; कुमारः *kumārāh*, a boy, कुमारी *kumārī*; गोपः *gopah*, cowherd, गोपी *gopī*, his wife, but गोपा *gopā*, a female shepherd; नर्तकः *nartakah*, actor, नर्तकी *nartakī*; मृगः *mṛigah*, a deer, मृगी *mṛigī*, a doe; सूकरः *sūkarah*, boar, सूकरी *sūkarī*; कुम्भकारः *kumbhakārah*, a potter, कुम्भकारी *kumbhakārī*. It will be observed, however, that many of these words are substantives rather than adjectives. Thus मत्स्यः *matsyah*, fish, forms मत्सी *matśī* (*ya* being expunged before ई *ī*); मनुष्यः *manushyah*, man, मनुषी *manushī*.

§ 247. Certain adjectives in तः *tah*, expressive of colour, form their feminine either in ता *tā* or in नी *nī*: श्वेतः *śyetaḥ*, white, श्वेता *śyeta*, श्वेती *śyentī*; एतः *etaḥ*, variegated, एता *etā* or एनी *enī*; रोहितः *rohitaḥ*, red, रोहिता *rohita* or रोहिणी *rohini*, but श्वेतः *śvetaḥ*, white, श्वेता *śveta*; अश्विता *asitā*, white; पलित्ता *palitā*, grey-haired.

* गुणवचन *guṇavachana*, the name for adjective, occurs in Pāṇ. v. 3, 58.

§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus
 अजः *ajah*, goat, forms अजा *ajā*. अश्वः *asvah*, horse, forms अश्वा *asvā*.

बालः *bālah*, boy, forms बाला *bāld*.

शूद्रः *śūdrah*, a Śūdra, forms { शूद्रा *śūdrā*, a woman of the Śūdra caste.
 शूद्री *śūdrī*, the wife of a Śūdra.

मातुलः *mātulah*, maternal uncle, forms मातुली *mātulī* or मातुलानी *mātulāni*, an uncle's wife.

आचार्यः *āchāryah*, teacher, forms आचार्यानी *āchāryāni**, wife of the teacher; but आचार्या
āchāryā, a female teacher.

पतिः *patih*, lord, forms पत्नी *patnī*, wife, &c.

Degrees of Comparison.

§ 249. The Comparative is formed by तर *tara*, or ईयस् *tyas* (§ 206); the
 Superlative by तम *tama*, or इह *ishṭha*†. These terminations तर *tara* and तम *tama*
 are not restricted in Sanskrit to adjectives. Substantives such as नृ *nṛi*, man,
 form नृतमः *nṛitamah*, a thorough man; स्त्री *strī*, woman, स्त्रीतरा *strītarā*‡,
 more of a woman. Even after case-terminations or personal terminations,
 तर *tara* and तम *tama* may be used. Thus from पूर्वाह्ने *pūrvāhne*, in the
 forenoon, पूर्वाह्नेतरे *pūrvāhnetare*, earlier in the forenoon (Pāṇ. VI. 3, 17).
 From पचति *pachati*, he cooks, पचतितरां *pachatitarām*, he cooks better (Pāṇ. v.
 3, 57), पचतितमां *pachatitamām*, he cooks best (Pāṇ. v. 3, 56).

§ 250. तर *tara* and तम *tama*, if added to changeable bases, require the
 Pada base. Thus from प्राच *prāch* (§ 180), प्राक्तरा *prāktara*; from धनिन् *dhanin*
 (§ 203), धनितरा *dhanitara*; from धनवान् *dhanavat* (§ 187), धनवत्तरा *dhanavattara*;
 from विद्वस् *vidvas* (§ 204), विद्वत्तम *vidvattama*; from प्रत्यच् *pratyach* (§ 181),
 प्रत्यक्तरा *pratyaktara*. There are, however, a few exceptions, such as दस्युहन्तमः
dasyuhantamah, from दस्युहन् *dasyuhan*, demon-killer; सुपथिन्तरा *supathintara*,
 from सुपथिन् *supathin*, with good roads.

§ 251. ईयस् *tyas* and इह *ishṭha* are never added to the secondary suffixes
 तृ *tri*, मत् *mat*, वत् *vat*, वल *vala*, विन् *vin*, इन् *in*. If adjectives ending in these
 suffixes require ईयः *tyah* and इह *ishṭha*, the suffixes are dropt, and the ईयः *tyah*
 and इह *ishṭha* added to the last consonant of the original base. बलवान् *balavān*,
 strong, बलीयस् *bal-tyas*, बलिह *bal-ishṭha*. दोग्धृ *dogdhṛi*, milking, दोहीयस्
doh-tyas, दोहिह *doh-ishṭha*. स्रग्विन् *sragvin*, garlanded, स्रगीयस् *sraj-tyas*, more
 profusely garlanded. मतिमान् *matimān*, wise, मतीयस् *mat-tyas*, मतिह *mat-ishṭha*.

* On the dental न्, see Gaṇa Kshubhnādi in the Kās.-Vṛitti.

† Before तर *tara* and तम *tama* adjectives retain their accent; before ईयस् *tyas* and इह *ishṭha*
 they throw it on their first syllable (Pāṇ. III. 1, 4; VI. 1, 197). There are a few exceptions.

‡ Feminines in ई, derived from masculines, must shorten the ई before तर *tara* and
 तम *tama*; ब्राह्मणी *brāhmaṇī* forms ब्राह्मणीतरा *brāhmaṇītarā*. Other feminines in ई or ऊ
 may or may not shorten their vowels; स्त्री *strī* forms स्त्रीतरा *strītarā* or स्त्रितरा *strītarā*.
 Also श्रेयसीतरा *śreyasītarā* or श्रेयसितरा *śreyasitarā*; विदुषीतरा *viduṣītarā* or विदुषितरा
viduṣitarā (Pāṇ. VI. 3, 43-45).

१ 252. Other adjectives, too, lose their derivative elements before ईयस् *tyas* and इश् *ishṭha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पापः *pāpah*, bad ; पापीयस् *pāp-tyas*, worse ; पापिश् *pāp-ishṭha*, worst.

| | SECOND BASE. | COMPARATIVE. | SUPERLATIVE. |
|--|---------------------------|----------------------------------|-----------------------------------|
| 1. अंतिक <i>antika</i> , near | नेद् <i>ned</i> | नेदीयस् <i>nedtyas</i> | नेदिश् <i>nedishṭha</i> |
| 2. अल्प <i>alpa</i> , small | कन् <i>kan</i> | कनीयस् <i>kantyas</i> | कनिश् <i>kanishṭha</i> |
| | | or अल्पीयस् <i>alptyas</i> | अल्पिश् <i>alpishṭha</i> |
| 3. उरु <i>uru</i> , wide | वर् <i>var</i> | वरीयस् <i>vartyas</i> | वरिश् <i>varishṭha</i> |
| 4. चतुः <i>chituḥ</i> , straight | चुज् <i>chij</i> | चुजीयस् <i>chijtyas</i> | चुजिश् <i>chijishṭha</i> |
| | | Vedic रजीयस् <i>rajtyas</i> | रजिश् <i>rajishṭha</i> * |
| 5. कृश <i>kṛśa</i> , lean | क्रश <i>kraś</i> | क्रशीयस् <i>kraśtyas</i> | क्रशिश् <i>kraśishṭha</i> |
| 6. क्षिप्र <i>kshipra</i> , quick | क्षेप् <i>kshēp</i> | क्षेपीयस् <i>kshēptyas</i> | क्षेपिश् <i>kshēpishṭha</i> |
| 7. क्षुद्र <i>kshudra</i> , mean | क्षोद् <i>kshod</i> | क्षोदीयस् <i>kshodtyas</i> | क्षोदिश् <i>kshodishṭha</i> |
| 8. गुरु <i>guru</i> , heavy | गर् <i>gar</i> | गरीयस् <i>gartyas</i> | गरिश् <i>garishṭha</i> |
| 9. तृप्त <i>tripṭa</i> , satisfied | त्रप् <i>trap</i> | त्रपीयस् <i>traptyas</i> | त्रपिश् <i>trapishṭha</i> |
| 10. दीर्घ <i>dīrgha</i> , long | द्राघ् <i>drāgh</i> | द्राघीयस् <i>drāghtyas</i> | द्राघिश् <i>drāghishṭha</i> |
| 11. दूर <i>dūra</i> , far | दव् <i>dav</i> | दवीयस् <i>davtyas</i> | दविश् <i>davishṭha</i> |
| 12. दृढ <i>drīḍha</i> , firm | द्रढ् <i>draḍh</i> | द्रढीयस् <i>draḍhtyas</i> | द्रढिश् <i>draḍhishṭha</i> |
| 13. परिवृढ <i>parivṛiḍha</i> , exalted | परिव्रढ् <i>parivraḍh</i> | परिव्रढीयस् <i>parivraḍhtyas</i> | परिव्रढिश् <i>parivraḍhishṭha</i> |
| 14. प्रुथ <i>prithu</i> , broad | प्रथ् <i>prath</i> | प्रथीयस् <i>prathtyas</i> | प्रथिश् <i>prathishṭha</i> |
| 15. प्रशस्य <i>praśasya</i> , praiseworthy | श्र <i>śra</i> | श्रेयस् <i>śreyas</i> | श्रेश् <i>śreshṭha</i> |
| | or ज्य <i>jya</i> | ज्यायस् <i>jyātyas</i> | ज्येश् <i>jyeshṭha</i> † |
| 16. प्रिय <i>priya</i> , dear | प्र <i>pra</i> | प्रेयस् <i>preyas</i> | प्रेश् <i>presṭha</i> |
| 17. बहु <i>bahu</i> , many | भू <i>bhū</i> | भूयस् <i>bhūtyas</i> | भूयिश् <i>bhūyishṭha</i> |
| 18. बहुल <i>bahula</i> , frequent | बंह् <i>banh</i> | बंहीयस् <i>banhityas</i> | बंहिश् <i>banhishṭha</i> † |
| 19. भृश <i>bhṛśa</i> , excessive | भ्रश <i>bhraś</i> | भ्रशीयस् <i>bhraśtyas</i> | भ्रशिश् <i>bhraśishṭha</i> |
| 20. मृदु <i>mṛidu</i> , soft | म्रद् <i>mrad</i> | म्रदीयस् <i>mradtyas</i> | म्रदिश् <i>mradishṭha</i> |
| 21. युवन् <i>yuvan</i> , young | यव् <i>yav</i> | यवीयस् <i>yavtyas</i> | यविश् <i>yavishṭha</i> |
| | or कन् <i>kan</i> | कनीयस् <i>kantyas</i> | कनिश् <i>kanishṭha</i> † |
| 22. वाढ <i>vāḍha</i> , firm | साध् <i>sādḥ</i> | साधीयस् <i>sādhtyas</i> | साधिश् <i>sādhisṭha</i> ‡ |
| 23. वृद्ध <i>vṛiddha</i> , old | वर्ष <i>varsh</i> | वर्षीयस् <i>varshityas</i> | वर्षिश् <i>varshishṭha</i> |
| | or ज्य <i>jya</i> | ज्यायस् <i>jyātyas</i> | ज्येश् <i>jyeshṭha</i> |
| 24. वृन्दारक <i>vṛindāraka</i> , beautiful | वृन्द <i>vṛind</i> | वृन्दीयस् <i>vṛindtyas</i> | वृन्दिश् <i>vṛindishṭha</i> |
| 25. स्थिर <i>sthira</i> , firm | स्थ <i>stha</i> | स्थेयस् <i>stheyas</i> | स्थेश् <i>sthesṭha</i> |
| 26. स्थूल <i>sthūla</i> , strong | स्थव् <i>sthav</i> | स्थवीयस् <i>sthavtyas</i> | स्थविश् <i>sthavishṭha</i> |
| 27. स्थिर <i>spihira</i> , thick | स्प <i>spha</i> | स्फेयस् <i>spheyas</i> | स्फेश् <i>spheshṭha</i> |
| 28. ह्रस्व <i>hraśva</i> , short | ह्रस् <i>hras</i> | ह्रसीयस् <i>hrastyas</i> | ह्रसिश् <i>hrasishṭha</i> |

* Pāṇ. vi. 4, 162.

† See Pīṭṣūtra, ed. Kielhorn, i. 7; 23 (20).

‡ Pāṇ. v. 3, 63.

CHAPTER V.

NUMERALS.

§ 253.

Cardinals.

- 1 १ एक, एका, एकं, *ékaḥ, éká, ékam*, one. (Base एक *eka*.)
 2 २ द्वौ, द्वे, द्वे, *dvaú, dvé, dvé*, two. (Base द्व *dva*; in comp. द्वि *dvi*.)
 3 ३ त्रयः, तिस्रः, त्रीणि, *tráyah, tisráḥ, tríni*, three. (Base त्रि *tri*.)
 4 ४ चत्वारः, चत्स्रः, चत्वारि, *chatváraḥ, chátasrah, chatvári*, four. (Base चतुर *chatur*.)
 5 ५ पंच *páncha*, m. f. n. five. (Base पञ्च *pañchan*.)
 6 ६ षट् *shát*, m. f. n. six. (Base षट् *shash*.)
 7 ७ सप्त *saptá*, m. f. n. seven. (Base सप्त *saptan*.)
 8 ८ अष्टौ *ashṭaú*, m. f. n. eight. (Base अष्ट *ashṭan*.)
 9 ९ नव *náva*, m. f. n. nine. (Base नव *navan*.)
 10 १० दश *dáśa*, m. f. n. ten. (Base दश *daśan*.)
 11 ११ एकादश *ékádaśa*, eleven. (Base as in दश *daśan*.)
 12 १२ द्वादश *dvádaśa*.
 13 १३ त्रयोदश *tráyodaśa*.
 14 १४ चतुर्दश *cháturdáśa*.
 15 १५ पंचदश *pánchadáśa*.
 16 १६ षोडश *shóḍaśa*.
 17 १७ सप्तदश *saptádaśa*.
 18 १८ अष्टादश *ashṭádaśa*.
 19 १९ नवदश *návadaśa* or
 अनविंशतिः *ánaviṁśatih*.
 20 २० विंशतिः *viṁśatih*, fem.
 21 २१ एकविंशतिः *ekaviṁśatih*.
 22 २२ द्वाविंशतिः *dváviṁśatih*.
 23 २३ त्रयोविंशतिः *trayoviṁśatih*.
 24 २४ चतुर्विंशतिः *chaturviṁśatih*.
 25 २५ पञ्चविंशतिः *pañchaviṁśatih*.
 26 २६ षड्विंशतिः *shadvimśatih*.
 27 २७ सप्तविंशतिः *saptaviṁśatih*.
 28 २८ अष्टाविंशतिः *ashṭdviṁśatih*.
 29 २९ नवविंशतिः *navaviṁśatih*.
 30 ३० त्रिंशत् *trimśát*, fem.
 31 ३१ एकत्रिंशत् *ekatriṁśat*.
 32 ३२ द्वित्रिंशत् *dvátriṁśat*.
 33 ३३ त्रयत्रिंशत् *trayastrimśat*.
 34 ३४ चतुस्त्रिंशत् *chatustrimśat*.
 35 ३५ पञ्चत्रिंशत् *pañchatrimśat*.
 36 ३६ षट्त्रिंशत् *shattrimśat*.
 37 ३७ सप्तत्रिंशत् *saptatriṁśat*.
 38 ३८ अष्टात्रिंशत् *ashṭátriṁśat*.
 39 ३९ नवत्रिंशत् *navatriṁśat*.
 40 ४० चत्वारिंशत् *chatvārimśát*, fem.
 41 ४१ एकचत्वारिंशत् *ekachatvārimśat*.
 42 ४२ द्वाचत्वारिंशत् *dvachatvārimśat* or
 द्विचत्वारिंशत् *dvichatvārimśat*.
 43 ४३ त्रयचत्वारिंशत् *trayaśchatvārimśat* or
 त्रिचत्वारिंशत् *trichatvārimśat*.
 44 ४४ चतुश्चत्वारिंशत् *chatuschatvārimśat*.
 45 ४५ पञ्चचत्वारिंशत् *pañchachatvārimśat*.
 46 ४६ षट्चत्वारिंशत् *shatchatvārimśat*.
 47 ४७ सप्तचत्वारिंशत् *saptachatvārimśat*.
 48 ४८ अष्टचत्वारिंशत् *ashṭachatvārimśat* or
 अष्टचत्वारिंशत् *ashṭachatvārimśat*.
 49 ४९ नवचत्वारिंशत् *navachatvārimśat*.
 50 ५० पंचाशत् *pañchāśát*, fem.
 51 ५१ एकपंचाशत् *ekapañchāśat*.
 52 ५२ द्वापंचाशत् *dvāpañchāśat* or
 द्विपंचाशत् *dvipañchāśat*.
 53 ५३ त्रयपंचाशत् *trayapañchāśat* or
 त्रिपंचाशत् *tripañchāśat*.

- 54 ५४ चतुःपंचाशत् *chatuṣpañchāśat*.
 55 ५५ पंचपंचाशत् *pañchapañchāśat*.
 56 ५६ षट्पंचाशत् *ṣaṭpañchāśat*.
 57 ५७ सप्तपंचाशत् *saptapañchāśat*.
 58 ५८ अष्टापंचाशत् *aṣṭapañchāśat* or
 अष्टपंचाशत् *aṣṭapañchāśat*.
 59 ५९ नवपंचाशत् *navapañchāśat*.
 60 ६० षष्टिः *ṣaṣṭīḥ*, fem.
 61 ६१ एकषष्टिः *ekashashṭīḥ*.
 62 ६२ द्वाषष्टिः *dvāṣṣaṣṭīḥ* or
 द्विषष्टिः *dvishashṭīḥ*.
 63 ६३ त्रयःषष्टिः *trayaḥṣaṣṭīḥ* or
 त्रिषष्टिः *trishashṭīḥ*.
 64 ६४ चतुष्षष्टिः *chaturṣṣaṣṭīḥ*.
 65 ६५ पंचषष्टिः *pañchashashṭīḥ*.
 66 ६६ षट्षष्टिः *ṣaṭṣaṣṭīḥ*.
 67 ६७ सप्तषष्टिः *saptashashṭīḥ*.
 68 ६८ अष्टषष्टिः *aṣṭāṣṣaṣṭīḥ* or
 अष्टषष्टिः *aṣṭaṣṣaṣṭīḥ*.
 69 ६९ नवषष्टिः *navashashṭīḥ*.
 70 ७० सप्ततिः *saptatīḥ*, fem.
 71 ७१ एकसप्ततिः *ekasaptatīḥ*.
 72 ७२ द्विसप्ततिः *dvīsaptatīḥ* or
 द्विसप्ततिः *dvīsaptatīḥ*.
 73 ७३ त्रयःसप्ततिः *trayaḥsaptatīḥ* or
 त्रिसप्ततिः *trisaptatīḥ*.
 74 ७४ चतुःसप्ततिः *chaturṣsaptatīḥ*.
 75 ७५ पंचसप्ततिः *pañchasaptatīḥ*.
 76 ७६ षट्सप्ततिः *ṣaṭsapṭatīḥ*.

- 77 ७७ सप्तसप्ततिः *saptasaptatīḥ*.
 78 ७८ अष्टासप्ततिः *aṣṭāsapṭatīḥ* or
 अष्टसप्ततिः *aṣṭasaptatīḥ*.
 79 ७९ नवसप्ततिः *navasaptatīḥ*.
 80 ८० अशीतिः *aśītiḥ*.
 81 ८१ एकशीतिः *ekāśītiḥ*.
 82 ८२ द्वाशीतिः *dvāśītiḥ*.
 83 ८३ त्र्यशीतिः *tryāśītiḥ*.
 84 ८४ चतुरशीतिः *chaturāśītiḥ*.
 85 ८५ पंचाशीतिः *pañchāśītiḥ*.
 86 ८६ षडशीतिः *ṣaḍāśītiḥ*.
 87 ८७ सप्ताशीतिः *saptāśītiḥ*.
 88 ८८ अष्टाशीतिः *aṣṭāśītiḥ*.
 89 ८९ नवाशीतिः *navāśītiḥ*.
 90 ९० नवतिः *navatīḥ*.
 91 ९१ एकनवतिः *ekānavatīḥ*.
 92 ९२ द्वानवतिः *dvānavatīḥ* or
 द्विनवतिः *dvīnavatīḥ*.
 93 ९३ त्रयोनवतिः *trayōnavatīḥ* or
 त्रिनवतिः *trinavatīḥ* (not त्रि).
 94 ९४ चतुर्नवतिः *chaturnavatīḥ*.
 95 ९५ पंचनवतिः *pañchanavatīḥ*.
 96 ९६ षडनवतिः *ṣaḍṇavatīḥ*.
 97 ९७ सप्तनवतिः *saptānavatīḥ*.
 98 ९८ अष्टानवतिः *aṣṭānavatīḥ* or
 अष्टनवतिः *aṣṭānavatīḥ*.
 99 ९९ नवनवतिः *navānavatīḥ* or
 अनशतं *ānaśatam*.

100 १०० शतं *śatām*, neut. and masc. (Siddh.-Kaum. vol. II. p. 635.)

101 १०१ एकाधिकं शतं *ekādādhikam śatam*, hundred exceeded by one; or as a compound, एकाधिकशतं *ekādādhika-śatam*, or एकशतं *ekāśatam*, as before.

102 १०२ द्वाधिकं शतं *dvādhikam śatam* or द्विशतं *dvīśatam*. (Pāṇ. VI. 3, 49.)

103 १०३ त्र्यधिकं शतं *tryādhikam śatam* or त्रिशतं *trīśatam*.

104 १०४ चतुरधिकं शतं *chaturādhikam śatam* or चतुःशतं *chaturṣśatam*.

105 १०५ पंचाधिकं शतं *pañchādādhikam śatam* or पंचशतं *pañchāśatam*.

106 १०६ षडधिकं शतं *ṣaḍādādhikam śatam* or षट्शतं *ṣaṭśatam*.

107 १०७ सप्ताधिकं शतं *saptādādhikam śatam* or सप्तशतं *saptāśatam*.

108 १०८ अष्टाधिकं शतं *aṣṭādādhikam śatam* or अष्टशतं *aṣṭāśatam*. (Pāṇ. VI. 3, 49.)

109 १०९ नवाधिकं शतं *navādādhikam śatam* or नवशतं *navāśatam*.

- 110 ११० दशशधिकं शतं *daśādhikam śatam* or दशशतं *daśaśatam*.
- 111 १११ एकादशशधिकं शतं *ekādaśādhikam śatam* or एकादशशतं *ekādaśaśatam* &c.
or एकादशं शतं *ekādaśam śatam*, i. e. a hundred having eleven (in excess). Pāp. v. 2, 45.
- 112 ११२ द्वादशशधिकं शतं *dvādaśādhikam śatam* or द्वादशं शतं *dvādaśam śatam*.
- 113 ११३ त्रयोदशशधिकं शतं *trayodaśādhikam śatam* or त्रयोदशं शतं *trayodaśam śatam*.
- 114 ११४ चतुर्दशशधिकं शतं *chaturdaśādhikam śatam* or चतुर्दशं शतं *chaturdaśam śatam*.
- 115 ११५ पंचदशशधिकं शतं *pañchadaśādhikam śatam* or पंचदशं शतं *pañchadaśam śatam*.
- 116 ११६ षोडशशधिकं शतं *ṣoḍaśādhikam śatam* or षोडशं शतं *ṣoḍaśam śatam*.
- 117 ११७ सप्तदशशधिकं शतं *saptadaśādhikam śatam* or सप्तदशं शतं *saptadaśam śatam*.
- 118 ११८ अष्टादशशधिकं शतं *aṣṭādaśādhikam śatam* or अष्टादशं शतं *aṣṭādaśam śatam*.
- 119 ११९ नवदशशधिकं शतं *navadaśādhikam śatam* or नवदशं शतं *navadaśam śatam*.
- 120 १२० विंशत्यधिकं शतं *viṃśatyadhikam śatam* or विंशं शतं *viṃśam śatam* *.
- 121 १२१ एकविंशत्यधिकं शतं *ekaviṃśatyadhikam śatam* or एकविंशं शतं *ekaviṃśam śatam* *, &c.
- 130 १३० त्रिंशदधिकं शतं *triṃśadadhikam śatam* or त्रिंशं शतं *triṃśam śatam* *.
- 140 १४० चत्वारिंशदधिकं शतं *chatvāriṃśadadhikam śatam* or चत्वारिंशं शतं *chatvāriṃśam śatam* *.
- 150 १५० पंचाशदधिकं शतं *pañchāśadadhikam śatam* or पंचाशं शतं *pañchāśam śatam* *
or सार्धशतं *sārdhaśatam*, 100 + $\frac{1}{2}$ (hundred).
- 160 १६० शश्वधिकं शतं *śaśvtyadhikam śatam* or शश्विशतं *śaśvīśatam*.
- 170 १७० सप्तत्यधिकं शतं *saptatyadhikam śatam* or सप्ततिशतं *saptatiśatam*.
- 180 १८० अशीत्यधिकं शतं *aśītyadhikam śatam* or अशीतिशतं *aśītiśatam*.
- 190 १९० नवत्यधिकं शतं *navatyadhikam śatam* or नवतिशतं *navatiśatam*.
- 200 २०० द्वे शते *dve śate* or द्विशतं *dviśatam* or द्विशती *dviśatī*.
- 300 ३०० त्रीणि शतानि *trīṇi śatāni* or त्रिशतं *triśatam*.
- 400 ४०० चत्वारि शतानि *chatvāri śatāni* or चतुःशतं *chaturśatam*.
- 500 ५०० पंच शतानि *pañcha śatāni* or पंचशतं *pañchaśatam*.
- 600 ६०० षट् शतानि *ṣaṭ śatāni* or षट्शतं *ṣaṭśatam*.
- 700 ७०० सप्त शतानि *sapta śatāni* or सप्तशतं *saptaśatam*.
- 800 ८०० अष्ट शतानि *aṣṭa śatāni* or अष्टशतं *aṣṭaśatam*.
- 900 ९०० नव शतानि *nava śatāni* or नवशतं *navaśatam*.
- 1000 १००० दश शतानि *daśa śatāni* or दशशती *daśaśatī*, fem., or सहस्रं *sahasram*, neut. and masc. †
- 2000 २००० द्वे सहस्रे *dve sahasre*.
- 3000 ३००० त्रीणि सहस्राणि *trīṇi sahasrāṇi*.
- 10,000 १०,००० अयुतं *ayutam*, neut. and masc. †

* Pāp. v. 2, 46. The same rules apply to सहस्रं *sahasram*, 1000, so that 1011 might be rendered by एकादशं सहस्रं *ekādaśam sahasram*, 1041 by एकचत्वारिंशं सहस्रं *ekachaturīṃśam sahasram*, &c.

† Siddh.-Kaum. vol. II. p. 635.

100,000 १००,००० लक्षं *laksham*, neut. or fem.*, or नियुतं *niyutam*, neut. and masc.†

One million, प्रयुतं *prayutam*, neut. or masc.*

Ten millions, कोटि *koṭi*, fem.‡

A hundred millions, अर्बुद *arbuda*, masc. and neut.

A thousand millions, महाअर्बुद *mahārbuda*, masc. and neut., or पद्म *padma*, neut., i. e. lotus.

Ten thousand millions, खर्व *kharva*, neut., i. e. minute.

A hundred thousand millions, निखर्व *nikharva*, neut.

A billion, महापद्म *mahāpadma*, neut.

Ten billions, शंकु *śanku*, masc., i. e. an ant-hill.

A hundred billions, शंख *śankha*, masc. neut., i. e. a conch-shell, or समुद्र *samudra*, masc., i. e. sea.

A thousand billions, महाशंख *mahāśankha*, or अंत्य *antya*, ultimate.

Ten thousand billions, हाहा *hāhā*, masc., or मध्य *madhya*, middle.

A hundred thousand billions, महाहाहा *mahāhāhā*, or पारार्ध *parārdha*, i. e. other half.

One million billions, धुन *dhuna*, neut.

Ten million billions, महाधुन *mahādhuna*.

A hundred million billions, अक्षौहिणी *akshauhini*, fem., i. e. a host.

A thousand million billions, महाक्षौहिणी *mahākshauhini*.

In the same manner as अधिक *adhika*, exceeding, ऊन *ūna*, diminished, may be used to form numerical compounds. पंचोनं शतं *pañchonam śatam* or पंचोनशतं *pañchonaśatam*, 100 – 5, i. e. 95. If one is to be deducted, ऊन *ūna*, without एक *eka*, suffices. ऊनविंशतिः *ūnavimśatiḥ* or एकोनविंशतिः *ekonavimśatiḥ*, 20 – 1, i. e. 19. Another way of expressing nineteen and similar numbers is by prefixing एकाद *ekādna*, i. e. by one not; एकादविंशतिः *ekādnnavimśatiḥ*, by one not twenty, i. e. 19. (Pāṇ. VI. 3, 76.)

Declension of Cardinals.

| | SINGULAR. | | | PLURAL. | | |
|-----------------------------|------------------------|-------------------------|-------------------------|-------------------------|-------------------------|-------------------------|
| | MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. एकः <i>ekaḥ</i> | एका <i>ekā</i> | एकं <i>ekam</i> | एके <i>eke</i> | एकाः <i>ekāḥ</i> | एकानि <i>ekāni</i> | एकानि <i>ekāni</i> |
| A. एकं <i>ekam</i> | एकां <i>ekām</i> | एकं <i>ekam</i> | एकान् <i>ekān</i> | एकाः <i>ekāḥ</i> | एकानि <i>ekāni</i> | एकानि <i>ekāni</i> |
| I. एकेन <i>ekena</i> | एकया <i>ekayā</i> | एकेन <i>ekena</i> | एकैः <i>ekaiḥ</i> | एकाभिः <i>ekābhiḥ</i> | एकैः <i>ekaiḥ</i> | एकैः <i>ekaiḥ</i> |
| D. एकस्मै <i>ekasmai</i> | एकस्यै <i>ekasyai</i> | एकस्मै <i>ekasmai</i> | एकेभ्यः <i>ekebhyaḥ</i> | एकाभ्यः <i>ekābhyaḥ</i> | एकेभ्यः <i>ekebhyaḥ</i> | एकेभ्यः <i>ekebhyaḥ</i> |
| Ab. एकस्मात् <i>ekasmāt</i> | एकस्याः <i>ekasyāḥ</i> | एकस्मात् <i>ekasmāt</i> | एकेभ्यः <i>ekebhyaḥ</i> | एकाभ्यः <i>ekābhyaḥ</i> | एकेभ्यः <i>ekebhyaḥ</i> | एकेभ्यः <i>ekebhyaḥ</i> |
| G. एकस्य <i>ekasya</i> | एकस्याः <i>ekasyāḥ</i> | एकस्य <i>ekasya</i> | एकेषां <i>ekeshām</i> | एकासां <i>ekāsām</i> | एकेषां <i>ekeshām</i> | एकेषां <i>ekeshām</i> |
| L. एकस्मिन् <i>ekasmin</i> | एकस्यां <i>ekasyām</i> | एकस्मिन् <i>ekasmin</i> | एकेषु <i>ekeshu</i> | एकासु <i>ekāsu</i> | एकेषु <i>ekeshu</i> | एकेषु <i>ekeshu</i> |
| V. एक <i>eka</i> | एके <i>eke</i> | एक <i>eka</i> | एके <i>eke</i> | एकाः <i>ekāḥ</i> | एकानि <i>ekāni</i> | एकानि <i>ekāni</i> |

* Siddh.-Kaum. vol. II. p. 635.

† Amara-Kosha III. 6, 3, 24.

‡ A different string of names is given in the Vājasan.-Sanhitā XVII. 2. See also Woepeke, Mémoire sur la propagation des chiffres indiens (1863), p. 70; Lalita-vistara, ed. Calcutt. p. 168.

§ 254. द्वि *dvi*, two, base द्व *dva*, like कान्त *kānta* (§ 238).

| | MASC. | DUAL. FEM. | NEUT. |
|-----------|----------------------------|----------------------------|----------------------------|
| N. A. V. | द्वौ <i>dvau</i> | द्वे <i>dvē</i> | द्वे <i>dvē</i> |
| I. D. Ab. | द्वौभ्यां <i>dvāubhyām</i> | द्वौभ्यां <i>dvāubhyām</i> | द्वौभ्यां <i>dvāubhyām</i> |
| G. L. | द्वयोः <i>dvāyoh</i> | द्वयोः <i>dvāyoh</i> | द्वयोः <i>dvāyoh</i> |

§ 255. त्रि *tri*, three, fem. तिसृ *tisri*.

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| N. V. | त्रयः <i>trāyāḥ</i> | तिस्रः <i>tisrāḥ</i> (Pāṇ. VI. I, 166) | त्रीणि <i>trīṇi</i> |
| A. | त्रीन् <i>trīn</i> | तिस्रः <i>tisrāḥ</i> * | त्रीणि <i>trīṇi</i> |
| L. | द्विभिः <i>tribhīḥ</i> | तिसृभिः <i>tisrūbhīḥ</i> | द्विभिः <i>tribhīḥ</i> |
| D. Ab. | द्विभ्यः <i>tribhyāḥ</i> | तिसृभ्यः <i>tisrūbhyāḥ</i> | द्विभ्यः <i>tribhyāḥ</i> |
| G. | त्रयाणां <i>trāyāṇām</i> (Ved. <i>trīṇām</i>) | तिसृणां <i>tisrūṇām</i> † | त्रयाणां <i>trāyāṇām</i> |
| L. | द्विषु <i>triṣu</i> | तिसृषु <i>tisrūṣu</i> | द्विषु <i>triṣu</i> |

§ 256. चतुर् *chatur*, four, fem. चतसृ *chatasri*.

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| N. V. | चत्वारः <i>chatvārah</i> (Pāṇ. VII. I, 98) | चतस्रः <i>chātasrah</i> | चत्वारि <i>chatvāri</i> |
| A. | चतुर् <i>chatūrāḥ</i> (Pāṇ. VI. I, 167) | चतस्रः <i>chātasrah</i> * | चत्वारि <i>chatvāri</i> |
| I. | चतुर्भिः <i>chatūrbhīḥ</i> | चतसृभिः <i>chatasrūbhīḥ</i> | चतुर्भिः <i>chatūrbhīḥ</i> |
| D. Ab. | चतुर्भ्यः <i>chatūrbhyāḥ</i> | चतसृभ्यः <i>chatasrūbhyāḥ</i> | चतुर्भ्यः <i>chatūrbhyāḥ</i> |
| G. | चतुर्थी <i>chaturṇām</i> | चतसृणां <i>chatasrūṇām</i> † | चतुर्थी <i>chaturṇām</i> |
| L. | चतुर्षु <i>chatūrṣu</i> | चतसृषु <i>chatasrūṣu</i> | चतुर्षु <i>chatūrṣu</i> |

§ 257. पञ्चन् *pañchan*, five. षट् *ṣaṣh*, six. अष्टन् *aṣṭan*, eight.

| | | | |
|----------|-----------------------------|--------------------------|---|
| N. A. V. | पञ्च <i>pañcha</i> | षट् <i>ṣaṣṭ</i> | अष्टौ <i>aṣṭāu</i> or अष्ट <i>aṣṭā</i> |
| I. | पञ्चभिः <i>pañchābhīḥ</i> † | षट्भिः <i>ṣaṣṭbhīḥ</i> | अष्टाभिः <i>aṣṭābhīḥ</i> or अष्टभिः <i>aṣṭābhīḥ</i> ‖ |
| D. Ab. | पञ्चभ्यः <i>pañchābhyāḥ</i> | षट्भ्यः <i>ṣaṣṭbhyāḥ</i> | अष्टाभ्यः <i>aṣṭābhyāḥ</i> or अष्टभ्यः <i>aṣṭābhyāḥ</i> |
| G. | पञ्चानां <i>pañchāṇām</i> ¶ | षट्सां <i>ṣaṣṭāṇām</i> ¶ | अष्टानां <i>aṣṭāṇām</i> ¶ |
| L. | पञ्चसु <i>pañchāsu</i> | षट्सु <i>ṣaṣṭsu</i> | अष्टसु <i>aṣṭāsu</i> or अष्टसु <i>aṣṭāsu</i> |

Cardinals with bases ending in न् *n*, such as सप्तन् *saptan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekādaśan*, &c., follow the declension of पञ्चन् *pañchan*. विंशतिः *viṃśatiḥ* is declined like a feminine in इ *i*; those in त् *t* like feminines in त् *t*; शतं *śatam* like a neut. or masc. in च *a*.

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एक *eka* is naturally used in the singular only, except when it means some; एके *ekē* वदन्ति *ekē vadanti*,

* Not तिसृः *tisrūḥ*, nor चतसृः *chatasrūḥ*. (Accent, Pāṇ. VI. I, 167, vārt.; VII. 2, 99, vārt.)

† Not तिसृणां *tisrūṇām*, nor चतसृणां *chatasrūṇām* (Pāṇ. VI. 4, 4), though these forms occur in the Veda and Epic poetry.

‡ Accent, Pāṇ. VI. I, 180; 181.

‖ Pāṇ. VI. I, 172.

¶ Pāṇ. VII. I, 55.

some people say. द्वि *dvi* is always used as a dual, all the rest from 3 to 19 as plurals. Ex. त्रिभिः पुरुषैः *tribhiḥ puruṣaiḥ*, with three men; एकादश पुरुषान् *ekādaśa puruṣān*, eleven men, acc. The cardinals after four do not distinguish the gender; एकादश नारीः *ekādaśa nārīḥ*, eleven women, acc.

While the numerals from 1 to 19 are treated as adjectives, agreeing with their substantives in gender, if possible, and in number and case, विंशतिः *viṃśatiḥ* and the rest may be treated both as adjectives and as substantives. Hence विंशतिः शत्रूणां *viṃśatiḥ śatruṇān*, twenty enemies, or विंशतिः शत्रवः *viṃśatiḥ śatravaḥ*; षडः शिशवः *ṣaḍḥ śiśavaḥ*, sixty boys; शतं फलानि *śatam phalāni*, a hundred fruits; त्रिंशता वृद्धेः *triṃśatā vṛiddhaiḥ*, by thirty elders; शतं दासीनां *śatam dāsīnān* or शतं दास्यः *śatam dāsyaḥ*, a hundred slaves; सहस्रं पितरः *sahasram pitarah*, a thousand ancestors.

Exceptionally these cardinals may take the plural number: पञ्चाशत्रिंशद्भिः *pañchāśadbhir* *hayaiḥ*, with fifty horses.

§ 259.

Ordinals.

| | |
|--|-------------------|
| प्रथमः, °मा, °मं, <i>prathamāḥ, ḍ, am,</i> | } the first. |
| अग्रिमः, °मा, °मं, <i>agrimāḥ, ḍ, am,</i> | |
| आदिमः, °मा, °मं, <i>ādīmāḥ, ḍ, am,</i> | |
| द्वितीयः, °या, °यं, <i>dvitīyāḥ, ḍ, am,</i> | the second. |
| तृतीयः, °या, °यं, <i>tritīyāḥ, ḍ, am,</i> | the third. |
| चतुर्थः, °थी, °थे, <i>chaturthāḥ, ṭ, am,</i> | } the fourth. |
| तुरीयः, °या, °यं, <i>turīyāḥ, ḍ, am,</i> | |
| तुर्यः, °यो, °ये, <i>tūryāḥ, ḍ, am,</i> | |
| पंचमः, °मी, °मं, <i>pañchamāḥ, ṭ, am,</i> | the fifth. |
| षष्ठः, °ठी, °थं, <i>ṣaṣṭhāḥ, ṭ, am,</i> | the sixth. |
| सप्तमः, °मी, °मं, <i>saptamāḥ, ṭ, am,</i> | the seventh. |
| अष्टमः, °मी, °मं, <i>aṣṭamāḥ, ṭ, am,</i> | the eighth. |
| नवमः, °मी, °मं, <i>navamāḥ, ṭ, am,</i> | the ninth. |
| दशमः, °मी, °मं, <i>daśamāḥ, ṭ, am,</i> | the tenth. |
| एकादशः, °शी, °शं, <i>ekādaśāḥ, ṭ, am,</i> | the eleventh. |
| नवदशः, °शी, °शं, <i>navadaśāḥ, ṭ, am,</i> | } the nineteenth. |
| अनविंशः, °शी, °शं, <i>ūnaviṃśāḥ, ṭ, am,</i> | |
| अनविंशतितमः, °मी, °मं, <i>ūnaviṃśatitamāḥ, ṭ, am,</i> | |
| विंशः, °शी, °शं, <i>viṃśāḥ, ṭ, am</i> (Pāṇ. v. 2, 56), | } the twentieth. |
| विंशतितमः, °मी, °मं, <i>viṃśatitamāḥ, ṭ, am,</i> | |
| त्रिंशः, °शी, °शं, <i>triṃśāḥ, ṭ, am,</i> | } the thirtieth. |
| त्रिंशत्तमः, °मी, °मं, <i>triṃśattamāḥ, ṭ, am,</i> | |
| चत्वारिंशः, °शी, °शं, <i>chatvāriṃśāḥ, ṭ, am,</i> | } the fortieth. |
| चत्वारिंशत्तमः, °मी, °मं, <i>chatvāriṃśattamāḥ, ṭ, am,</i> | |
| पञ्चाशः, °शी, °शं, <i>pañchāśāḥ, ṭ, am,</i> | } the fiftieth. |
| पञ्चाशत्तमः, °मी, °मं, <i>pañchāśattamāḥ, ṭ, am,</i> | |

- षष्टितमः *shashṭitamáh*, the sixtieth*.
 एकषष्टितमः *ekashashṭitamáh*,
 एकषष्टः *ekashashṭáh*, } the sixty-first.
 सप्ततितमः *saptatitamáh*, the seventieth.
 एकसप्ततितमः *ekasaptatitamáh*,
 एकसप्ततः *ekasaptatáh*, } the seventy-first.
 अशीतितमः *ásítitamáh*, the eightieth.
 एकाशीतितमः *ekásítitamáh*,
 एकाशीतः *ekásítáh*, } the eighty-first.
 नवतितमः, °नी, °नं, *navatitamáh*, *l, am*, the ninetieth.
 एकनवतितमः *eknavatitamáh*,
 एकनवतः *eknavatáh*, } the ninety-first.
 शततमः, °नी, °नं, *śatitamáh*, *l, am*, the hundredth. (Pāṇ. v. 2, 57.)
 एकशततमः *ekasatitamáh*, the hundred and first.
 सहस्रतमः *sahasratamáh*, the thousandth.

§ 260. *Numerical Adverbs and other Derivatives.*

- | | |
|---|---|
| सकृत् <i>sakṛit</i> , once. | एकधा <i>ekadhá</i> , in one way. |
| द्विः <i>dviḥ</i> , twice. | द्विधा <i>dvidhá</i> or द्वेषा <i>dvedhá</i> , in two ways. |
| त्रिः <i>triḥ</i> , thrice. | त्रिधा <i>tridhá</i> or त्रेषा <i>tredhá</i> , in three ways. |
| चतुः <i>chatuḥ</i> , four times. | चतुर्धा <i>chaturdhá</i> , in four ways. |
| पञ्चकृत् <i>pañchakṛitvaḥ</i> , five times. | पञ्चधा <i>pañchadhá</i> , in five ways. |
| षट्कृत् <i>ṣaṭkṛitvaḥ</i> , six times, &c. | षोढा <i>shoḍhá</i> , in six ways, &c. (or षड्धा?) |

- एकशः *ekaśaḥ*, one-fold.
 द्विशः *dviśaḥ*, two-fold.
 त्रिशः *triśaḥ*, three-fold, &c. (Pāṇ. v. 4, 43.)
 द्वयं *dvayam* or द्वितयं *dvitayam*, a pair. (Pāṇ. v. 2, 42.)
 त्रयं *trayam* or त्रितयं *tritayam* or त्रयी *trayī*, a triad.
 चतुष्टयं *chatusṭayam*, a tetrad.
 पञ्चतयं *pañchatayam*, a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पञ्चतयाः *pañchatayāḥ* or पञ्चतये *pañchataye* (§ 283).

पञ्चत् *pañchat*, a pentad, दशत् *daśat*, a decad (Pāṇ. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pāṇ. v. 1, 59, and in the *Kásiká-Vṛitti*.

* The ordinals from sixty admit of one form only, that is तमः *tamaḥ*; but if preceded by another numeral, both forms are allowed (Pāṇ. v. 2, 58). शतं *śatam* forms its ordinal as शततमः *śatitamáh* only (Pāṇ. v. 2, 57).

CHAPTER VI.

PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261.

*Personal Pronouns.*Base (in composition) मद् *mad* and
अस्मद् *asmad*.Base (in composition) त्वद् *tvad* and
युष्मद् *yushmad*.

SINGULAR.

| | |
|---|--|
| N. अहं <i>ahám</i> , I | त्वं <i>tvám</i> , thou |
| A. मां <i>mám</i> , मा <i>má</i> , me | त्वां <i>tvám</i> , त्वा <i>tvá</i> , thee |
| I. मया <i>máyá</i> , by me | त्वया <i>tváyá</i> , by thee |
| D. मङ्गं <i>máhyam</i> , मे <i>me</i> , to me | तुभ्यं <i>túbhyam</i> , ते <i>te</i> , to thee |
| Ab. मात् <i>mát</i> , from me | त्वत् <i>tvát</i> , from thee |
| G. मम <i>máma</i> , मे <i>me</i> , of me | तव <i>táva</i> , ते <i>te</i> , of thee |
| L. मयि <i>máyí</i> , in me | त्वयि <i>tváyí</i> , in thee |

DUAL.

| | |
|---|--|
| N. आवां <i>ávám</i> , we two | युवां <i>yuvám</i> , you two |
| A. आवां <i>ávám</i> , नौ <i>nau</i> , us two | युवां <i>yuvám</i> , वां <i>vám</i> , you two |
| I. आवाभ्यां <i>ávábhyám</i> , by us two | युवाभ्यां <i>yuvábhyám</i> , by you two |
| D. आवाभ्यां <i>ávábhyám</i> , नौ <i>nau</i> , to us two | युवाभ्यां <i>yuvábhyám</i> , वां <i>vám</i> , to you two |
| Ab. आवाभ्यां <i>ávábhyám</i> , from us two | युवाभ्यां <i>yuvábhyám</i> , from you two |
| G. आवयोः <i>áváyoh</i> , नौ <i>nau</i> , of us two | युवयोः <i>yuváyoh</i> , वां <i>vám</i> , of you two |
| L. आवयोः <i>áváyoh</i> , in us two | युवयोः <i>yuváyoh</i> , in you two |

PLURAL.

| | |
|--|---|
| N. वयं <i>vayám</i> , we | यूयं <i>yúyám</i> , you |
| A. अस्मान् <i>asmán</i> , नः <i>nah</i> , us | युष्मान् <i>yushmán</i> , वः <i>vah</i> , you |
| I. अस्माभिः <i>asmábbhiḥ</i> , by us | युष्माभिः <i>yushmábbhiḥ</i> , by you |
| D. अस्मभ्यं <i>asmábhyam</i> , नः <i>nah</i> , to us | युष्मभ्यं <i>yushmábhyam</i> , वः <i>vah</i> , to you |
| Ab. अस्मात् <i>asmát</i> , from us | युष्मात् <i>yushmát</i> , from you |
| G. अस्माकं <i>asmákam</i> , नः <i>nah</i> , of us | युष्माकं <i>yushmákam</i> , वः <i>vah</i> , of you |
| L. अस्मासु <i>asmásu</i> , in us | युष्मासु <i>yushmásu</i> , in you |

The substitutes in the even cases, मा *má*, मे *me*, नौ *nau*, नः *nah*, त्वा *tvá*, ते *te*, वां *vám*, वः *vah*, have no accent and are never used at the beginning of a sentence, nor can they be followed by such particles as च *cha*, and, वा *vá*, or, एव *eva*, indeed, ह *ha*, अह *aha*.

§ 262. Base (in composition) तद् *tad*, he, she, it. (Accent, Pāp. VI. I, 182.)

| | SINGULAR. | | | PLURAL. | | |
|-----|-----------------------|----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| | MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. | सः <i>sáh</i> | सा <i>śá</i> | तद् <i>tát</i> | ते <i>té</i> | ताः <i>táh</i> | तानि <i>táni</i> |
| A. | तं <i>tám</i> | तां <i>tám</i> | तद् <i>tát</i> | तान् <i>tán</i> | ताः <i>táh</i> | तानि <i>táni</i> |
| I. | तेन <i>téna</i> | तया <i>táyá</i> | तेन <i>téna</i> | तैः <i>taíh</i> | ताभिः <i>tábhīh</i> | तैः <i>taíh</i> |
| D. | तस्मै <i>tásmai</i> | तस्यै <i>tásyai</i> | तस्मै <i>tásmai</i> | तेभ्यः <i>tébhyaḥ</i> | ताभ्यः <i>tábhyaḥ</i> | तेभ्यः <i>tébhyaḥ</i> |
| Ab. | तस्मात् <i>tásmát</i> | तस्याः <i>tásyáḥ</i> | तस्मात् <i>tásmát</i> | तेभ्यः <i>tébhyaḥ</i> | ताभ्यः <i>tábhyaḥ</i> | तेभ्यः <i>tébhyaḥ</i> |
| G. | तस्य <i>tásya</i> | तस्याः <i>tásyáḥ</i> | तस्य <i>tásya</i> | तेषां <i>téshám</i> | तासां <i>tásám</i> | तेषां <i>téshám</i> |
| L. | तस्मिन् <i>tásmin</i> | तस्यां <i>tásyám</i> | तस्मिन् <i>tásmin</i> | तेषु <i>téshu</i> | तासु <i>tásu</i> | तेषु <i>téshu</i> |

| | DUAL. | | NEUT. |
|-----------|-------------------------|-------------------------|-------------------------|
| | MASC. | FEM. | |
| N. A. | तौ <i>tau</i> | ते <i>té</i> | ते <i>té</i> |
| I. D. Ab. | ताभ्यां <i>tábhyaám</i> | ताभ्यां <i>tábhyaám</i> | ताभ्यां <i>tábhyaám</i> |
| G. L. | तयोः <i>táyoh</i> | तयोः <i>táyoh</i> | तयोः <i>táyoh</i> |

§ 263. Base (in composition) तद् *tyad*.

| | SINGULAR. | | | PLURAL. | | |
|-----|--------------------------|-------------------------|--------------------------|------------------------|--------------------------|------------------------|
| | MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. | स्यः <i>syáh</i> | स्या <i>syá</i> | तद् <i>tyát</i> | ते <i>tyé</i> | त्याः <i>tyáh</i> | त्वानि <i>tyáni</i> |
| A. | त्वं <i>tyám</i> | त्वां <i>tyám</i> | तद् <i>tyát</i> | त्वान् <i>tyán</i> | त्याः <i>tyáh</i> | त्वानि <i>tyáni</i> |
| I. | त्वेन <i>tyéna</i> | त्वया <i>tyáyá</i> | त्वेन <i>tyéna</i> | तैः <i>tyaíh</i> | त्वाभिः <i>tyábhīh</i> | तैः <i>tyaíh</i> |
| D. | त्वस्मै <i>tyásmai</i> | त्वस्यै <i>tyásyai</i> | त्वस्मै <i>tyásmai</i> | तेभ्यः <i>tyébhyaḥ</i> | त्वाभ्यः <i>tyábhyaḥ</i> | तेभ्यः <i>tyébhyaḥ</i> |
| Ab. | त्वस्मात् <i>tyásmát</i> | त्वस्याः <i>tyásyáḥ</i> | त्वस्मात् <i>tyásmát</i> | तेभ्यः <i>tyébhyaḥ</i> | त्वाभ्यः <i>tyábhyaḥ</i> | तेभ्यः <i>tyébhyaḥ</i> |
| G. | त्वस्य <i>tyásya</i> | त्वस्याः <i>tyásyáḥ</i> | त्वस्य <i>tyásya</i> | तेषां <i>tyéshám</i> | त्वासां <i>tyásám</i> | तेषां <i>tyéshám</i> |
| L. | त्वस्मिन् <i>tyásmin</i> | त्वस्यां <i>tyásyám</i> | त्वस्मिन् <i>tyásmin</i> | तेषु <i>tyéshu</i> | त्वासु <i>tyásu</i> | तेषु <i>tyéshu</i> |

| | DUAL. | | NEUT. |
|-----------|----------------------------|----------------------------|----------------------------|
| | MASC. | FEM. | |
| N. A. | तौ <i>tyau</i> | ते <i>tyé</i> | ते <i>tyé</i> |
| I. D. Ab. | त्वाभ्यां <i>tyábhyaám</i> | त्वाभ्यां <i>tyábhyaám</i> | त्वाभ्यां <i>tyábhyaám</i> |
| G. L. | त्वयोः <i>tyáyoh</i> | त्वयोः <i>tyáyoh</i> | त्वयोः <i>tyáyoh</i> |

Possessive Pronouns.

§ 264. From the bases of the three personal pronouns, possessive adjectives are formed by means of इय *tya*.

मदीयः, °या, °यं, *madíyah*, *yá*, *yam*, mine.

त्वदीयः, °या, °यं, *tvadíyah*, *yá*, *yam*, thine.

तदीयः, °या, °यं, *tadíyah*, *yá*, *yam*, his, her, its.

अस्मदीयः, °या, °यं, *asmadíyah*, *yá*, *yam*, our.

युष्मदीयः, °या, °यं, *yushmadíyah*, *yá*, *yam*, your.

तदीयः, °या, °यं, *tadíyah*, *yá*, *yam*, their.

Other derivative possessive pronouns are मामकः * *mámakah*, mine; त्ववक *távakah*, thine; अस्माकः *ásmakah*, our; योष्माकः *yaushmákah*, your. Likewise

* Pāp. IV. 3, 1-3; IV. 1, 30; VII. 3, 44.

मामकीनः *māmaktñah*, mine ; तावकीनः *tāvaktñah*, thine ; आस्माकीनः *āsmāktñah*, our ; योष्माकीयः *yaushmāktñah*, your.

Russian: СВОИ Reflexive Pronouns.

§ 265. स्वयं *svayám*, self, is indeclinable. स्वयं वृत्वान् *svayam vṛitaván*, I chose it myself, thou chocest it thyself, he chose it himself ; स्वयं वृत्वती *svayam vṛitavattí*, she chose it herself ; स्वयं वृत्वंतः *svayam vṛitavantah*, we, you, they chose it by our, your, themselves.

§ 266. आत्मन् *átmán*, self, is declined like ब्रह्मन् *brahman* (§ 192). Ex. आत्माननात्मना पश्य *átmánam átmáná pasya*, see thyself by thyself, *gnosce te ipsum* ; आत्मनो दोषं ज्ञात्वा *átmāno doṣham jñātvá*, having known his own fault. It is used in the singular even when referring to two or three persons : आत्मनो देशनागम्य मृताः *átmāno deśam āgamyā mṛitáh*, having returned to their country, they died.

§ 267. स्वः, स्वा, स्वं, *sváh, svá, svám*, is a reflexive adjective, corresponding to Latin *suus, sua, suum*. स्वं पुत्रं दृष्ट्वा *svam putram dṛishṭvá*, having seen his own son. On the declension of स्व *sva*, see § 278.

Demonstrative Pronouns.

§ 268. Base (in composition) एतद् *etad*, this (very near).

| SINGULAR. | | PLURAL. | |
|-----------------------------|------------------------|-------------------------|-------------------------|
| MASC. | FEM. | MASC. | FEM. |
| N. एतः <i>etáh</i> | एता <i>etáh</i> | एते <i>eté</i> | एताः <i>etáh</i> |
| A. एतं <i>etám</i> | एतां <i>etám</i> | एतान् <i>etán</i> | एताः <i>etáh</i> |
| I. एतेन <i>eténa</i> | एतया <i>etáyá</i> | एतौ <i>etáh</i> | एताभिः <i>etábhīh</i> |
| D. एतस्मै <i>etásmai</i> | एतस्यै <i>etásyai</i> | एतेभ्यः <i>etébhyah</i> | एताभ्यः <i>etábhyaḥ</i> |
| Ab. एतस्मात् <i>etásmát</i> | एतस्याः <i>etásyáh</i> | एतेभ्यः <i>etébhyah</i> | एताभ्यः <i>etábhyaḥ</i> |
| G. एतस्य <i>etásya</i> | एतस्याः <i>etásyáh</i> | एतेषां <i>etéshám</i> | एतासां <i>etáśám</i> |
| L. एतस्मिन् <i>etásmin</i> | एतस्यां <i>etásyám</i> | एतेषु <i>etéshu</i> | एतासु <i>etásu</i> |

| DUAL. | | NEUT. | |
|-------------------------------------|---------------------------|---------------------------|--|
| MASC. | FEM. | | |
| N. A. एतौ <i>etáu</i> | एते <i>eté</i> | एते <i>eté</i> | |
| I. D. Ab. एताभ्यां <i>etábhyaám</i> | एताभ्यां <i>etábhyaám</i> | एताभ्यां <i>etábhyaám</i> | |
| G. L. एतयोः <i>etáyoh</i> | एतयोः <i>etáyoh</i> | एतयोः <i>etáyoh</i> | |

§ 269. Base (in composition) इदं *idam*, this (indefinitely). (Accent, Pāṇ.)

VI. I, 171.)

| SINGULAR. | | | PLURAL. | | |
|--------------------------|---------------------|----------------------|---------------------|---------------------|---------------------|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. अयं <i>ayám</i> | इयं <i>iyám</i> | इदं <i>idám</i> | इमे <i>imé</i> | इमाः <i>imáh</i> | इमानि <i>imáni</i> |
| A. इमं <i>imám</i> | इमां <i>imám</i> | इदं <i>idám</i> | इमान् <i>imán</i> | इमाः <i>imáh</i> | इमानि <i>imáni</i> |
| I. अनेन <i>anéna</i> | अनया <i>anáyá</i> | अनेन <i>anéna</i> | एभिः <i>ebhíh</i> | आभिः <i>ābhíh</i> | एभिः <i>ebhíh</i> |
| D. अस्मै <i>asmái</i> | अस्यै <i>asyái</i> | अस्मै <i>asmái</i> | एभ्यः <i>ebhyáh</i> | आभ्यः <i>ābhyáh</i> | एभ्यः <i>ebhyáh</i> |
| Ab. अस्मात् <i>asmát</i> | अस्याः <i>asyáh</i> | अस्मात् <i>asmát</i> | एभ्यः <i>ebhyáh</i> | आभ्यः <i>ābhyáh</i> | एभ्यः <i>ebhyáh</i> |
| G. अस्य <i>asyá</i> | अस्याः <i>asyáh</i> | अस्य <i>asyá</i> | एषां <i>eshám</i> | आसां <i>ásám</i> | एषां <i>eshám</i> |
| L. अस्मिन् <i>asmín</i> | अस्यां <i>asyám</i> | अस्मिन् <i>asmín</i> | एषु <i>eshú</i> | आसु <i>ású</i> | एषु <i>eshú</i> |

| | | | DUAL. | | |
|---------|----------------------|--|----------------------|--|----------------------|
| MASC. | | | FEM. | | |
| N.A.V. | इमौ <i>imau</i> | | इमे <i>ime</i> | | इमे <i>ime</i> |
| I.D.Ab. | आभ्यां <i>abhyām</i> | | आभ्यां <i>abhyām</i> | | आभ्यां <i>abhyām</i> |
| G.L. | जनयोः <i>andyoḥ</i> | | जनयोः <i>andyoḥ</i> | | जनयोः <i>andyoḥ</i> |

§ 270. एतद् *etad* and इदं *idam*, when repeated in a second sentence with reference to a preceding एतद् *etad* and इदं *idam*, vary in the following cases, by substituting एन *ena*, which has no accent.

| SINGULAR. | | | PLURAL. | | |
|----------------------|-------------------|-------------------|----------------------|------------------|--------------------|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| A. एनं <i>enam</i> | एनां <i>enām</i> | एनम् <i>enat</i> | A. एनान् <i>enān</i> | एनाः <i>enāḥ</i> | एनानि <i>enāni</i> |
| I. एनेन <i>enena</i> | एनया <i>enayā</i> | एनेन <i>enena</i> | | | |

| | | | DUAL. | | |
|-------|---------------------|--|---------------------|--|---------------------|
| MASC. | | | FEM. | | |
| A. | एनौ <i>enau</i> | | एने <i>ene</i> | | एने <i>ene</i> |
| G.L. | एनयोः <i>enayoḥ</i> | | एनयोः <i>enayoḥ</i> | | एनयोः <i>enayoḥ</i> |

Ex. अनेन व्याकरणधीतं एनं इदोऽध्यापय *anena vyākaraṇam adhitam, enam chhando 'dhyāpaya*, the grammar has been studied by this person, teach him prosody.

जनयोः पवित्रं कुलं एनयोः प्रभूतं स्वं *anayoḥ pavitram kulam, enayoḥ prabhūtam svam*, the family of these two persons is decent, and their wealth vast.

§ 271. Base (in composition) अदस् *adas*, that (mediate).

| | | | SINGULAR. | | |
|--------|---------------------------|--|-----------------------------------|------|---------------------------|
| MASC. | | | FEM. | | |
| N. | असौ <i>asau</i> | | असौ <i>asau</i> | | अदः <i>adāḥ</i> |
| A. | असुं <i>asām</i> | | असुं <i>asām</i> | | अदः <i>adāḥ</i> |
| I. | असुना <i>asūnā</i> | | असुया <i>asuyā</i> (Rv. I. 29, 5) | | असुना <i>asūnā</i> |
| D. | असुभ्ये <i>asūshyai</i> | | असुभ्ये <i>asūshyai</i> | | असुभ्ये <i>asūshyai</i> |
| Ab. | असुभ्यात् <i>asūshyāt</i> | | असुभ्याः <i>asūshyāḥ</i> | | असुभ्यात् <i>asūshyāt</i> |
| G. | असुभ्य <i>asūshya</i> | | असुभ्याः <i>asūshyāḥ</i> | | असुभ्य <i>asūshya</i> |
| L. | असुभ्यिन् <i>asūshmin</i> | | असुभ्यां <i>asūshyām</i> | | असुभ्यिन् <i>asūshmin</i> |
| | | | PLURAL. | | |
| MASC. | | | FEM. | | |
| N. | असौ <i>asau</i> | | असूः <i>asūḥ</i> | | असूनि <i>asūni</i> |
| A. | असून् <i>asūn</i> | | असूः <i>asūḥ</i> | | असूनि <i>asūni</i> |
| I. | असूभिः <i>asūbhīḥ</i> | | असूभिः <i>asūbhīḥ</i> | | असूभिः <i>asūbhīḥ</i> |
| D.Ab. | असूभ्यः <i>asūbhyaḥ</i> | | असूभ्यः <i>asūbhyaḥ</i> | | असूभ्यः <i>asūbhyaḥ</i> |
| G. | असूभ्यां <i>asūshām</i> | | असूभ्यां <i>asūshām</i> | | असूभ्यां <i>asūshām</i> |
| L. | असूभ्यु <i>asūshu</i> | | असूभ्यु <i>asūshu</i> | | असूभ्यु <i>asūshu</i> |
| | | | DUAL. | | |
| | | | MASC. | FEM. | NEUT. |
| N.A.V. | असू <i>asū</i> | | I.D.Ab. असूभ्यां <i>asūbhyaām</i> | | G.L. असूयोः <i>asūyoḥ</i> |

Relative Pronoun.§ 272. Base (in composition) यद् *yád*, who or which.

| SINGULAR. | | | PLURAL. | | |
|---------------------------|----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. यः <i>yáh</i> | या <i>yá</i> | यत् <i>yát</i> | ये <i>yé</i> | याः <i>yáh</i> | यानि <i>yáni</i> |
| A. यं <i>yám</i> | यां <i>yám</i> | यत् <i>yát</i> | यान् <i>yán</i> | याः <i>yáh</i> | यानि <i>yáni</i> |
| I. येन <i>yéna</i> | यया <i>yáyá</i> | येन <i>yéna</i> | येः <i>yááh</i> | याभिः <i>yábhīh</i> | येः <i>yááh</i> |
| D. यस्मै <i>yásmāi</i> | यस्यै <i>yásyai</i> | यस्मै <i>yásmāi</i> | येभ्यः <i>yébhyaḥ</i> | याभ्यः <i>yábhyaḥ</i> | येभ्यः <i>yébhyaḥ</i> |
| Ab. यस्मात् <i>yásmāt</i> | यस्याः <i>yásyáḥ</i> | यस्मात् <i>yásmāt</i> | येभ्यः <i>yébhyaḥ</i> | याभ्यः <i>yábhyaḥ</i> | येभ्यः <i>yébhyaḥ</i> |
| G. यस्य <i>yásya</i> | यस्याः <i>yásyáḥ</i> | यस्य <i>yásya</i> | येषां <i>yéshām</i> | यासां <i>yásām</i> | येषां <i>yéshām</i> |
| L. यस्मिन् <i>yásmīn</i> | यस्यां <i>yásyām</i> | यस्मिन् <i>yásmīn</i> | येषु <i>yéshu</i> | यासु <i>yásu</i> | येषु <i>yéshu</i> |

| DUAL. | | |
|-----------------------------------|------|-------------------------|
| MASC. | FEM. | NEUT. |
| N. A. V. यौ <i>yau</i> | | ये <i>yé</i> |
| I. D. Ab. याभ्यां <i>yábhyaām</i> | | याभ्यां <i>yábhyaām</i> |
| G. L. ययोः <i>yáyoh</i> | | ययोः <i>yáyoh</i> |

Interrogative Pronouns.§ 273. Base (in composition) किं *kím*, Who or which ?

| SINGULAR. | | | PLURAL. | | |
|---------------------------|----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. कः <i>káh</i> | का <i>ká</i> | किं <i>kím</i> | के <i>ké</i> | काः <i>káh</i> | कानि <i>káni</i> |
| A. कं <i>kám</i> | कां <i>kám</i> | किं <i>kím</i> | कान् <i>kán</i> | काः <i>káh</i> | कानि <i>káni</i> |
| I. केन <i>kéna</i> | कया <i>káyá</i> | केन <i>kéna</i> | केः <i>kááh</i> | काभिः <i>kábhīh</i> | केः <i>kááh</i> |
| D. कस्मै <i>kásmāi</i> | कस्यै <i>kásyai</i> | कस्मै <i>kásmāi</i> | केभ्यः <i>kébhyaḥ</i> | काभ्यः <i>kábhyaḥ</i> | केभ्यः <i>kébhyaḥ</i> |
| Ab. कस्मात् <i>kásmāt</i> | कस्याः <i>kásyáḥ</i> | कस्मात् <i>kásmāt</i> | केभ्यः <i>kébhyaḥ</i> | काभ्यः <i>kábhyaḥ</i> | केभ्यः <i>kébhyaḥ</i> |
| G. कस्य <i>kásya</i> | कस्याः <i>kásyáḥ</i> | कस्य <i>kásya</i> | केषां <i>késhām</i> | कासां <i>kásām</i> | केषां <i>késhām</i> |
| L. कस्मिन् <i>kásmīn</i> | कस्यां <i>kásyām</i> | कस्मिन् <i>kásmīn</i> | केषु <i>késhu</i> | कासु <i>kásu</i> | केषु <i>késhu</i> |

| DUAL. | | |
|-----------------------------------|------|-------------------------|
| MASC. | FEM. | NEUT. |
| N. A. कौ <i>kaú</i> | | के <i>ké</i> |
| I. D. Ab. काभ्यां <i>kábhyaām</i> | | काभ्यां <i>kábhyaām</i> |
| G. L. कयोः <i>káyoh</i> | | कयोः <i>káyoh</i> |

§ 274. Pronouns admit the interposition of *अक्* *ak* before their last vowel or syllable, to denote contempt or dubious relation (Pāp. v. 3, 71). त्वयक् *tvayaká*, By thee! instead of त्वया *tvayá*. युवकयोः *yuvakayoh*, Of you two! अस्मकाभिः *asmakábhīh*, With us! अयकं *ayakam*. असकौ *asakau*, &c. (See Siddh.-Kaum. vol. I. p. 706.)

Compound Pronouns.

§ 275. By adding दृञ् *driś*, दृश *driśa*, or दृक्ष *driksha*, to certain pronominal bases, the following compound pronouns have been formed :

तादृञ् *tādriś*, तादृश *tādriśa*, तादृक्ष *tādriksha*, such like.

एतादृञ् *etādriś*, एतादृश *etādriśa*, एतादृक्ष *etādriksha*, this like.

यादृञ् *yādriś*, यादृश *yādriśa*, यादृक्ष *yādriksha*, what like.

इदृञ् *īdriś*, इदृश *īdriśa*, इदृक्ष *īdriksha*, this like.

कीदृञ् *kīdriś*, कीदृश *kīdriśa*, कीदृक्ष *kīdriksha*, What like ?

These are declined in three genders, forming the feminine in ई *ī*. तादृक्ष *tādrik*, m. n.; तादृशी *tādriśī*, f.; or तादृशः, °शी, °श, *tādriśah*, *ī*, *am*. Similarly formed are मादृश *mādriśa*, त्वामृश *tvāmriśa*, like me, like thee, &c.

§ 276. By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed :

| | |
|---------------------------------|--|
| तावत् <i>tāvat</i> , so much, | } declined like nouns in वत् <i>vat</i> (§ 187). |
| एतावत् <i>etāvat</i> , so much, | |
| यावत् <i>yāvat</i> , as much, | |
| इयत् <i>īyat</i> , so much, | } इयान् <i>īyān</i> , इयती <i>īyatī</i> , इयत् <i>īyat</i> . |
| कियत् <i>kīyat</i> , How much ? | |

Note—On the declension of कति *kāti*, How many? तति *tāti*, so many, and यति *yāti*, as many, see § 231.

§ 277. By adding चित् *chit*, चन *chana*, or अपि *api*, to the interrogative pronoun किं *kim*, it is changed into an indefinite pronoun.

कश्चित् *kaśchit*, काश्चित् *kāchit*, किञ्चित् *kimchit*, some one; also कश्चित् *kachchit*, anything.

कश्चन *kaśchana*, काचन *kāchana*, किञ्चन *kimchana*, some one.

कोऽपि *ko 'pi*, कापि *kāpi*, किमपि *kimapi*, some one.

In the same manner indefinite adverbs are formed: कदा *kadā*, When? कदाचित् *kadāchit*, कदाचन *kadāchana*, once; क्व *kva*, Where? न क्वापि *na kvāpi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite: यः कः *yaḥ kaḥ*, whosoever; यस्य कस्य *yasya kasya*, whosoever. Likewise यः कश्चित् *yaḥ kaśchit*, whosoever, or यः कश्च *yaḥ kaścha*, or यः कश्चन *yaḥ kaśchana*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning: यो यः, या या, यद् यद्, *yo yaḥ, yā yā, yad yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose: यत्तद् *yattad*, whatsoever.

Pronominal Adjectives.

§ 278. Under the name of *Sarvanāman*, which has been freely translated by Pronoun, but which really means a class of words beginning with *sarva*, native grammarians have included, besides the real pronouns mentioned before, the following words which share in common with the real pronouns certain peculiarities of declension. They may be called Pronominal Adjectives, and it is to be remembered that they are affected by these peculiarities of declension only if they are used in certain senses.

1. सर्व *sarva*, all; 2. विश्व *viśva*, all; 3. उभ *ubha*, two; 4. उभय *ubhaya*, both; 5. अन्य *anya*, other; 6. अन्यतर *anyatara*, either; 7. इतर *itara*, other; 8. त्व *tva*, other (some add त्वत् *tvat*, other); 9. words formed by the suffixes इतर *tara* and इतम *tama*, such as 9. कतर *katara*, Which of two? 10. कतम *katama*, Which of many? 10. सम *sama*, all; 11. सिम *sima*, whole; 12. नेम *nema*, half; 13. एक *eka*, one; 14. पूर्वे *pūrva*, east or prior; 15. पर *para*, subsequent; 16. अपर *avara*, west or posterior; 17. दक्षिण *dakṣiṇa*, south or right; 18. उत्तर *uttara*, north or subsequent; 19. अपर *apara*, other or inferior; 20. अधर *adhara*, west or inferior; 21. स्व *sva*, own; 22. अंतर *antara*, outer, (except अंतरा पूः *antarā pūḥ*, suburb,) or lower (scil. garment).

If सम *sama* means equal or even, it is not a pronominal adjective; nor दक्षिण *dakṣiṇa*, if it means clever; nor स्व *sva*, if it means kinsman or wealth; nor अंतर *antara*, if it means interval, &c.; nor any of the seven from पूर्वे *pūrva* to अपर *adhara*, unless they imply a relation in time or space. Hence दक्षिणा गायकाः *dakṣiṇā gāthakāḥ*, clever minstrels; उत्तराः कुरवः *uttarāḥ kuravaḥ*, the northern Kurus, (a proper name); प्रभूताः सताः *prabhūtaḥ sataḥ*, great treasures (Kās. I. 1, 35); ग्रामयोरेतरे वसति *grāmayoretare vasati*, he lives between the two villages.

| | | MASCULINE. | | |
|-----------|-----------------------------|------------------------------|------------------------------|-----------------------------|
| | | DUAL. | | PLURAL. |
| SINGULAR. | | | | |
| N. | सर्वे <i>sarvāḥ</i> * | सर्वौ <i>sarvau</i> | सर्वौ <i>sarvau</i> | सर्वे <i>sarve</i> |
| A. | सर्वे <i>sarvam</i> | सर्वौ <i>sarvau</i> | सर्वौ <i>sarvau</i> | सर्वान् <i>sarvān</i> |
| I. | सर्वेषु <i>sarveṣu</i> | सर्वोभ्यां <i>sarvobhyām</i> | सर्वोभ्यां <i>sarvobhyām</i> | सर्वैः <i>sarvaiḥ</i> |
| D. | सर्वस्मै <i>sarvasmai</i> | सर्वोभ्यां <i>sarvobhyām</i> | सर्वोभ्यां <i>sarvobhyām</i> | सर्वेभ्यः <i>sarvebhyaḥ</i> |
| Ab. | सर्वस्मात् <i>sarvasmāt</i> | सर्वोभ्यां <i>sarvobhyām</i> | सर्वोभ्यां <i>sarvobhyām</i> | सर्वेभ्यः <i>sarvebhyaḥ</i> |
| G. | सर्वस्य <i>sarvasya</i> | सर्वयोः <i>sarvayoḥ</i> | सर्वयोः <i>sarvayoḥ</i> | सर्वेषां <i>sarveṣām</i> |
| L. | सर्वस्मिन् <i>sarvasmin</i> | सर्वयोः <i>sarvayoḥ</i> | सर्वयोः <i>sarvayoḥ</i> | सर्वेषु <i>sarveṣu</i> |
| V. | सर्वे <i>sarva</i> | सर्वौ <i>sarvau</i> | सर्वौ <i>sarvau</i> | सर्वे <i>sarve</i> |
| | | FEMININE. | | |
| | | DUAL. | | PLURAL. |
| SINGULAR. | | | | |
| N. | सर्वा <i>sarvā</i> | सर्वे <i>sarve</i> | सर्वे <i>sarve</i> | सर्वाः <i>sarvāḥ</i> |
| A. | सर्वा <i>sarvām</i> | सर्वे <i>sarve</i> | सर्वे <i>sarve</i> | सर्वाः <i>sarvāḥ</i> |

* Accent, Pāp. VI. 1, 191.

| | | |
|--------------------------------|------------------------------|-----------------------------|
| I. सर्वया <i>sárvayá</i> | सर्वाभ्यां <i>sárvābhyaṁ</i> | सर्वाभिः <i>sárvābhiḥ</i> |
| D. सर्वस्यै <i>sárvasyai</i> | सर्वाभ्यां <i>sárvābhyaṁ</i> | सर्वाभ्यः <i>sárvābhyaḥ</i> |
| Ab. सर्वस्याः <i>sárvasyāḥ</i> | सर्वाभ्यां <i>sárvābhyaṁ</i> | सर्वाभ्यः <i>sárvābhyaḥ</i> |
| G. सर्वस्याः <i>sárvasyāḥ</i> | सर्वयोः <i>sárvayoḥ</i> | सर्वाणां <i>sárvāṅāṁ</i> |
| L. सर्वस्यां <i>sárvasyāṁ</i> | सर्वयोः <i>sárvayoḥ</i> | सर्वानु <i>sárvānu</i> |

NEUTER.

SINGULAR.

DUAL.

PLURAL.

N. A. V. सर्वे *sárvam*सर्वे *sárvam*सर्वाणि *sárvāṇi*

The rest like the masculine.

§ 279. अन्य *anya*, अन्यतर *anyatara*, इतर *itara*, कतर *katara*, कतन *katama*, take *त्* in the Nom. Acc. Voc. Sing. of the neuter :

Nom. Sing. अन्यः *anyaḥ*, masc. ; अन्या *anyá*, fem. ; अन्यत् *anyat*, neut.

§ 280. उभ *ubha* is used in the Dual only :

Masc. N. A. V. उभौ *ubhau*, I. D. Ab. उभाभ्यां *ubhābhyaṁ*, G. L. उभयोः *ubhayoḥ* ; उभे *ubhe*, N. A. V. fem. and neut.

§ 281. उभयः *ubhayaḥ*, °यी *-yī*, °वं *-yam*, is never used in the Dual, but only in the Sing. and Plur. Haradatta admits the Dual.

MASCULINE.

SINGULAR.

PLURAL.

N. उभयः *ubhayaḥ*

—

उभये *ubhaye*A. उभयं *ubhayam*उभयान् *ubhayān*I. उभयेन *ubhayena*उभयैः *ubhayaiḥ*D. उभयस्मै *ubhayasmai*, &c.उभयेभ्यः *ubhayebhyaḥ*, &c.

§ 282. The nine words from पूर्व *pūrva* to अंतर *antara* (14 to 22), though used in their pronominal senses, may take in the Nom. Plur. इः or अः *aḥ* ; in the Abl. Sing. स्मात् *smāt* or अत् *at* ; in the Loc. Sing. स्मिन् *smiṅ* or इः.

SINGULAR.

DUAL.

PLURAL.

N. पूर्वः *pūrvaḥ*पूर्वौ *pūrvau*पूर्वे *pūrve* or पूर्वाः *pūrvāḥ*A. पूर्वं *pūrvam*पूर्वौ *pūrvau*पूर्वान् *pūrvān*I. पूर्वेण *pūrveṇa*पूर्वाभ्यां *pūrvābhyaṁ*पूर्वैः *pūrvaiḥ*D. पूर्वेस्मै *pūrvasmai*पूर्वाभ्यां *pūrvābhyaṁ*पूर्वेभ्यः *pūrvēbhyaḥ*Ab. पूर्वस्मात् *pūrvasmāt* or पूर्वात् *pūrvāt*पूर्वाभ्यां *pūrvābhyaṁ*पूर्वेभ्यः *pūrvēbhyaḥ*G. पूर्वस्य *pūrvasya*पूर्वयोः *pūrvayoḥ*पूर्वेणां *pūrvēṅāṁ*L. पूर्वस्मिन् *pūrvasmiṅ* or पूर्वे *pūrve*पूर्वयोः *pūrvayoḥ*पूर्वेषु *pūrvēṣu*

§ 283. The following words may likewise take अः *aḥ* or इः in the Nom. Plur. masc. (Pāṇ. I. 1, 33.)

प्रथमः *prathamah*, first, प्रथमौ *prathamau*, प्रथमे *prathame* or प्रथमाः *prathamāḥ*; fem. प्रथमा *prathamā*.

चरमः *charamah*, last, चरमौ *charamau*, चरमे *charamē* or चरमाः *charamāḥ*.

द्वितयः *dvitayah*, two-fold, fem. द्वितयी *dvitayī*, and similar words in तय *taya*; त्रितयः *tritayah*, three-fold; त्रितये *tritaye* or त्रितयाः *tritayāḥ*.

द्वयः *dvayaḥ*, two-fold, fem. द्वयी *dvayī*, and similar words in य *ya*; त्रयः *trayaḥ*.

अल्पः *alpah*, few, अल्पे *alpe* or अल्पाः *alpāḥ*.

अर्धः *ardhaḥ*, half, अर्धे *ardhe* or अर्धाः *ardhāḥ*.

कतिपयः *katipayah*, some, कतिपये *katipaye* or कतिपयाः *katipayāḥ*.

नेमः *nemaḥ*, half, नेमे *neme* or नेमाः *nemāḥ*.

In all other cases these words are regular, like कान्तः *kāntaḥ*.

§ 284. द्वितीयः *dvitīyaḥ* and other words in तीय *tīya* are declined like कान्त *kānta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्वे *sarva*.

| SINGULAR. | MASCULINE. | |
|--|-----------------------------------|----------------------------------|
| | DUAL. | PLURAL. |
| N. द्वितीयः <i>dvitīyaḥ</i> | द्वितीयो <i>dvitīyau</i> | द्वितीयाः <i>dvitīyāḥ</i> |
| A. द्वितीयं <i>dvitīyam</i> | द्वितीयो <i>dvitīyau</i> | द्वितीयान् <i>dvitīyān</i> |
| I. द्वितीयेन <i>dvitīyena</i> | द्वितीयाभ्यां <i>dvitīyābhyām</i> | द्वितीयेः <i>dvitīyāḥ</i> |
| D. द्वितीयाय <i>dvitīyāya</i> or द्वितीयस्मै <i>dvitīyasmai</i> | द्वितीयाभ्यां <i>dvitīyābhyām</i> | द्वितीयेभ्यः <i>dvitīyebhyaḥ</i> |
| Ab. द्वितीयान् <i>dvitīyān</i> or द्वितीयस्मान् <i>dvitīyasmat</i> | द्वितीयाभ्यां <i>dvitīyābhyām</i> | द्वितीयेभ्यः <i>dvitīyebhyaḥ</i> |
| G. द्वितीयस्य <i>dvitīyasya</i> | द्वितीययोः <i>dvitīyayoḥ</i> | द्वितीयानां <i>dvitīyānām</i> |
| L. द्वितीये <i>dvitīye</i> or द्वितीयस्मिन् <i>dvitīyasmin</i> | द्वितीययोः <i>dvitīyayoḥ</i> | द्वितीयेषु <i>dvitīyeshu</i> |

At the end of Bahuvrīhi compounds the Sarvanāmans are treated like ordinary words : Dat. Sing. प्रियोभयाय *priyobhayāya*, to him to whom both are dear (Pāṇ. I. I, 29). The same at the end of compounds such as मासपूर्वेः *māsapūrvāḥ*, a month earlier ; Dat. मासपूर्वैः *māsapūrvāya* (Pāṇ. I. I, 30). Likewise in Dvandvas ; पूर्वापरयोः *pūrvāparānām*, of former and later persons (Pāṇ. I. I, 31), though in the Nom. Plur. these Dvandvas may take इः ; पूर्वापरे *pūrvāpare* or पूर्वापरः *pūrvāparāḥ*. Only in compounds expressive of points of the compass, such as उत्तरपूर्वे *uttara-pūrvā*, north-east, the last element may throughout take the pronominal terminations (Pāṇ. I. I, 28).

Adverbial Declension.

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

| | |
|--------|---|
| Acc. | चिरं <i>chiram</i> , a long time. |
| Instr. | चिरेण <i>chireṇa</i> , in a long time. |
| Dat. | चिराय <i>chirāya</i> , for a long time. |
| Abl. | चिरात् <i>chirāt</i> , long ago. |
| Gen. | चिरस्य <i>chirasya</i> , a long time. |
| Loc. | चिरे <i>chire</i> , long. |

Other adverbial terminations are,

1. तः *taḥ*, with an ablative meaning, becoming generally local.
2. त्र *tra*, with a locative meaning.
3. दा *dā*, with a temporal meaning ; also raised to दानीं *dānām*.
4. तात् *tāt*, with a locative meaning.

5. वा *thā*, with a meaning of modality; likewise च *tham* and च *tha*.
6. सात् *sāt*, expressive of effect.
7. आ *d* and आहि *dhi*, local.
8. हि *rhi*, temporal and causal.
9. तर् *tar*, local.
10. ह *ha*, local.

See also the terminations for forming numeral adverbs (§ 260).

1. तः *taḥ*, with an ablative meaning.

ततः *tataḥ*, thence. यतः *yataḥ*, whence. इतः *itāḥ*, hence; (cf. इति *iti*, thus, इव *iva*, as.)
 अतः *ataḥ*, hence. कुतः *kutaḥ*, Whence? अमुतः *amutaḥ*, thence. मत्तः *mattaḥ*, from me.
 अस्मत्तः *asmattaḥ*, from us. भवत्तः *bhavattaḥ*, from your Honour. पूर्वतः *pūrvataḥ*,
 before (in a general local or temporal sense). सर्वतः *sarvataḥ*, always. अग्रतः *agrataḥ*,
 before, like अग्रे *agre*. अभितः *abhitāḥ*, around, near. उभयतः *ubhayataḥ*, on both sides.
 परितः *paritāḥ*, all round. ग्रामतः *grāmataḥ*, from the village. अज्ञानतः *ajñānataḥ*,
 from ignorance.

2. त्र *tra*, locative; originally त्रा *trā*, as in पुरुषत्रा *purushatrā*, amongst men.

तत्र *tatra*, there. यत्र *yatra*, where. कुत्र *kutra*, Where? अत्र *atra*, here. अमुत्र *amutra*,
 there, in the next world. एकत्र *ekatra*, at one place, together. सत्रा *satrā*, with,
 and सत्रं *satram*, with (see सह *saha*).

3. दा *dā*, temporal.

तदा *tadā*, then, and तदानीं *tadānīm*. यदा *yadā*, when. कदा *kadā*, When? अन्यदा *anyadā*,
 another time. सर्वदा *sarvadā*, always, at all times. एकदा *ekadā*, at one time.
 सदा *sadā*, always. इदा *idā*, in the Veda, later इदानीं *idānīm*, now.

4. तात् *tāt*, local.

प्रास्तात् *prāstāt*, in front.

Frequently after a base in स् *s*:

पुरस्तात् *purastāt*, before. अधस्तात् *adharastāt*, below. परस्तात् *parastāt*, afterwards.
 अधस्तात् *adhastāt*, below. उपरिष्ठात् *uparishṭāt*, above.

5. था *thā*, modal.

तथा *tathā*, thus. यथा *yathā*, as. सर्वथा *sarvathā*, in every way. उभयथा *ubhayathā*, in
 both ways. अन्यथा *anyathā*, in another way. अन्यतरथा *anyatarathā*, in one of two
 ways. इतरथा *itarathā*, in the other way. वृथा *vṛithā*, vainly (?). Or च *tham*, in
 कथं *katham*, How? इत्थं *ittham*, thus. Or च *tha*, in अप *atha*, thus.

6. सात् *sāt*, effective.

राजसात् *rājasāt*, (राज्ञोऽधीनं *rājño 'dhīnam*, dependent on the king.) भस्मसात् *bhasmasāt*,
 reduced to ashes. अग्निसात् *agnisāt*, reduced to fire.

7. आ *d* and आहि *dhi*, local.

दक्षिणाहि *dakṣiṇādhi*, in the South, or दक्षिणा *dakṣiṇā*. उत्तराहि *uttarādhi*, in the North,
 or उत्तरा *uttarā*. अंतरा *antarā* (or ०र *-ram*, or ०रे *-re*, or ०रेख *-reṣa*), between. पुरा
purā, in the East, in front, formerly, (or पुट *puraḥ* and पुरस्तात् *purastāt*, before.)
 पश्चात् *paścāt*, behind, (or पश्चात् *paścāt*.)

Adverbs such as मुषा *mudhā*, in vain, मृषा *mṛishā*, falsely, are instrumental cases of
 obsolete nouns ending in consonants.

8. हिं *rhi*, temporal and causal.

एतर्हि *etarhi*, at this time, (Wilson.) कर्हि *karhi*, At what time? यर्हि *yarhi*, wherefore.

तर्हि *tarhi*, therefore, at that time, (Wilson.)

9. तर् *tar*, local.

प्रार्तर् *prātar*, early, in the morning. सनुतर् *sanutar*, in concealment.

10. ह *ha*, locative.

कुह *kaha*, Where? इह *iha*, here. सह *saha*, with.

CHAPTER VII.

CONJUGATION.

§ 286. Sanskrit verbs are conjugated in the Active and the Passive.

Ex. बोधति *bódhati*, he knows; बुध्यते *budhyáte*, he is known.

§ 287. The Active has two forms :

1. The *Parasmai-pada*, i. e. transitive, (from परस्मै *parasmai*, Dat. Sing. of पर *para*, another, i. e. a verb the action of which refers to another.)

Ex. ददाति *daddati*, he gives.

2. The *Ātmanepada*, i. e. intransitive, (from आत्मने *ātmane*, Dat. Sing. of आत्मन् *ātman*, self, i. e. a verb the action of which refers to the agent.)

Ex. चादत्ते *ādatte*, he takes.

Note—The distinction between the Parasmaipada and Ātmanepada is fixed by usage rather than by rule. Certain verbs in Sanskrit are used in the Parasmaipada only, others in the Ātmanepada only; others in both voices. Those which are used in the Parasmaipada only, are verbs the action of which was originally conceived as transitive; e. g. भूमिं मंथति *bhūmim manthati*, he shakes the earth; मांसं खादति *mānsam khādati*, he eats meat; ग्रामगतति *grāmagatati*, he goes to or approaches the village. Those which are used in the Ātmanepada only, were originally verbs expressive of states rather than of actions; e. g. एषते *edhate*, he grows; स्पन्दते *spandate*, he trembles; मोदते *modate*, he rejoices; शैते *śete*, he lies down. Such roots are marked in the Dhātupāṭha as *ñ-it* or *anuddtta-it* (Pāṇ. 1. 3, 12).

In the language of the best authors, however, many verbs which we should consider intransitive, are conjugated in the Parasmaipada, while others which govern an accusative, are always conjugated in the Ātmanepada. हसति *hasati*, he laughs, is always Parasmaipadin, whether used as transitive or neuter (Colebr. p. 297): it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the Ātmanepada; e. g. व्यतिहसन्ति *vyatihāsanti*, they laugh at each other (Pāṇ. 1. 3, 15, vārt. 1, 2). But स्मयते *smayate*, he smiles, is restricted by grammarians to the Ātmanepada; and verbs like द्रायते *trāyate*, he protects, are Ātmanepadin (i. e. used in the Ātmanepada), though they govern an accusative; e. g. द्रायस्व मां *trāyasva mām*, Protect me! These correspond to the Latin deponents.

Verbs which are used both in the Parasmaipada and Ātmanepada, take the one or the other form according as the action of the verb is conceived to be either transitive or reflective;

e.g. पचति *pachati*, he cooks; पचते *pachate*, he cooks for himself; यजति *yajati*, he sacrifices; यजते *yajate*, he sacrifices for himself. The same applies to Causals (Pāṇ. I. 3, 74).

These distinctions, however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek, the right use of the active and middle voices is best learnt by practice. Thus नी ॢ, to lead, is used as Parasmaipada in such expressions as गंडं विनयति *gaṇḍam vinayati**, he carries off a swelling; but as Âtmanepada, in क्रोधं विनयते *krodham vinayate*, he turns away or dismisses wrath; a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules.

Again, in Sanskrit as well as in Greek, some verbs are middle in certain tenses only, but active or middle in others; e. g. Âtm. वर्धते *vardhate*, he grows, never वर्धति *vardhati*; but Aor. अवृधत् *avridhat*, Par., or अवर्धिष्य *avardhishya*, Âtm. he grew. (Pāṇ. I. 3, 91.)

Others take the Parasmaipada or Âtmanepada according as they are compounded with certain prepositions; e. g. विशति *visati*, he enters; but निविशते *ni-visate*, he enters in. (Pāṇ. I. 3, 17.)

§ 288. Causal verbs are conjugated both in the Parasmaipada and Âtmanepada. Desideratives generally follow the Pada of the simple root (Pāṇ. I. 3, 62). Denominatives ending in ञाय *āya* have both forms (Pāṇ. I. 3, 90). The intensives have two forms: one in य *ya*, which is always Âtmanepada; the other without य *ya*, which is always Parasmaipada.

§ 289. The passive takes the terminations of the Âtmanepada, and prefixes य *yá* to them in the four special or modified tenses. In the other tenses the forms of the passive are, with a few exceptions, the same as those of the Âtmanepada.

§ 290. There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin.

I. Formed from the Special or Modified Base.

| | PARASMAIPADA. | ÂTMANEPADA. |
|-------------------------|------------------------|---------------------|
| 1. The Present (Laṭ) | भवामि <i>bhávāmi</i> | भवे <i>bhāve</i> |
| 2. The Imperfect (Lai) | अभवम् <i>ábhavam</i> | अभवे <i>ábhave</i> |
| 3. The Optative (Lii) | भवेयम् <i>bhāveyam</i> | भवेय <i>bhāveya</i> |
| 4. The Imperative (Loṭ) | भवानि <i>bhāvāni</i> | भवे <i>bhāvai</i> |

II. Formed from the General or Unmodified Base.

| | PARASMAIPADA. | ÂTMANEPADA. |
|-----------------------------------|-------------------------------------|-------------------------------------|
| 5. The Reduplicated Perfect (Lit) | बभूव <i>babhúva</i> | बभूवे <i>babhúvé</i> |
| 6. The Periphrastic Perfect (Lit) | चोरयां बभूव <i>chorayám babhúva</i> | चोरयां चक्रे <i>chorayám chakre</i> |
| 7. The First Aorist (Luṅ) | अबोधिष्यं <i>ábodhishyam</i> | अभविषि <i>ábhavishi</i> |
| 8. The Second Aorist (Luṅ) | अभूव <i>ábhúvam</i> | असिचे <i>ásiche</i> |
| 9. The Future (Lṛiṭ) | भविष्यामि <i>bhavishyāmi</i> | भविष्ये <i>bhavishyé</i> |

* Cf. Siddhānta-Kaumudī, ed. Tārānātha, vol. II. p. 250. Colebrooke, Grammar, p. 337.

- | | | |
|-----------------------------------|-----------------------------|----------------------------|
| 10. The Conditional (Lṛiñ) | अभविष्यं <i>ábhavishyam</i> | अभविष्ये <i>ábhavishye</i> |
| 11. The Periphrastic Future (Luṭ) | भवितासि <i>bhavitāsmi</i> | भविताहे <i>bhavitāhe</i> |
| 12. The Benedictive (Āsīr liñ) | भूयासं <i>bhūyāsam</i> | भविषीय <i>bhavishīyá</i> |
13. The Subjunctive (Leṭ) occurs in the Veda only.

Signification of the Tenses and Moods.

§ 291. 1. 2. The Present and Imperfect require no explanation. The Imperfect takes the Augment (§ 300), which has always the accent.

3. The principal senses of the Optative are,

- Command ; e.g. त्वं ग्रामं गच्छे: *tvam grāmam gachchheḥ*, thou mayest go, i.e. go thou to the village.
- Wish ; e.g. भवानिहासीत *bhavān ihāsitā*, Let your honour sit here!
- Inquiring ; e.g. वेदमधीयीय उत तर्कमधीयीय *vedam adhītya, uta tarkam adhītya*, Shall I study the Veda or shall I study logic?
- Supposition (*sambhāvana*) ; e.g. भवेदसौ वेदपारगो ब्राह्मणत्वात् *bhaved asau vedapārago brāhmaṇatvāt*, he probably is a student of the Veda, because he is a Brāhman.
- Condition ; e.g. दंडश्चेन्न भवेत्लोकं विनश्येयुरिनाः प्रजाः *daṇḍaś chen na bhavel loke vinasheyur imāḥ prajāḥ*, if there were not punishment in the world, the people would perish. यः पठेत् स ज्ञानुयात् *yaḥ paṭhet sa jñanuyāt*, he who studies, will obtain. यद्यद्रोचेत विप्रेभ्यस्तन्नहृद्यादमासरः *yad yad rocheta viprebhyas tat tad dadyād amatsarah*, whatever pleases the Brāhman let one give that to them not niggardly.
- It is used in relative dependent sentences ; e.g. यच्च त्वमेवं कुर्या न ब्रह्मणे *yach cha tvam evam kuryā na braddadhe*, I believed not that thou couldst act thus. कृष्णां निन्देत्तच्छर्ये *yat tādrishāḥ kṛishṇam ninderann āscharyam*, that such persons should revile Kṛishṇa, is wonderful.

4. The Imperative requires no explanation, as far as the second person is concerned ; e.g. तूद *tuda*, Strike! The first and third persons are used in many cases in place of the Optative ; e.g. इच्छामि भवान्भुञ्जतां *ichchāmi bhavān bhujñtām*, I wish your honour may eat.

5. The Reduplicated Perfect denotes something absolutely past.

6. Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i.e. by means of an auxiliary verb.

7. 8. The First and Second Aorists refer generally to time past, and are the common historical tenses in narration. They take the Augment (§ 300).

9. The Future, also called the Indefinite Future ; e.g. देवश्चेन्नविष्यति धान्यं वप्स्यामः *devaś ched varshishyati dhānyam vapsyāmaḥ*, if it rain, we shall sow rice. यावज्जीवनमसं दास्यति *yāvaj-jīvam annam dāsyati*, as long as life

lasts, he will give food. Under certain circumstances this Future may be used optionally with the Periphrastic Future ; e. g. कदा भोज्यं kadā bhoktā or भोज्यते bhokshyate, When will he eat?

10. The Conditional is used, instead of the Optative, if things are spoken of that might have, but have not happened (Pāṇ. III. 3, 139) ; e. g. सुवृष्टिश्चेदभविष्यत्तदा सुभिक्षमभविष्यत् *svvriṣṭiś ched abhavishyat tadā subhikṣam abhavishyat*, if there had been abundant rain, there would have been plenty. The Conditional takes the Augment (§ 300).
11. The Periphrastic or Definite Future ; e. g. अयोध्यां चः प्रयातासि *ayodhyām svaḥ prayātāsi*, thou wilt to-morrow proceed to Ayodhyā.
12. The Benedictive is used for expressing not only a blessing, but also a wish in general ; e. g. श्रीमान्भूयात् *śrīmān bhūyāt*, May he be happy! चिरं जीव्यात् *chiram jīvyāt*, May he live long!
13. The Subjunctive occurs in the Veda only.

§ 292. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

CHAPTER VIII.

SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS.

§ 293. Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect, the Optative, and Imperative. This division is very useful, and will be retained with some slight alterations. One and the same root may belong to different classes. Thus भ्रज् *bhrás*, भ्राज् *bhlás*, भ्रम् *bhram*, क्रम् *kram*, क्लम् *klam*, त्रस् *tras*, त्रुद् *trut*, लश् *lash* belong to the Bhû and Div classes ; भ्राजते *bhrásate* or भ्राज्यते *bhrásyate*, &c. (Pāṇ. III. 1, 70). Again, कु *sku*, स्तम् *stambh*, स्तुम् *stumh*, स्कम् *skambh*, स्कुम् *skumbh* belong to the Su and Kri classes ; कुनोति *skunoti* or कुनाति *skunāti* (Pāṇ. III. 1, 82).

§ 294. The four tenses and moods which require this modification of the root will be called the *Special or Modified Tenses* ; the rest the *General or Unmodified Tenses*. Thus the root चि *chi* is changed in the Present, Imperfect, Optative, and Imperative into चिनु *chi-nu*. Hence चिनुमः *chi-nu-máh*, we search ; अचिनुम *áchi-nu-ma*, we searched. But the Past Participle चितः *chitáh*, searched, or the Reduplicated Perfect चिच्युः *chichy-úh*, they have searched, without the नु *nu*. We call चि *chi*, the root, चिनु *chimu*, the base of the special tenses.

§ 295. Verbal bases are first divided into two divisions :

- I. Bases which in the modified tenses end in ऋ *a*.
- II. Bases which in the modified tenses end in any letter but ऋ *a*.

This second division is subdivided into,

- II *a*. Bases which insert नु *nu*, उ *u*, or नी *ni*, between the root and the terminations.
- II *b*. Bases which take the terminations without any intermediate element.

I. First Division.

§ 296. The first division comprises four classes :

1. The Bhû class (the first with native grammarians, and called by them भ्रवादि *bhvâdi*, because the first verb in their lists is भ्रु *bhû*, to be).

a. ऋ *a* is added to the last letter of the root.

b. The vowel of the root takes Guṇa, where possible (i. e. long or short *i*, *u*, *ri*, if final ; short *i*, *u*, *ri*, *li*, if followed by *one* consonant).

Ex. बुध् *budh*, to know; बोधति *bôdh-a-ti*, he knows. भ्रु *bhû*, to be; भवति *bhâv-a-ti*, he is.

Note—The accent in verbs of the Bhû class (as we know from the ancient Vedic language) rests on the radical vowel, except where it is drawn on the augment.

Many derivative verbs,—such as causatives, भाषयति *bhâṣayati*, he causes to be; desideratives, बुभुषति *bûbhûshati*, he wishes to be, from भ्रु *bhû*; intensives in the Âtmanepada, बेभिक्षते *bebhidṣate*, he cuts much; and denominatives, नमस्यति *namasyati*, he worships, लोहितायति *lohityati*, he grows red,—follow this class.

2. The Tud class (the sixth with native grammarians, and called by them तुदादि *tudâdi*, because the first root in their lists is तुद् *tud*, to strike).

a. ऋ *a* is added to the last letter of the root.

b. Before this ऋ *a*, final इ *i* and ई *î* are changed to इय् *iy*.

उ *u* and ऊ *û* to उव् *uv*.

ऋ *ri* to रिय् *riy*.

ऋ *ri* to इरि (§ 110).

Ex. तुद् *tud*, to strike; तुदति *tud-â-ti*. रि *ri*, to go; रियति *riy-â-ti*. नू *nû*, to praise; नुवति *nuv-â-ti*. मृ *mri*, to die; म्रियते *mriy-â-te*. कृ *kri*, to scatter; किरति *kir-â-ti*.

Note—The accent in verbs of the Tud class rests on the intermediate ऋ *a*; hence never Guṇa of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them दिवादि *divâdi*, because the first root in their lists is दिव् *div*, to play).

a. य *ya* is added to the last letter of the root.

Ex. नह् *nah*, to bind; नसति *nâh-ya-ti*. बुध् *budh*, to awake; बुध्यते *bûdh-ya-te*.

Note—The accent in verbs of the Div class rests on the radical vowel; though there are traces to show that some verbs of this class had the accent originally on य *ya*.

4. The Chur class (the tenth with native grammarians, and called by them चुरादि *churádi*, because the first root in their lists is चुर *chur*, to steal).

a. अय *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, अ *a* is lengthened to आ *á*.

Ex. दल् *dal*, to cut; दालयति *dál-áya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, अरि *ri*, अरि *ri*, these vowels take Guṇa, while अरि *ri* becomes ईरि *ri*.

Ex. श्लिश् *ślish*, to embrace; श्लेषयति *ślesh-áya-ti*. चुर *chur*, to steal; चोरयति *chor-áya-ti*. मृश् *mriśh*, to endure; मरिष्यते *marsh-áya-te*. कृश् *krí*, to praise; कीर्तयति *kírti-áya-ti*.

d. Final इ *i*, ई *í*, उ *u*, अरि *ri*, अरि *ri*, and अरि *ri*, take Vriddhi.

Ex. जि *ji*, to grow old; जाययति *járý-áya-ti*. गी *mí*, to walk; गाययति *máya-áya-ti*. धृ *dhri*, to hold; धारयति *dhár-áya-ti*. पू *pri*, to fill; पारयति *pár-áya-ti*.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय *aya* throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. and the Reduplicated Aorist. The accent rests on the first अ *a* of अय *áya*.

II. Second Division.

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नु *nu*, उ *u*, नी *ní*, strengthening of the vowels of these syllables. This strengthening generally takes place by means of Guṇa, but नी *ní* is raised to ना *ná* in the Krí, and न् *n* to न *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base; and *vice versá*, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

As a rule, the accent falls on the first vowel of strong terminations, or, if the terminations are weak, on the strong base, thus establishing throughout an equilibrium between base and termination.

II a. Bases which take नु *nu*, उ *u*, नी *nī*.

§ 298. This first subdivision comprises three classes :

1. The Su class (the fifth class with native grammarians, and called by them स्वादि *svādi*, because the first root in their lists is सु *su*).

नु *nu* is added to the last letter of the root, before strong terminations,
नो *no* before weak terminations.

Ex. सु *su*, to squeeze out; सुनुमः *su-nu-máh*, 1st pers. plur. Pres.

सुनोमि *su-no-mi*, 1st pers. sing. Pres.

2. The Tan class (the eighth class with native grammarians, and called by them तनादि *tanādi*, because the first root in their lists is तन् *tan*).

उ *u* is added to the last letter of the root, before strong terminations,
ओ *o* before weak terminations.

Ex. तन् *tan*, to stretch; तनुमः *tan-u-máh*, 1st pers. plur. Pres.

तनोमि *tan-o-mi*, 1st pers. sing. Pres.

Note—All verbs belonging to this class end in न् *n*, except one, कृ *kri*, करोमि *karomi*, I do.

3. The Krī class (the ninth with native grammarians, and called by them क्रीदादि *krydādi*, because the first root in their lists is क्री *kri*).

नी *nī* is added to the last letter of the root, before strong terminations,
ना *nā* before weak terminations,

न् *n* before strong terminations beginning with vowels.

Ex. क्री *kri*, to buy; क्रीयामः *kri-nī-máh*, 1st pers. plur. Pres.

क्रीयामि *kri-nā-mi*, 1st pers. sing. Pres.

क्रीयन्ति *kri-n-ānti*, 3rd pers. plur. Pres.

II b. Bases to which the terminations are joined immediately.

§ 299. The second division comprises three classes :

1. The Ad class (the second class with native grammarians, and called by them अदादि *adādi*, because the first root in their lists is अद् *ad*, to eat).

a. The terminations are added immediately to the last letter of the base ;
and in the contact of vowels with vowels, vowels with consonants,
consonants with vowels, and consonants with consonants, the phonetic
rules explained above (§ 107-145) must be carefully observed.

b. The strong base before the weak terminations takes Guṇa where
possible (§ 296, 1. b).

Ex. लिह् *lih*, to lick : लिहामः *lih-máh*, we lick ; लेहि *léh-mi*, I lick ; लेहि *lék-shi*,
thou lickest (§ 127) ; लीह *līhā*, you lick (§ 128) ; अलेद् *áleṭ*, thou lickedst
(§ 128).

The accent is on the first vowel of the terminations, except in case of
weak terminations, when the accent falls on the radical vowel.

2. The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyâdi*, because the first root in their lists is हु *hu*, जुहोति *juhóti*).

a. The terminations are added as in the Ad class.

b. The strong base before the weak terminations takes Guṇa, where possible.

c. The root takes reduplication. (Rules of Reduplication, § 302.)

Ex. हु *hu*, to sacrifice: जुहुमः *ju-hu-máh*, we sacrifice; जुहोमि *ju-hó-mi*, I sacrifice. (Pāṇ. VI. 1, 192.)

The intensive verbs, conjugated in the Parasmaipada, follow this class.

The accent is on the first syllable of the verb, if the terminations are weak, likewise if the terminations are strong, but begin with a vowel. Ex. दधाति *dádhati*; दधति *dádhati* (Pāṇ. VI. 1, 189-190). Whether this rule extends to the Optative Átmanepada is doubtful. We find in the Rig-veda both *dádhatta* and *dadhttá*. Prof. Benfey, who at first accentuated *dadhttá*, now places the accent on the first syllable, like Boehtlingk and Bopp. The Ágama slyuṭ is, no doubt, avidyamānavat svaravidhau (Pāṇ. III. 1, 3, vārt. 2); but the question is whether *ta* is to be treated as ajādi, beginning with a vowel, or whether the termination is *ta* with Ágama *t*. I adopt the former view, and see it confirmed by the Pratyudāharapa given in VI. 1, 189. For if *yát* of *dad-yát* is no longer ajādi, then *ta* in *dád-ta* must be ajādi on the same ground. The reduplicated verbs *bhṭ*, *hrí*, *bhṛi*, *hu*, *mad*, *jan*, *dhan*, *daridrá*, *jágrī* have the Udátta on the syllable preceding the terminations, if the terminations are weak. Ex. बिभर्ति *bibhárti*, but बिभ्रति *bibhrati* (Pāṇ. VI. 1, 192).

3. The Rudh class (the seventh class with native grammarians, and called by them रुधादि *rudhádi*, because the first root in their lists is रुध् *rudh*, रुध्ति *ruṇáddhi*, to obstruct).

a. The terminations are added as in the Ad class.

b. Between the radical vowel and the final consonant न *n* is inserted, which in the strong base before weak terminations is raised to न *na*.

Ex. युज् *yuj*, to join: युज्मः *yu-ñ-j-máh*, we join; युजामि *yu-ná-j-mi*, I join.

The accent falls on न *na*, wherever it appears, unless it is attracted by the augment.

First Division.

| | |
|-------------------------------------|-------------------|
| Bhú class, with native grammarians, | Bhvádi, I class. |
| Tud class, — — — | Tudádi, VI class. |
| Div class, — — — | Divádi, IV class. |
| Chur class, — — — | Churádi, X class. |

Second Division.

| | |
|------------------------------------|-----------------------|
| Su class, with native grammarians, | Svádi, V class. |
| Tan class, — — — | Tanádi, VIII class. |
| Krî class, — — — | Kryádi, IX class. |
| Ad class, — — — | Adádi, II class. |
| Hu class, — — — | Juhotyádi, III class. |
| Rudh class, — — — | Rudhádi, VII class. |

CHAPTER IX.

AUGMENT, REDUPLICATION, AND TERMINATIONS.

§ 300. Before we can leave the subject which occupies us at present, viz. the preparation of the root previous to its assuming the terminations, we have to consider two processes, the Augment and the Reduplication, modifications of the root with which we are familiar in Greek, and which in Sanskrit as well as in Greek form the distinguishing features of certain tenses (Imperfect, Aorist, Conditional, and Perfect) in every verb.

§ 301. Roots beginning with consonants take short अ *a* as their initial augment. This अ *a* has the accent. Thus from बुध् *budh*, Present बोधामि *bódhāmi*; Imperfect अबोधं *ábodham*.

Roots beginning with vowels always take Vṛiddhi, the irregular result of the combination of the augment with the initial vowels. (Pân. vi. 1, 90.)

अ *a* with अ *a*, or आ *ā*, = आ *ā*.

अ *a* with इ *i*, ई *ī*, ए *e*, or ऐ *ai*, = ऐ *ai*.

अ *a* with उ *u*, ऊ *ū*, ओ *o*, or औ *au*, = औ *au*.

अ *a* with अरि *ri*, or अरि *ri*, = आरि *ār*.

From अर्च *arch*, अर्चति *archati*, he praises, आर्चत *ārchat*, he praised.

From ईक्ष् *iksh*, ईक्षते *ikshate*, he sees, ऐक्षत *aikshata*, he saw.

From उन्द *und*, उनति *unatti*, he wets, औनत् *áunat*, he wetted.

From अरि *ri*, अरिचति *richchhati*, he goes, आरिचत् *ārchchhat*, he went.

In the more ancient Sanskrit, as in the more ancient Greek, the augment is frequently absent. In the later Sanskrit, too, it has to be dropt after the negative particle मा *mā* (Pân. vi. 4, 74). मा भवान् कार्षीत् *mā bhavān kārshīt*, Let not your Honour do this! or मा स्म करोत् *mā sma karot*, May he not do it!

Reduplication.

§ 302. Reduplication takes place in Sanskrit not only in the reduplicated perfect, but likewise in all verbs of the Hu class. Most of the rules of reduplication are the same in forming the base of the perfect of all verbs, and in forming the special base of the verbs of the Hu class. These will be stated first; afterwards those that are peculiar either to the reduplication of the perfect or to that of the verbs of the Hu class.

The reduplication in intensive and desiderative verbs and in one form of the aorist will have to be treated separately.

General Rules of Reduplication.

§ 303. The first syllable of a root (i. e. that portion of it which ends with a vowel) is repeated.

बुध् *budh* = बुबुध् *bubudh*. धृ *dhṛ* is exceptional in forming बधृ *babdhṛ*. (Pân. VII. 4, 73.)

§ 304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

भिद् *bhid*, to cut, = बिभिद् *bibhid*.

धृ *dhṛ*, to shake, = दुधृ *dudhṛ*.

§ 305. Gutturals are represented in reduplication by their corresponding palatals; ह् *h* by ज् *j*. (Pân. VII. 4, 62.)

कुद् *kuṭ*, to sever, = चुकुद् *chukuṭ*.

खन् *khan*, to dig, = चखन् *chakhan*.

गम् *gam*, to go, = जगम् *jagam*.

हस् *has*, to laugh, = जहस् *jahas*.

§ 306. If a root begins with more than one consonant, the first only is reduplicated.

क्रुम् *krus*, to shout, = चुक्रुम् *chukrus*.

क्षिप् *kship*, to throw, = चिक्षिप् *chikship*.

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

स्तु *stu*, to praise, = तुस्तु *tushtu* (§ 103, 1).

स्तान् *stan*, to sound, = तस्तान् *tastan*.

स्पर्थे *spardh*, to strive, = पस्पर्थे *paspardh*.

स्था *sthá*, to stand, = तस्था *tasthá*.

च्युत् *śchyut*, to drop, = चुच्युत् *chuschyut*.

But स्मृ *smṛi*, to pine, = सस्मृ *sasmṛi*.

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

गाह् *gāh*, to enter, = जगाह् *jagāh*.

क्री *krī*, to buy, = चिक्री *chikrī*.

सूद् *sūd*, to strike, = सुसूद् *sushūd*.

§ 309. If the radical (not final) vowel is ए *e* or ऐ *ai*, it becomes इ *i*; if it is ओ *o* or औ *au*, it becomes उ *u*.

सेव् *sev*, to worship, = सिसेव् *sishev*.

दौक् *dhauk*, to approach, = दुदौक् *duḍhauk*.

§ 310. Roots with final ए *e*, ऐ *ai*, ओ *o*, are treated like roots ending in आ *á*, taking अ *a* in the reduplicative syllable.

धे *dhe*, to feed, = दधौ *dadhau*.

गै *gai*, to sing, = जगौ *jagau*.

शो *śo*, to sharpen, = जशौ *śasau*.

§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called *Samprasâraṇa*.) Pân. VI. 1, 17.

| ROOT. | FIRST PRÉS. SING. REDUPL. PERF. | WEAK FORM*. | WEAKEST FORM †. |
|--|------------------------------------|----------------------------|-----------------|
| यज् <i>yaj</i> = इयाज <i>iyâja</i> , to sacrifice, (for ययाज <i>yayâja</i> .) | इज् <i>ij.</i> | (इज् <i>ij.</i>) | |
| वच् <i>vach</i> = उवाच <i>uvâcha</i> , to speak. | उच् <i>uch.</i> | (उच् <i>uch.</i>) | |
| वद् <i>vad</i> = उवाद <i>uvâda</i> , to say. | उद् <i>ud.</i> | (उद् <i>ud.</i>) | |
| वप् <i>vap</i> = उवाप <i>uvâpa</i> , to sow. | उप् <i>up.</i> | (उप् <i>up.</i>) | |
| वञ् <i>vaś</i> = उवाञ्ज <i>uvâśa</i> , to wish. | उञ् <i>us.</i> | (उञ् <i>us.</i>) | |
| वस् <i>vas</i> = उवास <i>uvâsa</i> , to dwell. | उस् <i>us.</i> | (उस् <i>us.</i>) | |
| वह् <i>vah</i> = उवाह <i>uvâha</i> , to carry. | उह् <i>uh.</i> | (उह् <i>uh.</i>) | |
| वय् <i>vay</i> ‡ = उवाय <i>uvâya</i> , to weave. | उय् <i>uy</i> or उव् <i>uv</i> . | (उ <i>u.</i>) | |
| व्याच् <i>vyach</i> = विव्याच <i>vivyâcha</i> , to surround. | विविच् <i>vivich.</i> | (विच् <i>vich.</i>) | |
| व्याध् <i>vyadh</i> = विव्याध <i>vivyâdha</i> , to strike. | विविध् <i>vividh.</i> | (विध् <i>vidh.</i>) | |
| व्याथ् <i>vyath</i> = विव्याथे <i>vivyathé</i> (Pân. VII. 4, 68). | विव्याथ् <i>vivyath.</i> | (व्याथ् <i>vyath.</i>) | |
| स्वप् <i>svap</i> = सुष्याप <i>sushvâpa</i> , to sleep. | सुषुप् <i>sushup.</i> | (सुप् <i>sup.</i>) | |
| स्वि <i>svi</i> = सुशाव <i>susâva</i> , to swell ¶. | सुशू <i>susû.</i> | (सू <i>sû.</i>) | |
| व्ये <i>vye</i> = विव्याय <i>vivyâya</i> , to cover. | विवी <i>vivî.</i> | (वी <i>vî.</i>) | |
| ज्या <i>jyâ</i> = मिज्या <i>jiyâu</i> , to grow old. | मिजी <i>jiî.</i> | (मी <i>îi.</i>) | |
| ह्वे <i>hve</i> = जुहाव <i>juhâva</i> , to call (Pân. VI. 1, 33). | जुहू <i>juhû.</i> | (हू <i>hû.</i>) | |
| प्याय् <i>pyây</i> = पिप्ये <i>pipyé</i> , to grow fat (Pân. VI. 1, 29). | पिपी <i>pipî.</i> | (पी <i>pî.</i>) | |
| ग्रह् <i>grah</i> = जग्राह <i>jagrâha</i> , to take. | जगृह् <i>jagrîh.</i> | (गृह् <i>grîh.</i>) | |
| व्राश्च् <i>vraśch</i> = वव्राश्च् <i>vavrâścha</i> , to cut (Pân. VI. 1, 17). | ववृश्च् <i>vavrîsch.</i> | (वृश्च् <i>vriśch.</i>) | |
| प्रश्च् <i>prachh</i> = पप्रश्च् <i>paprâchchha</i> , to ask. | पप्रश्च् <i>paprachchh.</i> | (पृश्च् <i>prichchh.</i>) | |
| भ्रञ्च् <i>bhrajj</i> = बभ्रञ्च् <i>babhrâjja</i> , to fry. | बभ्रञ्च् <i>babhrajj.</i> | (भृञ्च् <i>bhrijj.</i>) | |

In the last three verbs the weak form in the reduplicated perfect is protected against *Samprasâraṇa* by the final double consonant. (Pân. I. 2, 5.)

Roots beginning with *v va*, but ending in double consonants, do not change *v va* to *u u*. Ex. ववृते *vavrîté*; ववृधे *vavrîdhé*.

§ 312. Roots beginning with short *a*, and ending in a single consonant, contract *a + a* into *â â*.

अद् *ad*, to eat, = आद् *âd*.

* The weak forms appear in all persons of the reduplicated perfect where neither *Vṛiddhi* nor *Guṇa* is required.

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedictive, the passive, &c.

‡ वय् *vay* is a substitute for वे *ve*, in the reduplicated perfect (Pân. II. 4, 41). If that substitution does not take place, then वे *ve* forms ववौ *vavau*, ववुः *vavuh* (Pân. VI. 1, 40).

|| Pân. VI. 1, 38, 39.

¶ Or शिशावाय *śiśavâya* (Pân. VI. 1, 30).

§ 313. Roots beginning with short अ *a*, and ending with more than one consonant, prefix आन् *ân*. (Pân. VII. 4, 71.)

अर्च *arch* = आनर्च *ânârch*. (Also अर्च *as* (Su), आनर्चे *ânâche*.) Pân. VII. 4, 72.

§ 314. The root अर्च *ri* forms the base of the reduplicated perfect as आर्च *âr*. Other roots beginning with अर्च *ri* prefix आन् *ân*. (Pân. VII. 4, 71.)

अर्च *rij*, to obtain, = आनर्च *ân-rij*. अर्च *ridh*, to thrive, = आनर्च *ânridh*.

These roots are treated in fact as if they were अर्च *arch*, अर्च *ardh*, &c.

§ 315. Roots beginning with इ *i* or उ *u* (not prosodially long), contract इ + इ *i+i* and उ + उ *u+u* into ई *î* and ऊ *û*; but if the radical इ *i* or उ *u* take Guṇa or Vṛiddhi, य *y* and व *v* are inserted between the reduplicative syllable and the base. (Pân. VI. 4, 78.)

इष् *ish* = ईषतुः *îsh-âtuh*, they two have gone.

= इषेष् *iy-êsh-a* (Guṇa), I have gone.

उष् *ukh* = ऊषतुः *ûkh-âtuh*, they two have withered.

= उषेष् *uv-ôkh-a* (Guṇa), I have withered.

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect.

Special Rules of Reduplication.

§ 316. So far the process of reduplication would be the same, whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ; viz.

1. In the Reduplicated Perfect, radical अर्च *ri*, अर्च *ri*, whether final or medial, are represented in reduplication by अ *a*.
2. In the bases of the Hu class, final अर्च *ri* and अर्च *ri* (they do not occur as medial) are represented in reduplication by इ *i*.

REDUPLICATED PERFECT.

भृ *bhri*, to bear, = बभार *babhâra*.

सृ *sri*, to go, = ससार *sasâra*.

हृ *hri*, to take, = जहार *jahâra*.

HU CLASS. PRESENT, &c.

भृ *bhri* = बिभर्ति *bibhârti*.

सृ *sri* = सिसर्ति *sisarti*.

हृ *hri* = जिहर्ति *jiharti*.

The root अर्च *ri*, to go, forms इयर्ति *îy-arti*; पू *pri*, to fill, पिपति *pîparti*.

§ 317. The three verbs निज् *nij*, विज् *vij*, and विष् *viṣh* of the Hu class take Guṇa in the reduplicated syllable. (Pân. VII. 4, 75.)

निज् *nij*, to wash, नेनेक्ते *nênekte*, नेनिके *nenikte*; विज् *vij*, to separate, वेवेक्ते *vêvekti*; विष् *viṣh*, to pervade, वेवेष्टि *vêveshti*.

§ 318. The two verbs मा *mâ*, to measure, and हा *hâ*, to go, of the Hu class take इ *i* in the reduplicative syllable. (Pân. VII. 4, 76.)

मा *mâ*, मिमीते *mimîte*; हा *hâ*, जिहीते *jihîte*.

§ 319. Certain roots change their initial consonant if they are reduplicated.

हन् *han*, to kill, जघान *jaghâna*. Likewise in the desiderative जिघांसति *jighânsati*, and the intensive जंघन्यते *janghanyâte*. (Pân. VII. 3, 55.)

हि *hi*, to send (Su), जिघाय *jighâya*. Likewise in the desiderative जिघीषति *jighîshati*, and the intensive जेघीषते *jeghîshate*. (Pân. VII. 3, 56.)

जि *ji*, to conquer, जिगाय *jigáya*. Likewise in the desiderative जिगीषति *jígíshati*; but not in the intensive, which is always जेजीयते *jejítýáte*. (Pāṇ. VII. 3, 57.)

चि *chi*, to gather, has optionally चिचाय *chicháya* or चिकाय *chikáya*. The same option applies to the desiderative, but in the intensive we have चेचीयते *chechítýáte* only. (Pāṇ. VII. 3, 58.)

Terminations.

§ 320. After having explained how the verbal roots are modified in ten different ways before they receive the terminations of the four special tenses, the Present, Imperfect, Optative, and Imperative, we give a table of the terminations for these so-called special or modified tenses and moods.

§ 321. The terminations for the modified tenses, though on the whole the same for all verbs, are subject to certain variations, according as the verbal bases take च *a* (First Division), or नु *nu*, उ *u*, नी *ní* (Second Division, A.), or nothing (Second Division, B.) between themselves and the terminations. Instead of giving the table of terminations according to the system of native grammarians, or according to that of comparative philologists, and explaining the real or fanciful changes which they are supposed to have undergone in the different classes of verbs, it will be more useful to give them in that form in which they may mechanically be attached to each verbal base. The beginner should commit to memory the actual paradigms rather than the different sets of terminations. Instead of taking चाये *áthe* as the termination of the 2nd pers. dual Átm., and learning that the चा *á* of चाये *áthe* is changed to इ *i* after bases in च *a* (Pāṇ. VII. 2, 81), it is simpler to take इये *ithe* as the termination in the First Division; but still simpler to commit to memory such forms as बोधेये *bodhethe*, द्विषाये *dvisháthe*, मिमाये *mimáthe*, without asking at first any questions as to how they came to be what they are.

FIRST DIVISION.

Bhú, Tud, Div, and Chur Classes.

| PARASMAIPADA. | | | | ÂTMANEPADA. | | | |
|--------------------|----------------|------------------|----------------|-------------------|-------------------|-----------------------|--------------------|
| Present. | Imperf. | Optative. | Imperat. | Present. | Imperfect. | Optative. | Imperative. |
| 1. अमि <i>ami</i> | न् <i>m</i> | इयं <i>iyam</i> | अनि <i>ani</i> | इ <i>i</i> | इ <i>i</i> | इय <i>iya</i> | इ <i>e</i> |
| 2. सि <i>si</i> | : ङ <i>ṅ</i> | इः <i>iḥ</i> | — * | से <i>se</i> | षाः <i>tháḥ</i> | इषाः <i>itháḥ</i> | स्व <i>sva</i> |
| 3. ति <i>ti</i> | त् <i>t</i> | इत् <i>it</i> | तु <i>tu</i> * | ते <i>te</i> | त <i>ta</i> | इत् <i>ita</i> | तां <i>tám</i> |
| 1. अवः <i>avaḥ</i> | अव <i>ava</i> | इव <i>iva</i> | अव <i>ava</i> | अवहे <i>avahe</i> | अवहि <i>avahi</i> | इवहि <i>ivahi</i> | अवहे <i>avahai</i> |
| 2. थः <i>tháḥ</i> | तं <i>tam</i> | इतं <i>itam</i> | तं <i>tam</i> | इये <i>ithe</i> | इषां <i>ithám</i> | इषायां <i>iyáthám</i> | इषां <i>ithám</i> |
| 3. तः <i>taḥ</i> | तां <i>tám</i> | इतां <i>itám</i> | तां <i>tám</i> | इते <i>ite</i> | इतां <i>itám</i> | इषातां <i>iyátám</i> | इतां <i>itám</i> |
| 1. अमः <i>amaḥ</i> | अम <i>ama</i> | इम <i>ima</i> | अम <i>ama</i> | अमहे <i>amahe</i> | अमहि <i>amahi</i> | इमहि <i>imahi</i> | अमहे <i>amahai</i> |
| 2. थ <i>tha</i> | त <i>ta</i> | इत् <i>ita</i> | त <i>ta</i> | ध्वे <i>dhve</i> | ध्वं <i>dhoam</i> | इध्वं <i>idhvoam</i> | ध्वं <i>dhoam</i> |
| 3. नि <i>ni</i> | न् <i>n</i> | इयुः <i>iyuḥ</i> | नु <i>ntu</i> | ने <i>nte</i> | न <i>nta</i> | इरन् <i>iran</i> | नां <i>ntám</i> |

* In the second and third persons तात् *tát* may be used as termination after all verbs, if the sense is benedictive.

SECOND DIVISION.

Su, Tan, Kṛi, Ad, Hu, and Rudh Classes.

| PARASMAIPADA. | | | | ÂTMANEPADA. | | | |
|---------------------------|---------------------|-------------|-------------------------|-------------|------------|--------------|-------------|
| Present. | Imperfect. | Optative. | Imperative. | Present. | Imperfect. | Optative. | Imperative. |
| 1. मिमि | अम am | यां yām | आनिनि | ए e | इ i | इव त्या | ऐ ai |
| 2. सि si | : ङ | याः yāḥ | हि hi ¹ | से se | वाः ihāḥ | इवाः ihāḥ | स se |
| 3. ति ti | इ इ | यां yāt | तु tu | ते te | ता ta | इत्ता | तां tān |
| 1. वः vaḥ | व va | याव yāva | आव āva | वहे vake | वहि vahi | इवहि tvahi | आवहे āvahi |
| 2. थः thāḥ | तं tam | यातं yātam | तं tam | आथे dthe | आथां āthām | इथां tyāthām | आथां āthām |
| 3. तः taḥ | तां tān | यातां yātām | तां tān | आते dte | आतां ātām | इतां tyātām | आतां ātām |
| 1. मः maḥ | म ma | याम yāma | आमा āma | महे make | महि mahi | इमहि tmahi | आमहे āmah |
| 2. थ tha | त ta | यात yāta | त ta | धे dhve | धं dhvam | इधं tdhvam | धं dhvam |
| 3. अंति anti ² | अन् an ³ | युः yuḥ | अन्तु antu ² | अते ate | अता ata | इतन् tran | अतां atām |

The terminations enclosed in squares are the weak, i. e. unaccented terminations which require strengthening of the base.

Note 1—When हि hi is added immediately to the final consonant of a root (in the Ad, Rudh, or Hu classes), it is changed to वि dhi (Pāṇ. VI. 4, 101. See No. 162). The verb हु hu, though ending in a vowel, takes वि dhi instead of हि hi, for the sake of euphony. (Pāṇ. VI. 4, 101.)

Kṛi verbs ending in consonants form the 2nd pers. sing. imp. in आन āna. (See No. 155. Pāṇ. III. 1, 83.)

In the 2nd pers. sing. imp. Parasm. verbs of the Su and Tan classes take no termination, except when उ u is preceded by a conjunct consonant. (See No. 177.)

Note 2—In the 3rd pers. plur. pres. and imper. Parasm. verbs of the Hu class and अभ्यस्त abhyasta, i. e. reduplicated bases, take अति ati and अतु atu.

Note 3—In the 3rd pers. plur. imp. Parasm. verbs of the Hu class, reduplicated bases, and विद् vid, to know, take उः uḥ, before which, verbs ending in a vowel, require Guṇa. उः uḥ is used optionally after verbs in आ ā, and after द्विद् dvish, to hate. (Pāṇ. III. 4, 109–112.)

§ 322. By means of these terminations the student is able to form the Present, Imperfect, Optative, and Imperative in the Parasmaipada and Âtmanepade of all regular verbs in Sanskrit; and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above, according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods, both in the Parasmaipada and Âtmanepada. Some verbs, however, are irregular in the formation of their base; these must be learnt from the Dhātupāṭha.

| VERBAL BASE. | | Present. | | | | | | | | |
|--------------|--|------------------|------------------|------------------|---------------------------------|------------------------------------|-----------------------------------|---------------------------------|-----------------------------------|-------------------------------|
| ROOT. | First Division. | अमि ami | सि si | ति ti | वः vaḥ | थः thah | तः tah | मः mah | थः tha | नि ni |
| भू bhū | भव bhava | भवसि bhāvāsi | भवति bhāvati | भवति bhāvati | भवः bhāvāvaḥ | भवः bhāvāthah | भवः bhāvātah | भवः bhāvāmah | भवः bhāvātha | भवति bhāvanti |
| तुद् tud | तुदा tuda | तुदसि tudāsi | तुदति tudāti | तुदति tudāti | तुदाः tudāvaḥ | तुदाः tudāthah | तुदाः tudātah | तुदाः tudāmah | तुदाः tudātha | तुदति tudānti |
| दिव् div | दीव्या dīvyā | दीव्यसि dīvyāsi | दीव्यति dīvyati | दीव्यति dīvyati | दीव्यः dīvyāvaḥ | दीव्यः dīvyāthah | दीव्यः dīvyātah | दीव्यः dīvyāmah | दीव्यः dīvyātha | दीव्यति dīvyanti |
| चुर chur | चोरया chorayā | चोरयसि chorāyasi | चोरयति chorāyati | चोरयति chorāyati | चोरयः chorāyāvaḥ | चोरयः chorāyāthah | चोरयः chorāyātah | चोरयः chorāyāmah | चोरयः chorāyātha | चोरयति chorāyanti |
| | Second Division. | मि mi | सि si | ति ti | वः vaḥ | थः thah | तः tah | मः mah | थः tha | चति anti |
| सु su | सुनु suno | सुनोसि sunōshi | सुनोति sunōti | सुनोति sunōti | सुनुवः ¹ sunuvāḥ | सुनुवः ¹ sunuvāthah | सुनुवः ¹ sunuvātah | सुनुमः ² sunumāḥ | सुनुवः ² sunuvātha | सुनुति sunuvānti |
| तन् tan | तानु tano | तानोसि tanōshi | तानोति tanōti | तानोति tanōti | तानुवः ³ tanuvāḥ | तानुवः ³ tanuvāthah | तानुवः ³ tanuvātah | तानुमः ⁴ tanumāḥ | तानुवः ⁴ tanuvātha | तानुति tanuvānti |
| क्री kri | क्रीणी क्रीणा क्रीण् क्रीणी क्रीणा क्रीण् क्रीणी | क्रीणसि k्रीṇāsi | क्रीणति k्रीṇāti | क्रीणति k्रीṇāti | क्रीणीवः ³ k्रीṇīvāḥ | क्रीणीवः ³ k्रीṇīvāthah | क्रीणीवः ³ k्रीṇīvātah | क्रीणीमः ³ k्रीṇīmāḥ | क्रीणीवः ³ k्रीṇīvātha | क्रीणीति k्रीṇiānti |
| अद् ad | अद् अद् | अदसि ādasi | अदति ādāti | अदति ādāti | अदवः ³ advāḥ | अदवः ³ advāthah | अदवः ³ advātah | अदमः ³ admāḥ | अदवः ³ advātha | अदति ādanti |
| हु hu | हुहु हुहो हुहु हुहो | हुहोसि juhōshi | हुहोति juhōti | हुहोति juhōti | हुहुवः ³ juhuvāḥ | हुहुवः ³ juhuvāthah | हुहुवः ³ juhuvātah | हुहुमः ³ juhumāḥ | हुहुवः ³ juhuvātha | हुहुति ⁵ juhuvānti |
| रुह ruh | रुह रुहण् रुहण् | रुहसि ruhāsi | रुहति ruhāti | रुहति ruhāti | रुहवः ³ ruhvāḥ | रुहवः ³ ruhvāthah | रुहवः ³ ruhvātah | रुहमः ³ ruhāmāḥ | रुहवः ³ ruhvātha | रुहति ruhānti |

1 Or सुनुः sunuvāḥ. 2 Or सुनुमः sunumāḥ. 3 Or रुहः ruhāḥ. 4 Or रुहमः ruhāmāḥ. 5 See § 321, note 2.

PARASMAIPADA.

Imperfect.

| ROOT. | VERBAL BASE. | स m | : h | र t | व va | तं tam | तां tām | मा ma | ता ta | न् n |
|--------------|--|-----------------------|-------------------|---------------------|----------------------|-------------------------|--------------------------|---------------------|---------------------|---------------------|
| भू bhū | भव bhava | भवन् bhavan | भवः bhavaḥ | भवत् bhavat | भवाव bhāvāva | भवन्तं bhavāntam | भवन्तां bhavāntām | भवाम bhavamā | भवता bhavata | भवं bhavan |
| तुद tud | तुदा tuda | तुदन् tudan | तुदः tudaḥ | तुदत् tudat | तुदाव tūdāva | तुदन्तं tudanāntam | तुदन्तां tudanāntām | तुदाम tudamā | तुदता tudata | तुदन् tudan |
| दिव् div | दीव्य divya | दीव्यन् divyan | दीव्यः divyaḥ | दीव्यत् divyat | दीव्याव dīvyāva | दीव्यन्तं divyāntam | दीव्यन्तां divyāntām | दीव्याम dīvyamā | दीव्यता divyata | दीव्यन् divyan |
| चुर chur | चोरय choraya | चोरयन् chorayan | चोरयः chorayaḥ | चोरयत् chorayat | चोरयाव chōrayāva | चोरयन्तं chōrayāntam | चोरयन्तां chōrayāntām | चोरयाम chōrayamā | चोरयता chōrayata | चोरयन् chorayan |
| | Second Division. | चं am | : h | र t | व va | तं tam | तां tām | मा ma | ता ta | न् an |
| सु su | सुप्तु सुनो sunu suno | सुप्तुचं śunucham | सुप्तुः śunuh | सुप्तुत् śunut | सुप्तुव śunuvā | सुप्तुन्तं śununtam | सुप्तुन्तां śununtām | सुप्तुम śunuma | सुप्तुता śunuta | सुप्तुन् śunvan |
| तन् tan | तनु तनो tanu tano | तानचं tānacham | तानोः tānoḥ | तानोत् tānot | तानुव tānuvā | तानुन्तं tānuntam | तानुन्तां tānuntām | तानुम tānuma | तानुता tānuta | तानन् tānvan |
| क्री kri | क्रीषी क्रीषा क्रीव् kriśā kriṣā kriṣ | क्रीषीचं kriśīcham | क्रीषीः kriśīḥ | क्रीषीत् kriśīat | क्रीषीव kriśīvā | क्रीषीन्तं kriśīntam | क्रीषीन्तां kriśīntām | क्रीषीम kriśīmā | क्रीषीता kriśīta | क्रीषीन् kriṣvan |
| दद् ad | दद् दद् ad ad | ददं dadam | ददः dadah | ददत् dadat | ददाव dāva | ददान्तं dānantam | ददान्तां dānantām | ददाम damā | ददाता datā | ददन् dam |
| हु hu | हुहु हुरो juhuhu juho | हुहुचं juhucham | हुहुः juhuh | हुहुत् juhut | हुहुव juhuvā | हुहुन्तं juhuntam | हुहुन्तां juhuntām | हुहुम juhuma | हुहुता juhuta | हुहुन् juhvan |
| रुद् rudh | रुन्ध रुन्ध rundh rundh | रुन्धचं rundhacham | रुन्धः rundhah | रुन्धत् rundhat | रुन्धवाव rūndhāvā | रुन्धन्तं rūndhāntam | रुन्धन्तां rūndhāntām | रुन्धम rūndhama | रुन्धता rūndhata | रुन्धन् rūndhvan |

1 Or चसुप्तु असुप्ता. 2 Or चसुप्तु असुप्ता. 3 Or चसुप्तु असुप्ता. 4 Or चानुव दानुवा. 5 See § 301. 6 See § 321, note 3. 7 Or चसुप्तु असुप्ता. § 114, 132.

| ROOT. | VERBAL BASE. | Optative. | | | | | | | |
|--------------|------------------|-----------------------|-----------------------|------------------------|------------------------|---------------------------|------------------------|-------------------------|------------------------|
| | First Division. | इयं iyam | इः ih | इत् it | इव iva | इतं itam | इत् इमा ima | इत् ita | इत् इयुः iyuh |
| भू bhū | भव bhava | भवेयं bhāveyam | भवेः bhāveh | भवेत् bhāvet | भवेव bhāveva | भवेतां bhāvetām | भवेम bhāvema | भवेत् bhāveta | भवेयुः bhāveyuh |
| तुद् tud | तुदा tuda | तुदेयं tudēyam | तुदेः tudēh | तुदेत् tudēt | तुदेव tudēva | तुदेतां tudētām | तुदेम tudēma | तुदेत् tudēta | तुदेयुः tudēyuh |
| दिव् div | दीव्य divya | दीव्येयं divyeyam | दीव्येः divyeh | दीव्येत् divyēt | दीव्येव divyeva | दीव्येतां divyētām | दीव्येम divyema | दीव्येत् divyeta | दीव्येयुः divyeyuh |
| चुर chur | चोरय choraya | चोरयेयं chorāyeyam | चोरयेः chorāyeh | चोरयेत् chorāyēt | चोरयेव chorāyeva | चोरयेतां chorāyētām | चोरयेम chorāyema | चोरयेत् chorāyeta | चोरयेयुः chorāyeyuh |
| | Second Division. | यां yām | याः yāh | यात् yāt | याव yāva | यातं yātām | याम yāma | यात् yāta | युः yuh |
| सु su | सुनु sunu | सुनुयां sunuyām | सुनुयाः sunuyāh | सुनुयात् sunuyāt | सुनुयाव sunuyāva | सुनुयातां sunuyātām | सुनुयाम sunuyāma | सुनुयात् sunuyāta | सुनुयुः sunuyuh |
| तन् tan | तनु tanu | तनुयां tanuyām | तनुयाः tanuyāh | तनुयात् tanuyāt | तनुयाव tanuyāva | तनुयातां tanuyātām | तनुयाम tanuyāma | तनुयात् tanuyāta | तनुयुः tanuyuh |
| क्री krī | क्रीणी krīṇī | क्रीणीयां krīṇīyām | क्रीणीयाः krīṇīyāh | क्रीणीयात् krīṇīyāt | क्रीणीयाव krīṇīyāva | क्रीणीयातां krīṇīyātām | क्रीणीयाम krīṇīyāma | क्रीणीयात् krīṇīyāta | क्रीणीयुः krīṇīyuh |
| अद् ad | अद्य ad | अद्यां adyām | अद्याः adyāh | अद्यात् adyāt | अद्याव adyāva | अद्यातां adyātām | अद्याम adyāma | अद्यात् adyāta | अद्युः adyuh |
| जु ju | जुहु juhu | जुहुयां juhuyām | जुहुयाः juhuyāh | जुहुयात् juhuyāt | जुहुयाव juhuyāva | जुहुयातां juhuyātām | जुहुयाम juhuyāma | जुहुयात् juhuyāta | जुहुयुः juhuyuh |
| रुच् rudh | रुच् rudh | रुच्चां rudhyām | रुच्चाः rudhyāh | रुच्चात् rudhyāt | रुच्चाव rudhyāva | रुच्चातां rudhyātām | रुच्चाम rudhyāma | रुच्चात् rudhyāta | रुच्चुः rudhyuh |

| | | PARASMAIPADA. Imperative. | | | | | | | | |
|----------|---------------------------------------|------------------------------|-------------------------------|--------------------------|------------------|-------------------|--------------------|------------------|-------------------------|------------------------------|
| ROOT. | VERBAL BASE. | ञानि ani | — | तु tu | ञव ava | ते tam | तां tām | ञाम ama | त ta | ञु nu |
| भृ bhā | भव bhava | भवानि bhāvāni | भव bhāva | भवतु bhāvatu | भवाव bhāvāva | भवतं bhāvātām | भवतां bhāvātām | भवाव bhāvāma | भवात bhāvāta | भवतु bhāvantu |
| तृ tud | तृदा tuda | तृदानि tūdāni | तृदा tūdā | तृदातु tūdātu | तृदाव tūdāva | तृदातं tūdātām | तृदातां tūdātām | तृदाव tūdāma | तृदात tūdāta | तृदातु tūdāntu |
| दिव div | दीव divya | दीवानि divyāni | दीव divya | दीवतु divyatu | दीवाव divyāva | दीवतं divyātām | दीवतां divyātām | दीवाव divyāma | दीवत divyāta | दीवतु divyantu |
| चुर chur | चोरय choraya | चोरयानि chorāyāni | चोरय chorāya | चोरयतु chorāyatu | चोरयाव chorāyāva | चोरयतं chorāyātām | चोरयतां chorāyātām | चोरयाव chorāyāma | चोरयत chorāyāta | चोरयतु chorāyantū |
| | Second Division. | ञानि ani | हि hi | तु tu | ञाव dva | ते tam | तां tām | ञाम ama | त ta | ञु antu |
| सु su | सुनु sunu | सुनवानि sunāvāni | सुनु ¹ sunú | सुनोतु sunótu | सुनवाव sunāvāva | सुनतं sunutām | सुनतां sunutām | सुनवाव sunāvāma | सुनत sunutā | सुनतु sunutāntu |
| तन् tan | तनु tano | तनवानि tanāvāni | तनु tanú | तनोतु tanótu | तनवाव tanāvāva | तनतं tanutām | तनतां tanutām | तनवाव tanāvāma | तनत tanutā | तनतु tanutāntu |
| क्री kri | क्रीया क्रीया क्रीय kriyā kriyā kriyā | क्रीयानि kriyāni | क्रीयाहि ² kriyāhi | क्रीयातु kriyātu | क्रीयाव kriyāva | क्रीयतं kriyātām | क्रीयतां kriyātām | क्रीयाव kriyāma | क्रीयत kriyāta | क्रीयतु kriyāntu |
| अद् ad | अद् अद् ad ad | अदानि addāni | अद् ³ addhi | अदु ³ adtu | अदाव addāva | अदं addām | अदां addām | अदाव addāma | अद ³ addā | अद ³ addāntu |
| हु hu | हुहु जुहु juhu | हुहवानि juhāvāni | हुहु ⁴ juhú | हुहोतु juhótu | हुहवाव juhāvāva | हुहतं juhutām | हुहतां juhutām | हुहवाव juhāvāma | हुहुत juhutā | हुहुत ⁵ juhutāntu |
| रु r | रुध रुप रुप rupadh rupadh rupadh | रुधवानि rundhāni | रुधि ⁶ rundhi | रुधु ⁶ rundhu | रुधवाव rundhāva | रुधतं rundhām | रुधतां rundhām | रुधवाव rundhāma | रुध ⁶ rundhā | रुध ⁶ rundhāntu |

| ROOT. | VERBAL BASE. | ÂTMANEPA DA. Present. | | | | | | | | | |
|-----------|------------------|--------------------------|------------------|---------------------------------|------------------|------------------|-------------------------------|----------------------|-------------------|--|--|
| | First Division. | से se | ते te | अवहरे avahre | इये ihe | इते ite | अमहे amahē | अध्वे dhve | अवते nte | | |
| भृ bhṛ | भव bhava | भवसे bhāvase | भवते bhāvate | भवावहरे bhāvāvahre | भवाये bhāvāye | भवते bhāvate | भवावहरे bhāvāvahre | भवध्वे bhāvādhwē | भवते bhāvante | | |
| तृ tud | तुदा tuda | तुदसे tudāse | तुदते tudāte | तुदावहरे tudāvahre | तुदाये tudāye | तुदते tudāte | तुदावहरे tudāvahre | तुदध्वे tudādhwē | तुदते tudānte | | |
| दिव् div | दीव्य divya | दीव्यसे divyase | दीव्यते divyate | दीव्यावहरे divyāvahre | दीव्ये divyē | दीव्यते divyate | दीव्यावहरे divyāvahre | दीव्यध्वे divyādhwē | दीव्यते divyante | | |
| चुर चur | चोरय choraya | चोरयसे chorāyase | चोरयते chorāyate | चोरयावहरे chorāyāvahre | चोरये chorāyē | चोरयते chorāyate | चोरयावहरे chorāyāvahre | चोरयध्वे chorāyādhwē | चोरयते chorāyante | | |
| | Second Division. | ए e | ते te | वहरे vāhre | आये āye | आते āte | महे mahē | अध्वे dhve | अते ate | | |
| सु su | सुनु sunu | सुनुसे sunuśē | सुनुते sunuté | सुनुवहरे ¹ sunuvāhre | सुनुये sunuṣyē | सुनुते sunuté | सुनुमहे ² sunumāhe | सुनुध्वे sunudhwē | सुनुते sunūnte | | |
| तन् tan | तनु tanu | तनुसे tanuśē | तनुते tanuté | तनुवहरे ³ tanuvāhre | तनुये tanuṣyē | तनुते tanūte | तनुमहे ⁴ tanumāhe | तनुध्वे tanudhwē | तनुते tanūnte | | |
| क्री क्री | क्रीणी क्रीण | क्रीणीसे kṛīṇāśē | क्रीणीते kṛīṇāte | क्रीणीवहरे kṛīṇāvāhre | क्रीणीये kṛīṇāyē | क्रीणीते kṛīṇāte | क्रीणीमहे kṛīṇāmāhe | क्रीणीध्वे kṛīṇādhwē | क्रीणीते kṛīṇānte | | |
| अद् ad | अद ad | अदसे adśē | अदते adte | अदवहरे ⁵ advāhre | अदये adyē | अदते adāte | अदमहे ⁶ admāhe | अदध्वे addhwē | अदते adānte | | |
| हु hu | हुहु juhu | हुहुसे juhūśē | हुहुते juhūte | हुहुवहरे juhuvāhre | हुहुये juhūṣyē | हुहुते juhūte | हुहुमहे ⁷ juhūmāhe | हुहुध्वे juhūdhwē | हुहुते juhūnte | | |
| रु रु | रुध् रुध | रुधसे ruḍśē | रुधते ruḍte | रुधवहरे ruḍvāhre | रुधये ruḍyē | रुधते ruḍāte | रुधमहे ⁸ ruḍmāhe | रुधध्वे ruḍdhvē | रुधते ruḍānte | | |

1 Or सुनुवहरे sunuvāhre.

2 Or सुनुमहे sunumāhe.

3 Or तनुवहरे tanuvāhre.

4 Or तनुमहे tanumāhe.

ĀTMANEPA DA.
Imperfect.

| VERBAL BASE. | First Division. | इ i | याः thāḥ | त ta | अवहिव avari | इयां ithām | इतां itām | अमहिव amahi | अं dhvam | न nti |
|--------------|------------------|----------------|-------------------------|---------------------|-----------------------------|--------------------------|-------------------------|----------------------------|-------------------------|------------------------|
| भू bhū | भव bhava | अभवे ābhave | अभवथाः ābhavathāḥ | अभवत ābhavata | अभवावहिव ābhavāvahiv | अभवेयां ābhavēthām | अभवेतां ābhavētām | अभवामहिव ābhavamahiv | अभवथं ābhavathvam | अभवंत ābhavanta |
| तुद् tud | तुदत tudata | अतुदे ātude | अतुदथाः ātudathāḥ | अतुदत ātudata | अतुदावहिव ātudāvahiv | अतुदेयां ātudēthām | अतुदेतां ātudetām | अतुदामहिव ātudāmahiv | अतुदथं ātudathvam | अतुदन्त ātudanta |
| दिव् div | दीव्य दीव्या | अदीव्ये ādīvye | अदीव्यथाः ādīvyathāḥ | अदीव्यत ādīvyata | अदीव्यावहिव ādīvyāvahiv | अदीव्येयां ādīvyēthām | अदीव्येतां ādīvyētām | अदीव्यामहिव ādīvyāmahiv | अदीव्यथं ādīvyathvam | अदीव्यन्त ādīvyanta |
| चुर chor | चोर्य चोरया | अचोरे āchoraye | अचोर्यथाः āchorayathāḥ | अचोर्यत āchorayata | अचोर्येवावहिव āchorayāvahiv | अचोर्येयां āchorayēthām | अचोर्येतां āchorayētām | अचोर्यामहिव āchorayāmahiv | अचोर्यथं āchorayathvam | अचोर्यन्त āchorayanta |
| | Second Division. | इ i | याः thāḥ | त ta | वहिव vahiv | आयां āthām | आतां ātām | महिव mahiv | अं dhvam | अत atā |
| सु su | सुन्व सुन्व | असुन्वि āsunvi | असुन्वथाः āsunvathāḥ | असुन्वत āsunvata | असुन्वावहिव āsunvāvahiv | असुन्वेयां āsunvēthām | असुन्वेतां āsunvētām | असुन्वामहिव āsunvamahiv | असुन्वथं āsunvathvam | असुन्वन्त āsunvanta |
| तनु tan | तनुव तनुव | अतन्वि ātanvi | अतनुवथाः ātanvathāḥ | अतनुवत ātanvata | अतनुवावहिव ātanvāvahiv | अतनुवेयां ātanvēthām | अतनुवेतां ātanvētām | अतनुवामहिव ātanvamahiv | अतनुवथं ātanvathvam | अतनुवन्त ātanvanta |
| क्री क्री | क्रीणी क्रीणी | अक्रीणि ākrīṇi | अक्रीण्यथाः ākrīṇyathāḥ | अक्रीण्यत ākrīṇyata | अक्रीण्यावहिव ākrīṇyāvahiv | अक्रीण्येयां ākrīṇyēthām | अक्रीण्येतां ākrīṇyētām | अक्रीण्यामहिव ākrīṇyamahiv | अक्रीण्यथं ākrīṇyathvam | अक्रीण्यन्त ākrīṇyanta |
| दद ad | दद | आदि ādi | आदथाः ādithāḥ | आदत ādita | आदावहिव ādāvahiv | आदायां ādāthām | आदातां ādātām | आदामहिव ādamahiv | आदथं ādathvam | आदन्त ādanta |
| जु ju | जुव जुव | अजुवि ājuvi | अजुवथाः ājuvathāḥ | अजुवत ājuvata | अजुवावहिव ājuvāvahiv | अजुवेयां ājuvēthām | अजुवेतां ājuvētām | अजुवामहिव ājumamahiv | अजुवथं ājuvathvam | अजुवन्त ājuvanta |
| रुण् ruṇḥ | रुण् | अरुण् āruṇḥ | अरुण्थाः āruṇḥthāḥ | अरुण्ठत āruṇḥtata | अरुण्ठावहिव āruṇḥthāvahiv | अरुण्ठेयां āruṇḥthēthām | अरुण्ठेतां āruṇḥthētām | अरुण्ठामहिव āruṇḥthamahiv | अरुण्ठथं āruṇḥthathvam | अरुण्ठन्त āruṇḥthanta |

1 Or असुन्वहिव āsunvavahiv. 2 Or असुन्वहिव āsunvavahiv. 3 Or असुन्वहिव āsunvavahiv. 4 Or असुन्वहिव āsunvavahiv.

| ÂTMANEPADA. | | Optative. | | | | | | | |
|--------------------|--------------------------|-------------------------------|--------------------------------|--------------------------------|-----------------------------|--------------------------------|-----------------------------|--------------------------------|---------------------------|
| ROOT. | VERBAL BASE. | इय <i>iya</i> | इयात् <i>iyāthām</i> | इयात् <i>iyātām</i> | इमहि <i>imahi</i> | इमहि <i>imahi</i> | इमहि <i>imahi</i> | इमहि <i>imahi</i> | इत् <i>iran</i> |
| | First Division. | | | | | | | | |
| भृ <i>bhū</i> | भव <i>bhava</i> | भवेत् <i>bhāvetā</i> | भवेत्सि <i>bhāvevāsi</i> | भवेयात् <i>bhāveyāthām</i> | भवेमहि <i>bhāvemahi</i> | भवेयात् <i>bhāveyāthām</i> | भवेमहि <i>bhāvemahi</i> | भवेयात् <i>bhāveyāthām</i> | भवेत् <i>bhāveran</i> |
| तुट् <i>tud</i> | तुदेत् <i>tudeta</i> | तुदेत्सि <i>tudēvāsi</i> | तुदेयात् <i>tudēyāthām</i> | तुदेयात् <i>tudēyāthām</i> | तुदेमहि <i>tudemahi</i> | तुदेयात् <i>tudēyāthām</i> | तुदेमहि <i>tudemahi</i> | तुदेयात् <i>tudēyāthām</i> | तुदेत् <i>tudēran</i> |
| दिव् <i>div</i> | दीव्येत् <i>dīvyeta</i> | दीव्येत्सि <i>dīvyevāsi</i> | दीव्येयात् <i>dīvyeyāthām</i> | दीव्येयात् <i>dīvyeyāthām</i> | दीव्येमहि <i>dīvyemahi</i> | दीव्येयात् <i>dīvyeyāthām</i> | दीव्येमहि <i>dīvyemahi</i> | दीव्येयात् <i>dīvyeyāthām</i> | दीव्येत् <i>dīvyeran</i> |
| चुर <i>chur</i> | चोरयेत् <i>chorāyeta</i> | चोरयेत्सि <i>chorāyevāsi</i> | चोरयेयात् <i>chorāyeyāthām</i> | चोरयेयात् <i>chorāyeyāthām</i> | चोरयेमहि <i>chorāyemahi</i> | चोरयेयात् <i>chorāyeyāthām</i> | चोरयेमहि <i>chorāyemahi</i> | चोरयेयात् <i>chorāyeyāthām</i> | चोरयेत् <i>chorāyeran</i> |
| | Second Division. | | | | | | | | |
| सु <i>su</i> | सुन्वीय <i>sunvīyā</i> | सुन्वीयत् <i>sunvīyāthām</i> | सुन्वीयसि <i>sunvīvāsi</i> | सुन्वीयात् <i>sunvīyāthām</i> | सुन्वीमहि <i>sunvīmahi</i> | सुन्वीयात् <i>sunvīyāthām</i> | सुन्वीमहि <i>sunvīmahi</i> | सुन्वीयात् <i>sunvīyāthām</i> | सुन्वीत् <i>sunvīran</i> |
| तन् <i>tan</i> | तन्वीय <i>tanvīyā</i> | तन्वीयत् <i>tanvīyāthām</i> | तन्वीयसि <i>tanvīvāsi</i> | तन्वीयात् <i>tanvīyāthām</i> | तन्वीमहि <i>tanvīmahi</i> | तन्वीयात् <i>tanvīyāthām</i> | तन्वीमहि <i>tanvīmahi</i> | तन्वीयात् <i>tanvīyāthām</i> | तन्वीत् <i>tanvīran</i> |
| क्री <i>kri</i> | क्रीणीय <i>krīṇīyā</i> | क्रीणीयत् <i>krīṇīyāthām</i> | क्रीणीयसि <i>krīṇīvāsi</i> | क्रीणीयात् <i>krīṇīyāthām</i> | क्रीणीमहि <i>krīṇīmahi</i> | क्रीणीयात् <i>krīṇīyāthām</i> | क्रीणीमहि <i>krīṇīmahi</i> | क्रीणीयात् <i>krīṇīyāthām</i> | क्रीणीत् <i>krīṇīran</i> |
| अट् <i>ad</i> | अदीय <i>adīyā</i> | अदीयत् <i>adīyāthām</i> | अदीयसि <i>adīvāsi</i> | अदीयात् <i>adīyāthām</i> | अदीमहि <i>adīmahi</i> | अदीयात् <i>adīyāthām</i> | अदीमहि <i>adīmahi</i> | अदीयात् <i>adīyāthām</i> | अदीत् <i>adīran</i> |
| जुह्व <i>juhv</i> | जुह्वीय <i>jūhvīyā</i> | जुह्वीयत् <i>jūhvīyāthām</i> | जुह्वीयसि <i>jūhvvāsi</i> | जुह्वीयात् <i>jūhvīyāthām</i> | जुह्वीमहि <i>jūhvīmahi</i> | जुह्वीयात् <i>jūhvīyāthām</i> | जुह्वीमहि <i>jūhvīmahi</i> | जुह्वीयात् <i>jūhvīyāthām</i> | जुह्वीत् <i>jūhvīran</i> |
| रुन्ध <i>rundh</i> | रुन्धीय <i>rundhīyā</i> | रुन्धीयत् <i>rundhīyāthām</i> | रुन्धीयसि <i>rundhvāsi</i> | रुन्धीयात् <i>rundhīyāthām</i> | रुन्धीमहि <i>rundhīmahi</i> | रुन्धीयात् <i>rundhīyāthām</i> | रुन्धीमहि <i>rundhīmahi</i> | रुन्धीयात् <i>rundhīyāthām</i> | रुन्धीत् <i>rundhīran</i> |



| ROOT. | | VERBAL BASE. | | Ā T M A N E P A D A. Imperative. | | | | | | | | | |
|-------|------|------------------|------------|-------------------------------------|------------|-----------|-------------|-----------|------------|-----------|------------|-----------|-------------|
| | | First Division. | | ए e | स sva | तां tām | इषां iṣhām | इतां itām | अमाहाi | अं dhvam | तां nām | | |
| भृ | bhṛ | भव | bhāvasva | भवे | bhāvāvatām | भवेतां | bhāvēthām | भवेतां | bhāvātām | भवामहे | भवाम् | भवतां | भवान्तām |
| तु | tud | तुद | tudāsva | तुदे | tudātām | तुदेतां | tudēthām | तुदेतां | tudātām | तुदामहे | तुदाम् | तुदतां | tudāntām |
| दि | div | दीव | divyasva | दीये | divyatām | दीयेतां | divyēthām | दीयेतां | divyētām | दीयामहे | दीयाम् | दीयतां | divyantām |
| चुर | chur | चोरय | chorāyasva | चोरये | chorāyatām | चोरयेतां | chorāyēthām | चोरयेतां | chorāyētām | चोरयामहे | चोरयाम् | चोरयतां | chorāyantām |
| | | Second Division. | | रे ai | स sva | तां tām | इषां iṣhām | इतां itām | अमाहाi | अं dhvam | तां nām | | |
| सु | su | सुनु | sunushvā | सुनवे | sunutām | सुनुतां | sunūthām | सुनुतां | sunūtām | सुनवामहे | सुनुवाम् | सुनुतां | sunvātām |
| तनु | tanu | तनु | tanushvā | तनवे | tanutām | तनुतां | tanūthām | तनुतां | tanūtām | तनवामहे | तनुवाम् | तनुतां | tanvātām |
| क्री | kri | क्रीवी | kṛīśhvā | क्रीये | kṛīśhātām | क्रीयेतां | kṛīśhēthām | क्रीयेतां | kṛīśhātām | क्रीयामहे | क्रीवीवाम् | क्रीयातां | kṛīśhātām |
| अद | ad | अद | atvā | अदे | attām | अदातां | addhām | अदातां | addātām | अदामहे | अदाम् | अदातां | addātām |
| हु | hu | हुहु | juhushvā | हुहवे | juhutām | हुहुतां | jūhūthām | हुहुतां | jūhūtām | हुहवामहे | हुहुवाम् | हुहुतां | jūhvatām |
| रुध | rudh | रुधय | runsvā | रुधये | rundhātām | रुधयेतां | runadhām | रुधयेतां | runadhātām | रुधयामहे | रुधाम् | रुधतां | runadhātām |

CHAPTER X.

GENERAL OR UNMODIFIED TENSES.

§ 323. In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses; and the distinguishing features, the inserted नु *nu*, उ *u*, नी *nī*, &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs of the Chur class preserve their अय *aya* throughout, except in the Aorist and Benedictive.

Reduplicated Perfect.

§ 324. The root in its primitive state is reduplicated. The rules of reduplication have been given above. (§ 302-319.)

§ 325. The Reduplicated Perfect can be formed of all verbs, except

1. Monosyllabic roots which begin with any vowel prosodially long but अ *a* or आ *ā*: such as ईद् *īd*, to praise; एद् *edh*, to grow; इद् *indh*, to light; उद् *und*, to wet.
2. Polysyllabic roots, such as चकास् *chakās*, to be bright.
3. Verbs of the Chur class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives.

§ 326. Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition. (§ 340.)

So do likewise दय् *day*, to pity, &c., अय् *ay*, to go, आस् *ās*, to sit down (Pân. III. 1, 37), कास् *kās*, to cough (Pân. III. 1, 35); also काश् *kāś*, to shine (Sâr.); optionally उष् *ush*, to burn, (ओषां *oshām*), विद् *vid*, to know, (विदां *vidām*), जागृ *jāgri*, to wake, (जागरां *jāgarām*, Pân. III. 1, 38); and, after taking reduplication, भी *bhī* (बिभयां *bibhayām*), ह्री *hrī* (जिह्यां *jihrayām*), भृ *bhri* (बिभरां *bibharām*), and हु *hu* (जुहवां *juhavām*, Pân. III. 1, 39).

The verb अरुण् *arṇu*, to cover, although polysyllabic, allows only of अरुणाव *arṇunāva* as its Perfect.

रुच् *richh*, to fail, although its base in the Perfect ends in two consonants, forms only आनर्च्ये *ānarchchha*. It is treated, in fact, as if अर्च्ये *archchha*. (§ 313.)

Terminations of the Reduplicated Perfect.

SINGULAR.

| | | | |
|----|-----------------|--|-----------------|
| 1. | अ <i>a</i> | | ए <i>e</i> |
| 2. | इथे <i>itha</i> | | इथे <i>ishe</i> |
| 3. | अ <i>a</i> | | ए <i>e</i> |

| | | |
|----------------------|---------|--|
| | DUAL. | |
| 1. इव <i>iva</i> | | इवहे <i>ivahe</i> |
| 2. अथुः <i>athuh</i> | | आथे <i>âthe</i> |
| 3. अतुः <i>atuh</i> | | आते <i>âte</i> |
| | PLURAL. | |
| 1. इम <i>ima</i> | | इमहे <i>imahe</i> |
| 2. अ <i>a</i> | | इध्वे <i>idhve</i> or इदे <i>idhve</i> |
| 3. उः <i>uh</i> | | इरे <i>ire</i> |

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial इ i of certain terminations will be given below.

§ 327. The accent falls on the terminations in the Parasmaipada and Âtmanepada, except in the *three persons singular Parasmaipada*. In these the accent falls on the root, which therefore is strengthened according to the following rules :

1. Vowels capable of Guṇa, take Guṇa throughout the singular, if followed by one consonant.

भिद् *bhid*, बिभेद् *bibhéd-a*, बिभेदिय *bibhéd-itha*, बिभेद् *bibhéd-a*.

बुध् *budh*, बुबोध *bubódh-a*, बुबोधिय *bubódh-itha*, बुबोध *bubódh-a*.

But जीव् *jív*, a long medial vowel not being liable to Guṇa, forms जिजीव *jijív-a*, जिजीविय *jijív-itha*, जिजीव *jijív-a*.

2. Final vowels take Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

नी *ní*, निनाय *nindyá-a* or निनय *nináy-a*, निनेय *ninétha* or निनयिय *nináy-itha*, निनाय *nindyá-a*.

3. अ *a* if followed by a single consonant, takes Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

हन् *han*, जघान *jaghán-a* or जघन *jaghán-a*, जघनिय *jaghán-itha*, जघान *jaghán-a*.

Note—If the second person singular Parasmaipada is formed by अ *itha*, the accent falls on the root; if with इथ् *itha*, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guṇa, विज् *vij*, विवेज् *vivéja*, but विविजिय *vivijitha*. (Pāṇ. 1. 2, 2; 3.)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Âtmanepada. Here the following rules must be observed :

1. Roots like पत् *pat*, i. e. roots in which अ *a* is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with च् *ch*, and

ज्ञस् *śas** and दद् *dad* are likewise excepted), contract such forms as पपत् *papat* into पेत *pet*, before the accented terminations, (including इत् *itha*, Pāṇ. VI. 4, 120, 121.)

पच् *pach*, पपकथ *papáktha*, but पेषिच *pechithá*, पेषिम *pechimá*, पेचुः *pechúh*.
तन् *tan*, तेनिच *tenithá*, तेनिम *tenimá*, तेनुः *tenúh*.

2. Roots mentioned in § 311 take their weak form.

वह् *vah*, उवाह *uváha*, उहिम *úhimá*. वच् *vach*, उवाच *uvácha*, उचुः *úchúh*.

Note—The roots तृ *trí*, फल् *phal*, भञ् *bhaj*, त्रप् *trap*, ऋच् *ṛath* (Pāṇ. VI. 4, 122), and राष् *rádh*, in the sense of 'killing' (123), form their Reduplicated Perfect like पत् *pat*. The roots जृ *jrí*, भ्रम् *bhram*, and त्रस् *tras* (124) may do so optionally; and likewise फष् *phaṣ*, राज् *ráj*, भ्राञ् *bhráñ*, भ्राञ् *bhráñ*, भ्राञ् *bhráñ*, स्यन् *syam*, खन् *svan*.

3. The roots गम् *gam*, हन् *han*, जन् *jan*, खन् *khan*, घस् *ghas* drop their radical vowel. (Pāṇ. VI. 4, 98.)

गम् *gam*, जग्मतुः *jagmátuh*. हन् *han*, जग्मतुः *jaghnátuh*. खन् *khan*, चक्षुतुः *chakh-nátuh*. घस् *ghas*, जक्षुतुः *jakshátuh*.

4. Roots ending in more than one consonant, particularly in consonants preceded by a nasal (Pāṇ. I. 2, 5), such as मन्च् *manth*, संस् *srañs*, &c., do not drop their nasal in the weakening forms. Ex. 3rd pers. dual: बभ्रज्जतुः *babhrajjátuh*; ममन्चतुः *mamanchátuh*; ससंसे *sasrañsé*.

5. The verbs ऋच् *śranth*, ग्रन्च् *granth*, दम्ब् *dambh*, and खन्च् *svañj*, however, may be weakened, and form ऋचतुः *śrethátuh*, ग्रचतुः *grethátuh*, देभतुः *debhátuh*, सखने *sasvajé* (loss of nasal and *e*, cf. Pāṇ. I. 2, 6, vārt.). But according to some grammarians the forms ऋचन्चतुः *śabranthátuh* &c. are more correct.

§ 329. Roots ending in चा *á*, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pāṇ. VI. 4, 64). In the general tenses, verbs ending in diphthongs are treated like verbs ending in चा *á*.

The same roots take औ *au* for the termination of the first and third persons singular Parasmaipada.

दा *dá*, ददौ *dad-áú*, ददिव *dad-ivá*, ददयुः *dad-áthuh*, ददिरे *dad-iré*.

म्लै *mlai*, मम्लौ *maml-áú*, मम्लिव *maml-ivá*, मम्लयुः *maml-áthuh*, मम्लिरे *maml-iré*.

Except वे *vye*, ह्वे *hve*, &c.; see § 311.

§ 330. Roots ending in इ *i*, ई *í*, च् *ri*, if preceded by one consonant, change their vowels, before terminations beginning with vowels, into य् *y*, र् *r*.

If preceded by more than one consonant, they change their vowels into इय् *iy*, अर् *ar*†. (§ 221.)

* ज्ञस् हिंसायामिति केचित् केचित् ज्ञश्च मृतगतत्विति । Prasáda, p. 13 a. In a later passage the Prasáda (p. 17 b) decides for both, ज्ञस् *śas* and ज्ञश् *śas*.

† च् *ri* forms the perf. चार *ára*, 3rd pers. dual चारतुः *árátuh*. च् *richh* forms चानर्चौ *ánarchchha*, 3rd pers. dual चानर्चतुः *ánarchchhátuh*. (Pāṇ. VII. 4, 11.)

Roots ending in उ u, ऊ ú, change these vowels always into उक् षव.

Most roots ending in च्च्, change the vowel to अर् ar (Pân. VII. 4, 11).
गृ ग्री, जगरतुः jagarátuh*.

नी नी, निन्यिव niny-ivá, we two have led. सि श्री, सिश्रियिव śisriy-ivá, we two have gone. कृ क्री, चक्रयुः chakr-áthuh, you two have done. स्तृ स्त्री, तस्तारयुः tastar-áthuh, you two have spread. यु यु, युयुवयुः yuyuv-áthuh, you two have joined. स्तु स्तु, तुष्टुवयुः tushṭuv-áthuh, you two have praised. च्च् कृच्च्, चकारयुः chakar-áthuh, you two have scattered.

CHAPTER XI.

THE INTERMEDIATE इ ङि.

§ 331. Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इ ङि, which in the Reduplicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which require, allow, or prohibit the insertion of this इ ङि form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and, so far, the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इ ङि between base and termination; and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इ ङि than (as has been done in § 326) to represent the इ ङि as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इ ङि has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इ ङि is not employed, instead of defining the cases in which it *must* or *may* be inserted.

One termination only, that of the 3rd pers. plur. Perf. Âtm., इरे ire, keeps the intermediate इ ङि under all circumstances. In the Veda, however, this इ ङि, too, has not yet become fixed, and is occasionally omitted; e. g. दृदृहे duduh-ré.

* In गृ ग्री, दृ द्री, and पृ प्री a further shortening may take place; जस्रतुः jasrátuh being shortened to जस्रतुः jasrátuh, &c. (Pân. VII. 4, 12.)

Let it be remembered then, that there are three points to be considered :

1. When is it *necessary* to omit the इि?
2. When is it *optional* to insert or to omit the इि?
3. When is it *necessary* to insert the इि?

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is *necessary* to omit the इि. Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इि may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इि is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Pāṇini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इि authorities differ; that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

§ 332. Taking as the starting-point the general axiom (Pāṇ. VII. 2, 35) that every termination beginning originally with a consonant (except य् y) takes the इि, which we represent as a portion of the termination, we proceed to state the exceptions, i. e. the cases in which the इि must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

The following verbs, which have been carefully collected by native grammarians (Pāṇ. VII. 2, 10), are not allowed to take the intermediate इि in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य् y). (Note—The reduplicated perfect and its participle in वस् vas are not affected by these rules; see § 334.)

1. All monosyllabic roots ending in आ d.
2. All monosyllabic roots ending in इि, except णि ण्रि, to attend (21, 31)*; णि ण्रि, to grow (23, 41). (Note—णि ण्रि, to laugh, must take इि in the Desiderative. Pāṇ. VII. 2, 74.)
3. All monosyllabic roots ending in ई ई, except ढी ढ्रि, to fly (22, 72; 26, 26. *anuddtta*), and ञी ञ्रि, to rest (24, 22).
4. All monosyllabic roots ending in उ u, except यु यु, to mix (24, 23; not 31, 9); रु रु, to sound (24, 24); नु नु, to praise (24, 26; 28, 104?); कु कु, to sound (24, 27); क्कु क्कु, to sharpen (24, 28). सु सु, to flow (24, 29), takes इि in Parasmaipada (Pāṇ. VII. 2, 36). (Note—सु सु, to praise, and सु सु, to pour, take इि in the First Aorist Parasmaipada. Pāṇ. VII. 2, 72.)

* These figures refer to the Dhātupāṭha in Westergaard's *Radices Linguae Sanscritae*, 1841.

5. All monosyllabic roots ending in चृ ri, except चृ ri, to choose (31, 38).
Important exception : in the Fut. and Cond. in स्य *syā*, all verbs in चृ ri take इ i (Pāṇ. VII. 2, 70).
सृ *srī*, to sound, may take इ i (Pāṇ. VII. 2, 44). भृ *bhri*, to carry, may take इ i in the Desider. (Pāṇ. VII. 2, 49). दृ *drī*, to regard, धृ *dhri*, to hold, and चृ ri, to go, take इ i in the Desider. (Pāṇ. VII. 2, 74, 75).
In the Benedictive and First Aorist Âtmanepada verbs ending in चृ ri and beginning with a conjunct consonant may take इ i (Pāṇ. VII. 2, 43).
6. All monosyllabic roots ending in ए e, ऐ ai, ओ o.
Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels ऊ ū and औ ō, must not take इ i.
7. Of roots ending in क् k, शक् *śak*, to be able (26, 78; 27, 15).
8. Of roots ending in च् ch, पच् *pac*, to cook (23, 27); वच् *vach*, to speak (24, 55); मुच् *much*, to loose (28, 136); सिच् *sich*, to sprinkle (28, 140); रिच् *rich*, to leave (29, 4); विच् *vich*, to separate (29, 5).
9. Of roots ending in च् ch, प्रच् *prach*, to ask (28, 120). It must take इ i in the Desider. (Pāṇ. VII. 2, 75).
10. Of roots ending in ज् j, संज् *sañj*, to embrace (23, 7); त्यज् *tyaj*, to leave (23, 17); संज् *sañj*, to adhere (23, 18); भज् *bhaj*, to worship (23, 29); रज् *raj*, to colour (23, 30; 26, 58); यज् *yaj*, to sacrifice (23, 33); निज् *nij*, to clean (25, 11); विज् *vij*, to separate (25, 12; not 28, 9, or 29, 23); [Kās. मृज् *mrij*]; युज् *yuj*, to meditate (26, 68), to join (29, 7); सृज् *srj*, to let off (26, 69; 28, 121); भ्रज् *bhraj*, to bake (28, 4, except Desider.); मज् *majj*, to dip (28, 122); रुज् *ruj*, to break (28, 123); धुज् *bhuj*, to bend (28, 124), to protect (29, 17); भञ्ज् *bhañj*, to break (29, 16).
11. Of roots ending in ह् d, हृद् *had*, to evacuate (23, 8); स्कन्द् *skand*, to step (23, 10); अद् *ad*, to eat (24, 1); पद् *pad*, to go (26, 60); सिद् *khid*, to be distressed, &c. (26, 61; 28, 142; 29, 12); विद् *vid*, to be (26, 62); सिद् *svid*, to sweat (26, 79); हुद् *tud*, to strike (28, 1); नुद् *nud*, to push (28, 2; 28, 132); सद् *sad*, to droop (28, 133); शद् *śad*, to perish (28, 134); विद् *vid*, to find (28, 138; 29, 13; not 24, 56); भिद् *bhid*, to cut (29, 2); छिद् *chhid*, to divide (29, 3); क्षुद् *kshud*, to pound (29, 6).
12. Of roots ending in ध् dh, बुध् *budh*, to know (26, 63); युध् *yudh*, to fight (26, 64); रुध् *rudh*, with अनु *anu*, to love (26, 65), to keep off (29, 1); रध् *rdh*, to grow (26, 71; 27, 16); व्यध् *vyadh*, to strike (26, 72); क्रुध् *krudh*, to be angry (26, 80); क्षुध् *kshudh*, to be hungry (26, 81), except Part. क्षुधित *kshudhita* and Ger. क्षुधित्वा *kshudhitva* (Pāṇ. VII. 2, 52); शुध् *śudh*, to clean (26, 82); सिध् *sidh*, to succeed (26, 83); साध् *sād*, to achieve (27, 16); बध् *bandh*, to bind (31, 37).
13. Of roots ending in न् n, हन् *han*, to kill (24, 2), except the Fut. and Cond. (Pāṇ. VII. 2, 70); likewise its substitute बध् *badh*; मन् *man*, to think (26, 67).
14. Of roots ending in प् p, तिप् *tip*, to pour (10, 1?); सृप् *srīp*, to go (23, 14); तप् *tap*, to heat (23, 16; 26, 50); शप् *śap*, to swear (23, 31; 26, 59); वप् *vap*, to sow (23, 34); स्वप् *svap*, to sleep (24, 60); आप् *āp*, to reach (27, 14); क्षिप् *kship*, to throw (28, 5); लुप् *lup*, to cut (28, 137); लिप् *lip*, to anoint (28, 139); छुप् *chhup*, to touch (28, 125). (Note—तृप् *trīp* and दृप् *drīp*, which are generally included, may take इ i, according to Pāṇ. VII. 2, 45.)
15. Of roots ending in भ् bh, रभ् *rabh*, to desire (23, 5); लभ् *labh*, to take (23, 6); यभ् *yabh*, coire (23, 11).

16. Of roots ending in **म्** *m*, **रम्** *ram*, to play (20, 23); **नम्** *nam*, to incline (23, 12); **यम्** *yam*, to cease (23, 15). But these three take इ i in Aor. Par. (Pāṇ. VII. 2, 73). **गम्** *gam*, to go (23, 13), but it takes इ i before **स्** *s* of Fut., Cond., and Desider. Par. (Pāṇ. VII. 2, 58). Also **क्रम्** *kram*, to step (13, 31), in **Âtm.** (Pāṇ. VII. 2, 36).
17. Of roots ending in **म्** *s*, **क्रुम्** *krus*, to shout (20, 26); **दृम्** *driś*, to see (23, 19); **दंम्** *dañś*, to bite (23, 20); **लिम्** *liś*, to be small (26, 70; 28, 127); **दिम्** *diś*, to show (28, 3); **रुम्** *rus*, to hurt (28, 126); **रिम्** *riś*, to hurt (28, 126); **स्पृम्** *spriś*, to touch (28, 128); **विम्** *viś*, to enter (28, 130); **मृम्** *mriś*, to rub (28, 131).
18. Of roots ending in **ष्** *sh*, **कृष्** *krish*, to draw (23, 21; 28, 6); **त्विष्** *tvish*, to shine (23, 32); **द्विष्** *dvish*, to hate (24, 3); **विष्** *viśh*, to pervade (25, 13), to separate (31, 54; not 17, 47); **पुष्** *push*, to nourish (26, 73; not 17, 50); **शुष्** *śush*, to dry (26, 74); **तुष्** *tush*, to please (26, 75); **दुष्** *dush*, to spoil (26, 76); **स्निष्** *śniśh*, to embrace (26, 77); **शिष्** *śiśh*, to distinguish (29, 14); **पिष्** *piśh*, to pound (29, 15).
19. Of roots ending in **स्** *s*, **वस्** *vas*, to dwell (23, 36), except Part. **उषितः** *ushitah* and Ger. **उषित्वा** *ushitvā* (Pāṇ. VII. 2, 52); **घस्** *ghas*, to eat (17, 65, as substitute for **अद्** *ad*).
20. Of roots ending in **ह्** *h*, **रुह्** *ruh*, to grow (20, 29); **दह्** *dah*, to burn (23, 22); **मिह्** *mih*, to sprinkle (23, 23); **वह्** *vah*, to carry (23, 35); **दुह्** *duh*, to milk (24, 4; not 17, 87); **दिह्** *diśh*, to smear (24, 5); **लिह्** *liśh*, to lick (24, 6); **नह्** *nah*, to bind (26, 57).

§ 333. Other roots there are, which must not take इ i in certain only of the general tenses.

A. In the future (formed by **ता** *tā*), the future and conditional (formed by **स्य** *syā*), the desiderative, and the participle in **ता** *ta* (Pāṇ. VII. 2, 15; 44), the verb **क्लिप्** *kliṣ* must not take इ i, if used in the Parasmaipada. (Pāṇ. VII. 2, 60.)

क्लिप् *kliṣ*, to shape, Fut. **कल्पता** *kalptā*, Fut. **कल्पस्यति** *kalpsyati*, Cond. **अकल्पस्यत्** *akalpsyat*; Desid. **चिक्लिप्सति** *chiklīpsati*; Part. **क्लिप्तः** *kliṣṭah*.

B. In the future and conditional (formed by **स्य** *syā*), the desiderative base, and the participle in **ता** *ta*, the following four verbs must not take इ i, if used in the Parasmaipada. (Pāṇ. VII. 2, 59.)

वृत् *vṛt*, to exist, Fut. **वर्त्स्यति** *vartsyati*, Cond. **अवर्त्स्यत्** *avartsyat*; Desid. **विवृत्सति** *vivṛtsati*; Part. **वृत्तः** *vṛttah*. (Pāṇ. VII. 2, 15; 56.)

वृध् *vṛdh*, to grow, Fut. **वर्त्स्यति** *vartsyati*, Cond. **अवर्त्स्यत्** *avartsyat*; Desid. **विवृत्सति** *vivṛtsati*; Part. **वृद्धः** *vṛddhah*.

स्यद् *syand*, to drop, Fut. **स्यन्त्यति** *syantsyati*, Cond. **अस्यन्त्यत्** *asyantsyat*; Desid. **सिस्यन्त्यति** *sisyantsati*; Part. **स्यन्नः** *syannah*.

मृष् *mṛśh*, to hurt, Fut. **शर्त्स्यति** *śartsyati*, Cond. **अशर्त्स्यत्** *aśartsyat*; Desid. **शिशृत्सति** *śiśṛtsati*; Part. **मृद्धः** *mṛddhah*.

C. In the desiderative bases, and in the participle in **ता** *ta*, monosyllabic roots ending in **उ** *u*, **अ** *a*, **रि** *ri*, **रि** *ri*, and **ग्रह्** *grah*, to take, and **गुह्** *guh*, to hide, do not take इ i. (Pāṇ. VII. 2, 12.)

भू *bhū*, to be, **बुभूषति** *bubhūshati*; Part. **भूतः** *bhūtah*.

ग्रह् *grah*, **जिघृक्षति** *jighṛkshati*; Part. **गृहीतः** *gṛhītah* (long *t* by special rule, cf. Pāṇ. VII. 2, 37).

गुह् *guh*, **जुहुक्षति** *jughukshati*; Part. **गूढः** *gūḍhah* (cf. Pāṇ. VII. 2, 44).

(Verbs ending in **रि** *ri* and **वृ** *vṛ* are liable to exceptions. See § 337. Pāṇ. VII. 2, 38-41.)

D. Participial formations.

1. Roots which may be without the इ i in any one of the general tenses, must be without it in the participle in **ता** *ta*.

(Remark that the participle in न ता is most opposed, as the reduplicated perfect is most disposed to the admission of इ i.)

Monosyllabic roots ending in उ अ, ऊ ऌ, ए ङ, ए ङ, ए ङ, do not take इ i before the participle in न ता, nor before other terminations which tend to weaken a verbal base. (Pāṇ. VII. 2, 11.)

यु यु, to join, युतः *yu-taḥ*, युतवान् *yu-tavān*, युत्वा *yu-tvd*. (Pāṇ. VII. 2, 11.)

लू ल, to cut, लूनः *lū-nah*, लूनवान् *lū-navān*, लूत्वा *lū-tvd*. (Except पू प, § 335, II. 6.)

वृ वृ, to cover, वृतः *vṛi-taḥ*, वृतवान् *vṛi-tavān*, वृत्वा *vṛi-tvd*.

गाह् *gāh*, to enter, may form (Pāṇ. VII. 2, 44) the future as गाहिता *gāh-i-tā* or गाढा *gāḍhā*; hence its participle गाढः *gāḍhaḥ* only.

गुप् *gup*, to protect, may form (Pāṇ. VII. 2, 44) the future गोपिता *gop-i-tā* or गोता *gop-tā*; hence its participle गुप्तः *guptaḥ* only.

2. Roots which by native grammarians are marked with technical आ ऌ or ई ऌ do not take इ i in the participle in न ता. (Pāṇ. VII. 2, 14, 16.) *

खिद् *svi*, to sweat (marked as निष्विदा *nishvidā*); खिन्नः *svinnaḥ*.

लज् *laj*, to be ashamed (marked as ओलजी *olajī*); लग्नः *lagnaḥ*.

List of Participles in न ता or न ना which for special reasons and in special senses do not take इ i.

ग्री *gri*, to go; ग्रीतः *grītaḥ*, ग्रीत्वा *grītvā*. (Pāṇ. VII. 2, 11.) See § 332, 2.

स्वि *svi*, to swell; स्वनः *śvānāḥ*. (Pāṇ. VII. 2, 14.) See § 332, 2.

कुम् *kshubbh*, to shake; कुम्भः *kshubbhaḥ*, if it means the churning-stick. (Pāṇ. VII. 2, 18.)
See § 332, 15.

स्वन् *svan*, to sound; स्वान्तः *svāntaḥ*, if it means the mind.

ध्वन् *dhvan*, to sound; ध्वान्तः *dhvāntaḥ*, if it means darkness.

लग् *lag*, to be near; लग्नः *lagnaḥ*, if it means attached.

म्लेच्छ् *mleচ্chh*, to speak indistinctly; म्लिष्टः *mliṣṭaḥ*, if it means indistinct.

विरिब् *virebh*, to sound; विरिब्भः *viribbhaḥ*, if it refers to a note.

फण् *phaṇ*, to prepare; फण्टः *phaṇṭaḥ*, if it means without an effort.

वाह् *vāh*, to labour; वाढः *vāḍhaḥ*, if it means excessive.

धृष् *dhṛish*, to be confident; धृष्टः *dhṛiṣṭaḥ*, if it means bold. (Pāṇ. VII. 2, 19.)

विज्ञस् *viśas*, to praise; विज्ञस्तः *viśastaḥ*, if it means arrogant.

द्रुह् *drih*, to grow; द्रुढः *driḍhaḥ*, if it means strong. (Pāṇ. VII. 2, 20.)

परिवृह् *parivṛih*, to grow; परिवृढः *parivṛiḍhaḥ*, if it means lord. (Pāṇ. VII. 2, 21.)

कश् *kash*, to try; कष्टः *kashṭaḥ*, if it means difficult or impervious. (Pāṇ. VII. 2, 22.)

घुष् *ghush*, to manifest; घुष्टः *ghuṣṭaḥ*, if it does not mean proclaimed. (Pāṇ. VII. 2, 23.)

अर्द् *ard*, with the prepos. सं *sa*, नि *ni*, वि *vi*, अर्थः *arṇaḥ*; समर्थः *samarṇaḥ*, plagued. (Pāṇ. VII. 2, 24.)

अर्द् *ard*, with the prepos. अभि *abhi*; अभ्यर्थः *abhyarṇaḥ*, if it means near. (Pāṇ. VII. 2, 25.)

वृत् *vṛit* (as causative), वृत्तः *vṛittaḥ*, if it means read.

* मिद् *mid*, to be soft, though having a technical आ ऌ, may, in certain senses, form its participle as मेदिता *meditaḥ* or मिन्नः *minnaḥ* (Pāṇ. VII. 2, 17). The same applies to all verbs marked by technical आ ऌ.

Intermediate इ i in the Reduplicated Perfect.

§ 334. The preceding rules, prohibiting in a number of roots the इ i for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit इ i in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the इ i become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pāp. VII. 2, 13),

1. कृ *kṛi*, to do, (unless it is changed to स्कृ *skṛi*), 1st pers. dual चकृच *chakṛi-va*; but संचस्करिच *sanchaskariva*; 2nd pers. sing. संचस्करिच *sanchaskaritha*.
2. गृ *gṛi*, to go, ससृच *sasṛi-va*.
3. भृ *bhṛi*, to bear, बभृच *babhṛi-va*.
4. वृ *vṛi* (वृष् *vṛiṣ* and वृक् *vṛiṣ**), to choose, Par. ववृच *vavṛi-va* †, Âtm. ववृचहे *vavṛi-vahe*, ववृचे *vavṛi-she*.
5. स्तु *stu*, to praise, तुष्टुच *tushṭu-va*. तुष्टोच *tushṭo-itha*.
6. द्रु *dru*, to run, दुद्रुच *dudru-va*. दुद्रोच *dudro-itha*.
7. सृ *sru*, to flow, सुसृच *susru-va*. सुस्रोच *susro-itha*.
8. श्रु *śru*, to hear, सुश्रुच *śuśru-va*. सुश्रोच *śuśro-itha*.

§ 335. In the second person singular of the reduplicated perfect Par. the इ i before च *tha* must necessarily be left out,

1. In the eight roots, enumerated before. (The form ववृचे *vavar-itha*, however, being restricted to the Veda, ववरिच *vavaritha* is considered the right form. See No. 142, in the Dhātupāṭha.)
2. In roots ending in vowels, which are necessarily without इ i in the future (ता *tā*), Pāp. VII. 2, 61. See § 332, where these roots are given.
या *yā*, to go; Fut. याता *yātā*; ययाच *yayā-itha*.
चि *chi*, to gather; Fut. चेता *chetā*; चिचेच *chiche-itha*.
3. In roots ending in consonants and having an ञ *ñ* for their radical vowel, which are necessarily without इ i in the future (ता *tā*), Pāp. VII. 2, 62. See § 332, where these roots are given.

पक् *pach*, to cook; Fut. पक्ता *paktā*; पपकच *papak-itha*.

But कृषति *krishati*, he drags; Fut. कर्षी *karshā*; चक्रषिच *chakarsh-i-itha*.

(Bharadvāja requires the omission of इ i after roots with चृ *ṛi* only, which are necessarily without इ i in the periphrastic future (Pāp. VII. 2, 63), except root चृ *ṛi* itself. Hence he allows पेषिच *pechitha*, besides पपकच *papaktha*; इयजिच *iyajitha*, besides इयश्च *iyashṭha*: also ययिच *yayitha*, चिचयिच *chichayitha*, &c.)

4. All other verbs ending in consonants with any other radical vowel but ञ *a*, require इ i, and so do all verbs with which इ i is either optional or indispensable in the future (ता *tā*).

* वृष् *vṛiṣ*, (27, 8) वरणे *varane*, Su. वृष् *vṛiṣ*, (34, 8) आवरणे *avarane*, Chur. वृष् *vṛiṣ*, (31, 38) संभक्तौ *sambhaktau*, Kṛi.

† The form ववरिच *vavariva*, which Westergaard mentions, may be derived from another root वृ *vṛi*, the rule of Pāpini being restricted by the commentator to वृष् *vṛiṣ* and वृक् *vṛiṣ*.

Exceptions :

1. In वृत् *srj* and दृश् *drś*, the omission is optional.
वृत् *srj*, स्रश् *sarashkha*, or सवृत्तिश् *sasrjitha*.
2. The verbs अति *atti*, अति *arti*, व्ययति *vyayati* must take इ i. § 338, 7.
अद् *ad*, आदिथ *ād-i-tha*, (exception to No. 3.)
अरि *ri*, आरिथ *ār-i-tha*, (exception to No. 2.)
व्ये *vye*, विव्ययिथ *vivyay-i-tha*, (exception to No. 2.)

Tables showing the cases in which the intermediate इ i must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except य y.

§ 336. In these tables न् *ta* stands for the Past Participle; सन् *san* stands for the Desiderative; स्य *sya* for the Future and Conditional; ता *tā* for the Periphrastic Future; सिष् *sich* for the First Aorist; लिष् *liś* for the Benedictive.

I. For all General Tenses, except the Reduplicated Perfect,

Omit इ i,

1. Before न् *ta*, सन् *san*, स्य *sya*, ता *tā*, सिष् *sich*, लिष् *liś* :
In the verbs enumerated § 332.
2. Before न् *ta*, सन् *san*, स्य *sya*, ता *tā* :
In कृष् *kṛip*, if Parasmaipada. § 333, A.
3. Before न् *ta*, सन् *san*, स्य *sya* :
In वृत् *vrīś*, वृष् *vrīdh*, स्पद् *syand*, वृष् *vrīdh*, if Parasmaipada. § 333, B.
4. Before न् *ta*, सन् *san* :
In monosyllabic verbs ending in उ, ऊ, ई, ए, अ, ई, ए, अ, ग्राह, and गुह *guh*. § 333, C.
5. Before न् *ta* :
a. All verbs which by native grammarians are marked with आ३, ई३, or ऊ३*.
b. The verb सिष् *śri* and others enumerated in a general list, § 333, D.

II. For the Reduplicated Perfect,

Omit इ i,

1. Before all terminations, except इरे *ire* :
In eight verbs, mentioned § 334.
2. Before अथा *tha*, 2nd pers. sing. :
All verbs of § 332 ending in vowels } if without इ i in the
All verbs of § 332 ending in consonants with अ as radical vowel } periphrastic future.

Optional insertion of इ i.

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इ i; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इ i.

As native grammarians, however, have been at much pains to collect the cases in which इ i must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

* The technical आ३ shows that in the other general tenses the इ i is optional. § 337, I. 2.

इ i may or may not be inserted :

- I. Before any *ārdhadhātuka* (i. e. an affix of the general tenses not requiring the modified verbal base) beginning with consonants, except य y.
1. In the verbs स्तु *stū*; Per. Fut. स्तुतिता *stūti-tā*, or स्तुता *stūtā*, &c. (Pāṇ. VII. 2, 44.) (Except future in स्तु *stū*, स्तुतिष्यति *stūtiṣyati* only. Pāṇ. VII. 2, 70.)
स्तु *stū* (as Ad and Div, not as Tud), स्तुतिता *stūti-tā*, or स्तुता *stūtā*, &c.
धू *dhū* (not as Tud), धुतिता *dhūti-tā*, or धुता *dhūtā*, &c. (Except aorist Parasmaipada, which must take इ i. Pāṇ. VII. 2, 72.)
 2. In all verbs having a technical अङ् (Pāṇ. VII. 2, 44). गाह् *gāh*, Per. Fut. गाहिता *gāhi-tā*, or गाढा *gāḍhā*. (See § 333, D. 1.)
But अङ् *aṅj* (though marked अङ्जू *aṅjū*) must take इ i in the first aorist. (Pāṇ. VII. 2, 71.)
अङ्गिभुः *aṅgiṣuḥ*.
 3. In the eight verbs beginning with रप् *radh*. (Pāṇ. VII. 2, 45.)
(26, 84) रप् *radh*, to perish, रधिता *radhi-tā*, or रद्धा *raddhā*.
(26, 85) नञ् *naṣ*, to vanish, नञिता *naṣi-tā*, or नंष्टा *naṣṭhā*.
(26, 86) तृप् *trīp*, to delight, तृपिता *trīpi-tā*, or तृप्ता *trīptā*, or तृप्ता *trīptā*.
(26, 87) दृप् *drīp*, to be proud, दर्पिता *darpi-tā*, or दर्प्ता *darptā*, or द्रप्ता *draptā*.
(26, 88) दृह् *drūh*, to hate, द्रोहिता *drohi-tā*, or द्रोघा *droghā*, or द्रोढा *droḍhā*.
(26, 89) मुह् *mūh*, to be bewildered, मोहिता *mōhi-tā*, or मोग्धा *mōghā*, or मोढा *mōḍhā*.
(26, 90) सुह् *śūh*, to vomit, सोहिता *śōhi-tā*, or सोग्धा *śōghā*, or सोढा *śōḍhā*.
(26, 91) स्निह् *śnih*, to love, स्नेहिता *śnehi-tā*, or स्नेग्धा *śnegdhā*, or स्नेढा *śneḍhā*.
According to some this option extends to the reduplicated perfect; but this is properly denied by others.
 4. In the verb कुष् *kūṣh* (Chur class), preceded by निर *nir*; but here इ i is necessary in the participle with त्ता *ta*. (Pāṇ. VII. 2, 46; 47.)

इ i may or may not be inserted :

- II. Before certain *ārdhadhātukas* only :
1. Before *ārdhadhātukas* beginning with इतः *it* :
In the verbs इष् *iṣh* (Tud only), सृह् *śrūh*, लुभ् *lūbh*, रुष् *rūṣh*, रिष् *riṣh*. (Pāṇ. VII. 2, 48.) The participles in त्ता *ta* or ता *ta* are treated separately under No. 7. Hence इष्टः *iṣṭhāḥ* only, but either इष्टा *iṣṭhā* or इषित्वा *iṣhitvā*.
 2. Before *ārdhadhātukas* beginning with स्त, but not in the aorist :
In the verbs कृत् *krīṭ*, to cut; चृत् *chīṭ*, to kill; छृत् *chhīṭ*, to play; तृत् *trīṭ*, to strike; नृत् *nīṭ*, to dance. (Pāṇ. VII. 2, 57.)
 3. Before the termination of the desiderative base (सन् *san*) :
In the verb वृष् *vīṣi*, and all verbs ending in ष्ट *ṣṭ*. (Pāṇ. VII. 2, 41.)
In the verbs ending in इष् *iṣh*, and in ष्ट *ṣṭ*, भ्रष् *bhrāṣh*, दम् *dambh*, सिष् *śīṣi*, स्तुष् *stūṣi*, युष् *yūṣi*, उष् *uṣh*, भृष् *bhīṣi* (Bhū class), ऋष् *ṛīṣh*, सन् *san*; also तन् *tan*, पत् *pat*, दरिद्रा *daridrā*. (Pāṇ. VII. 2, 49.)
 4. Before the terminations of the benedictive (लिङ् *liṅ*) and first aorist (सिच् *siṣh*) in the Ātmanepada :
In the verb वृष् *vīṣi*, and all verbs ending in ष्ट *ṣṭ* (Pāṇ. VII. 2, 42). The ष्ट *ṣṭ* is changed into ईर् *īr* or ऊर् *ūr*.
In verbs ending in ष्ट *ṣṭ* and beginning with a conjunct consonant. (Pāṇ. VII. 2, 43.)

5. Before the gerundial termination *त्वा tvā* :
 In verbs having a technical उ u. (Pāṇ. VII. 2, 56.)
 शम् *śam* (शमु *śamu*), शमित्वा *śamitvā* or शान्त्वा *śāntvā*.
6. Before the gerundial termination *त्वा tvā* and the participle in *त्ता ta* :
 In the verb क्लिञ् *klīṣ*. (Pāṇ. VII. 2, 50.)
 क्लिप्तिन्त्वा *klīṣitvā* or क्लिष्ट्वा *klīṣṭvā*, क्लिप्तिन्तः *klīṣitāḥ* or क्लिष्टः *klīṣṭāḥ*.
 In the verb पू *pū*. (Pāṇ. VII. 2, 51.)
 पवित्वा *pavitvā* or पूत्वा *pūtvā*, पवितः *pavitāḥ* or पूतः *pūtāḥ*. It must take इ i in the desiderative (Pāṇ. VII. 2, 74).
7. Before the participial terminations *त्ता ta* or *न्ता na*; (see also § 333, D. 2, note) :
 In the verbs दम् *dam*, to tame, दांतः *dāntāḥ* or दमितः *damitāḥ*. (Pāṇ. VII. 2, 27.)
 शम् *śam*, to quiet, शान्तः *śāntāḥ* or शमितः *śamitāḥ*.
 पूर् *pūr*, to fill, पूर्यः *pūrṇāḥ* or पूरितः *pūrītāḥ*.
 दस् *das*, to perish, दस्तः *dastāḥ* or दासितः *dāsītāḥ*.
 स्पृञ् *spāś*, to touch, स्पृष्टः *spāśṭāḥ* or स्पाशितः *spāśītāḥ*.
 छद् *chhad*, to cover, छन्नः *chhannāḥ* or छादितः *chhādītāḥ*.
 ज्ञप् *jñap*, to inform, ज्ञप्तः *jñaptāḥ* or ज्ञपितः *jñapītāḥ*.
 रुष् *rush*, to hurt, रुष्टः *rushṭāḥ* or रुषितः *rushītāḥ*. (Pāṇ. VII. 2, 28.)
 अम् *am*, to go, आतः *āntāḥ* or अमितः *amitāḥ*.
 त्वर् *tvar*, to hasten, त्वर्यः *tvarṇāḥ* or त्वरितः *tvarītāḥ*.
 संघुष् *saṅ-ghush*, to shout, संघुष्टः *saṅghushṭāḥ* or संघुषितः *saṅghushītāḥ*. (See § 333, D. 2.)
 आस्वन् *āsvan*, to sound, आस्वन्तः *āsvāntāḥ* or आस्वन्तितः *āsvānitāḥ*. (See § 333, D. 2.)
 हृष् *hrish*, to rejoice, हृष्टः *hrishṭāḥ* or हृषितः *hrishītāḥ*, if applied to horripilation. (Pāṇ. VII. 2, 29.)
 अपचि *apa-chi*, to honour, अपचितः *apachitāḥ* or अपचापितः *apachāpītāḥ* *.
8. Before the participle of the reduplicated perfect in वस् *vas* :
 In the verbs गम् *gam*, to go, जग्मिवान् *jagmivān* or जगन्वान् *jagānvān* †.
 हन् *han*, to kill, जग्मिवान् *jaghnivān* or जगन्वान् *jaghanvān*.
 विद् *vid*, to know, विविदिवान् *vividivān* or विविद्वान् *vividvān*.
 विञ् *viś*, to enter, विविशिवान् *viviśivān* or विविश्वान् *viviśvān*.
 दृञ् *driś*, to see, ददृशिवान् *dadrīśivān* or ददृश्वान् *dadrīśvān*.

Necessary insertion of इ i.

§ 338. इ i must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pāṇ. VII. 2, 35). Besides these, the following special cases may be mentioned :

- i. Before वस् *vas*, participle of reduplicated perfect :
 In the verbs ending in चा *ā* (Pāṇ. VII. 2, 67). पा *pā*, पपिवान् *papivān*.
 In the verbs reduced to a single syllable in the reduplicated perfect (Pāṇ. VII. 2, 67).
 अञ् *aś*, to eat, आशिवान् *āśivān*.
 In the verb घस् *ghas*, to eat, जग्मिवान् *jagmivān*.
 Other verbs reject it.

* Pāṇ. VII. 2, 30.

† Pāṇ. VII. 2, 68.

2. Before *स्य sya* of the future and conditional :
In all verbs ending in *ञ् णि*, and in *हन् han* (Pāṇ. VII. 2, 70). In *गन् gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).
3. Before the terminations of the first aorist (सिच् *sich*):
In the verbs *स्तु stu*, *सु su*, *धृ dhṛ* in the Parasmaipada (Pāṇ. VII. 2, 72). Thus from *स्तु stu*, to praise, First Aorist (First Form), *अस्ताविषं astāvisham*; but in the *Ātmanepada*, *अस्तोषि astoshi*.
4. Before the terminations of the desiderative (सन् *san*):
In the verbs *कृ कृत्*, *गृ गृत्*, *दृ दृत्*, *धृ धृत्*, and *प्रच्छ् prachh* (Pāṇ. VII. 2, 75); and in *गन् gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).
In the verbs *स्मि smi*, *पू पूत्*, *ञ् णि*, *अञ् अञ्*, and *अञ् अञ्*. (Pāṇ. VII. 2, 74.)
5. Before the gerundial *त्वा tvā* and the participial termination *त्ता ta*. (Pāṇ. VII. 2, 52-54.)
In the verbs *वस vas*, to dwell; *क्षुक्shudh*, to hunger; *अञ् अञ्*, to worship; *लुब् lubbh*, to confound (Dhātupāṭha 28, 22).
6. Before *त्वा tvā* only :
In *जृ जृत्*, to grow old; *व्रच्छ् vrasch*, to cut. (Pāṇ. VII. 2, 55.)
7. Before *था tha*, 2nd pers. sing. reduplicated perfect :
In *अद् ad*, to eat; *ञ् णि*, to go; *ये ये*, to cover. *आदिच द्दिथा*, against § 335, 3; *आदिच द्दिथा*, § 335, 3, note; *विष्ययिष्य विष्ययिष्य*.

१ 339. The vowel इ i thus inserted is never liable to Guṇa or Vṛiddhi.

Insertion of the long ई î.

१ 340. Long ई î may be substituted for the short when subjoined to a verb ending in *ञ् णि*, also to *वृ वृत्*, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive. (Pāṇ. VII. 2, 38-40.)

तृ तृत्; Per. Fut. *तरीता taritā* or *तरिता taritā*, &c.; but Perf. 2nd pers. sing. *तेरिष teritha*; I. Aor. Par. 3rd pers. plur. *अतारिषुः atārishuh*; Bened. 3rd pers. sing. *तरिषीष्ट tarishīshṭa* *.

वृ वृत्; Per. Fut. *वरीता varitā* or *वरिता varitā*; but Perf. *ववरिष vavaritha*; Aor. Par. *अवारिषुः avārishuh*; Bened. *वरिषीष्ट varishīshṭa*.

§ 341. In the desiderative and in the aorist *Ātm.* and benedictive *Ātm.* these verbs may or may not have इ i (Pāṇ. VII. 2, 41-42), which, if used, is liable to be changed to ई î; not, however, as far as I can judge, in the benedictive *Ātmanepada*.

तृ तृत्; Des. *तितरिषति titarishati*; *तितरीषति titarīshati*; *तितीषति titrshati*; Aor. *Ātm.* *अतरिष्ट atarishṭa*, *अतरीष्ट atarīshṭa*, and *अतीष्ट atrshṭa*; Bened. *तरिषीष्ट tarishīshṭa*, *तीषीष्ट trshīshṭa*.

वृ वृत्; Des. *विवरिषते vivarishate*; *विवरीषते vivarīshate*; *वुवृषते vuvrshate*; Aor. *Ātm.* *अवरिष्ट avarishṭa*, *अवरीष्ट avarīshṭa*, and *अवृषते avrīshṭa*; Bened. *वरिषीष्ट varishīshṭa*, *वृषीष्ट vrishīshṭa*.

The verb *ग्रह् grah*, too, takes the long ई î, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pāṇ. VII. 2, 37.)

ग्रह् grah; Per. Fut. *ग्रहीता grahitā*; Inf. *ग्रहीतुं grahitum*; but Perf. *जगृहिम jagrihima*.

* The forms given in the Calcutta edition of Pāṇini VII. 2, 42, *वरीषीष्ट varishīshṭa*, *स्तरीषीष्ट starishīshṭa*, are wrong. (See Pāṇ. VII. 2, 39.)

Periphrastic Perfect.

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing चाँ *ám* (an accusative termination of a feminine abstract noun in चा *á*) to the verbal base, and adding to this the reduplicated perfect of कृ *kṛi*, to do, भू *bhú*, to be, or अस् *as*, to be.

उद् *und*, to wet, उदाँचकार, बभूव, आस, *undámchakára, babhúva, ása*.

चकास् *chakás*, to shine, चकासाँचकार, बभूव, आस, *chakásámchakára, babhúva, ása*.

बोधय *bodhaya*, to make known, बोधयाँचकार, बभूव, आस, *bodhayámchakára, babhúva, ása*.

After verbs which are used in the *Âtmanepada*, the auxiliary verb कृ *kṛi* is conjugated as *Âtmanepada*, but अस् *as* and भू *bhú* in the *Parasmaipada*. Hence from एषते *edhate*, he grows,

एषाँचक्रे *edh-ámchakre*; but बभूव *babhúva* and आस *ása*.

In the passive all three auxiliary verbs follow the *Âtmanepada*.

§ 343. Intensive bases which can take *Guna*, take it before चाँ *ám*; desiderative bases never admit of *Guna*. (§ 339.)

बोभू *bobhú*, frequentative base of भू *bhú*, बोभयाँचकार *bobhayámchakára*.

But बुबोधिष् *bubodhish*, desiderative base of बुभ् *budh*, बुबोधियाँचकार &c. *bubodhishámchakára* &c.

Paradigms of the Reduplicated Perfect.

1. Verbal bases in चाँ *d*, requiring intermediate इ *i*.

चाँ *dhd*, to place.

| PARASMAIPADA. | | | ÂTMANEPADA. | | |
|---|--------------------------|------------------------|--------------------------|----------------------------|-----------------------------|
| SINGULAR. | DUAL. | PLURAL. | SINGULAR. | DUAL. | PLURAL. |
| 1. दधौ <i>dadhaú</i> | दधिव <i>dadhivá</i> | दधिम <i>dadhimá</i> | दधे <i>dadhé</i> | दधिवहे <i>dadhiváhe</i> | दधिमहे <i>dadhimáhe</i> |
| 2. { दधाय <i>dadhátha</i> or दधिष्य <i>dadhishya</i> * | दधयुः <i>dadhátuh</i> | दध <i>dadhé</i> | दधिषे <i>dadhishé</i> | दधाषे <i>dadhátthe</i> | दधिष्ये <i>dadhishvé</i> |
| 3. दधौ <i>dadhaú</i> | दधतुः <i>dadhátuh</i> | दधुः <i>dadhúh</i> | दधे <i>dadhé</i> | दधाते <i>dadháte</i> | दधिरे <i>dadhíre</i> |

2. Verbal bases in इ *i* and ई *í*, preceded by one consonant, and requiring intermediate इ *i*.

नी *ní*, to lead.

| | | | | | |
|--|-----------------------------|---------------------------|-----------------------------|-------------------------------|--|
| 1. { निनाय <i>nindya</i> or निनय <i>nindya</i> | निन्यिव <i>ninyivá</i> | निन्यिम <i>ninyimá</i> | निन्ये <i>ninyé</i> | निन्यिवहे <i>ninyiváhe</i> | निन्यिमहे <i>ninyimáhe</i> |
| 2. { निनेष <i>ninétha</i> or निनयिष्य <i>ninayishya</i> * | निन्ययुः <i>ninyátuh</i> | निन्य <i>ninyá</i> | निन्यिषे <i>ninyishé</i> | निन्याषे <i>ninyáthe</i> | निन्यिष्ये or ण्ये (§ 105) <i>ninyishvé or -áhe</i> |
| 3. निनाय <i>nindya</i> | निन्यतुः <i>ninyátuh</i> | निन्युः <i>ninyúh</i> | निन्ये <i>ninyé</i> | निन्याते <i>ninyáte</i> | निन्यिरे <i>ninyíre</i> |

* § 335, 2, and § 335, 3.

3. Verbal bases in चृ ri, preceded by one consonant, and requiring intermediate इ i.

धृ dhri, to hold.

| | | | | | |
|-------------------------------------|---------------------|-------------------|--------------------|-----------------------|--|
| 1. { दधार dadhára or दधर dadhára | दधिव dadhriová | दधिम dadhriimá | दधे dadhré | दधिवहे dadhriováhe | दधिमहे dadhriimáhe |
| 2. दधर्थे dadhárttha * | दधयुः dadhráthuh | दध dadhrá | दधिवे dadhrishé | दधये dadhráthe | दधिव्हे or ०ध्वे dadhriidhvé or -dhró |
| 3. दधार dadhára | दधतुः dadhrátuh | दधुः dadhrúh | दधे dadhré | दधाते dadhráte | दधिरे dadhrié |

4. Verbal bases in चृ ri, preceded by one consonant, not admitting intermediate इ i.

कृ kri, to do.

| | | | | | |
|-------------------------------------|-----------------------|-------------------|-------------------|----------------------|-----------------------|
| 1. { चकार chakára or चकर chakára | चकव chakriová | चकम chakrimá | चक्रे chakré | चकवहे chakriováhe | चकमहे chakrimáhe |
| 2. चकर्थे chakártha | चक्रयुः chakráthuh | चक्र chakrá | चकवे chakrishé | चक्रये chakráthe | चकव्हे chakriidhvé |
| 3. चकार chakára | चक्रतुः chakrátuh | चक्रुः chakrúh | चक्रे chakré | चक्राते chakráte | चक्रिरे chakrié |

5. Verbal bases in इ i or ई é, preceded by two consonants, and requiring intermediate इ i.

क्री kri, to buy.

| | | | | | |
|---|----------------------------|-------------------------|-------------------------|-----------------------------|--|
| 1. { चिक्राय chikráya or चिक्रय chikráya | चिक्रिविच chikriyivá | चिक्रिमिच chikriyimá | चिक्रिये chikriyé | चिक्रिविचहे chikriyiváhe | चिक्रिमिचहे chikriyimáhe |
| 2. { चिक्रेय chikrétha or चिक्रयिच chikrayitha | चिक्रिययुः chikriyáthuh | चिक्रिय chikriyá | चिक्रिये chikriyishé | चिक्रियाये chikriyáthe | चिक्रियिव्हे or ०ध्वे chikriyidhvé or -dhró |
| 3. चिक्राय chikráya | चिक्रियतुः chikriyátuh | चिक्रियुः chikriyúh | चिक्रिये chikriyé | चिक्रियाते chikriyáte | चिक्रियिरे chikriyiré |

6. Verbal bases in उ u or ऊ ú, preceded by one or two consonants, and requiring intermediate इ i.

यु yu, to join.

| | | | | | |
|-------------------------------------|------------------------|--------------------|-----------------------|-------------------------|--|
| 1. { युयाव yuyáva or युयव yuyáva | युयुविच yuyuvivá | युयुमिच yuyuimá | युयुवे yuyuvé | युयुविचहे yuyuviváhe | युयुमिचहे yuyuimáhe |
| 2. युयविच yuyavitha † | युयुवयुः yuyuváthuh | युयुव yuyuvá | युयुविवे yuyuvishé | युयुवाये yuyuváthe | युयुविव्हे or ०ध्वे yuyuvidhvé or -dhró |
| 3. युयाव yuyáva | युयुवतुः yuyuvátuh | युयुवुः yuyuvúh | युयुवे yuyuvé | युयुवाते yuyuváte | युयुविरे yuyuviré |

7. Verbal bases in उ u, preceded by one or two consonants, and not admitting the intermediate इ i.

स्तु stu, to praise.

| | | | | | |
|---------------------------------------|-------------------------|---------------------|--------------------|------------------------|-----------------------|
| 1. { तुहाव tusháva or तुहव tusháva | तुहव tushvová | तुहम tushvumá | तुहवे tushvové | तुहवहे tushvováhe | तुहमहे tushvumáhe |
| 2. तुहोथ tusháotha ‡ | तुहवयुः tushvováthuh | तुहव tushvová | तुहवे tushvushé | तुहवाये tushvováthe | तुहव्हे tushvúdhvé |
| 3. तुहाव tusháva | तुहवतुः tushvovátuh | तुहवुः tushvuvúh | तुहवे tushvové | तुहवाते tushvováte | तुहविरे tushvoviré |

* § 335, 2, and § 335, 3.

† If यु yu is taken from Dhátupátha 31, 9, it may form युयोथ yuyótha. (See § 335, 2, and Westergaard, Radices, p. 46, note.)

‡ Bharadvāja might allow तुहविथ tushávitha even against Pāṇ. vii. 2, 13.

8. Verbal bases in $\text{श्रु } \text{ri}$, preceded by two consonants, and requiring intermediate इ i.
श्रु stri , to spread.

| | | | | | | |
|----|--|----------------------------------|-------------------------------|---------------------------------|------------------------------------|--|
| 1. | { तस्तार tastāra or तस्तर tastāra | तस्तरिष tastarivá | तस्तरिम tastarimá | तस्तरे tastaré | तस्तरिषहे tastariváhe | तस्तरिमहे tastarimáhe |
| 2. | तस्तार्थे tastārtha | तस्तरपुः tastardīhuḥ | तस्तर tastará | तस्तरिषे tastarishé | तस्तरार्थे tastardīthe | तस्तरिष्ये or ंदे tastaridhvé or $-\ddhvé$ |
| 3. | तस्तार tastāra | तस्तरतुः tastardītuḥ | तस्तरुः tastarúḥ | तस्तरे tastaré | तस्तराते tastardīte | तस्तरिरे tastariré |

9. Verbal bases in $\text{श्रु } \text{ri}$, requiring intermediate इ i.
कृ krī , to scatter.

| | | | | | | |
|----|--|--------------------------------|-----------------------------|-------------------------------|-----------------------------------|--|
| 1. | { चकार chakāra or चकर chakāra | चकरिष chakarivá | चकरिम chakarimá | चकरे chakaré | चकरिषहे chakariváhe | चकरिमहे chakarimáhe |
| 2. | चकारिष chakarītha | चकरपुः chakardīhuḥ | चकर chakará | चकरिषे chakarishé | चकारार्थे chakardīthe | चकरिष्ये or ंदे chakaridhvé or $-\ddhvé$ |
| 3. | चकार chakāra | चकरतुः chakardītuḥ | चकरुः chakarúḥ | चकरे chakaré | चकाराते chakardīte | चकरिरे chakariré |

10. Verbal bases in consonants, requiring intermediate इ i.
तुद् tud , to strike.

| | | | | | | |
|----|----------------------------|---------------------------------|------------------------------|--------------------------------|-----------------------------------|-----------------------------------|
| 1. | तुतोद् tutóda | तुतुदिष tutudivá | तुतुदिम tutudimá | तुतुदे tutudé | तुतुदिषहे tutudiváhe | तुतुदिमहे tutudimáhe |
| 2. | तुतोदिष tutodītha | तुतुदपुः tutuddīhuḥ | तुतुद tutudá | तुतुदिषे tutudishé | तुतुदार्थे tutuddīthe | तुतुदिष्ये tutudidhvé |
| 3. | तुतोद् tutóda | तुतुदतुः tutuddītuḥ | तुतुदुः tutudúḥ | तुतुदे tutude | तुतुदाते tutuddīte | तुतुदिरे tutudiré |

11. Verbal bases in consonants, having ए e, and requiring intermediate इ i.
तन् tan , to stretch.

| | | | | | | |
|----|--|------------------------------|--------------------------|----------------------------|--------------------------------|-------------------------------|
| 1. | { ततान tatāna or ततन tatāna | तेनिष tenivá | तेनिम tenimá | तेने tené | तेनिषहे teniváhe | तेनिमहे tenimáhe |
| 2. | तेनिष tenītha | तेनपुः tenidīhuḥ | तेन tená | तेनिषे tenishé | तेनार्थे tenidīthe | तेनिष्ये tenidhvé |
| 3. | ततान tatāna | तेनतुः tenidītuḥ | तेनुः tenúḥ | तेने tené | तेनाते tenidīte | तेनिरे teniré |

12. Verbal bases in consonants, having Samprasāraṇa, and requiring इ i.
यज् yaj , to sacrifice.

| | | | | | | |
|----|--|----------------------------|------------------------|--------------------------|------------------------------|-----------------------------|
| 1. | { इयाज iyāja or इयज iyāja | इमिष ijivá | इमिम ijimá | इजे ijé | इमिषहे ijiváhe | इमिमहे ijimáhe |
| 2. | { इयज् iyajśtha or इयजिष iyajītha | इमपुः ijadīhuḥ | इम ijá | इमिषे ijishé | इयार्थे ijadīthe | इमिष्ये ijidhvé |
| 3. | इयाज iyāja | इमतुः ijadītuḥ | इमुः ijúḥ | इजे ijé | इजाते ijadīte | इमिरे ijiré |

13. Verbal bases in consonants, requiring contraction, and intermediate इ i.

हन् *han*, to kill.

| | | | | | | |
|----|---|-----------------------------|---------------------------|-----------------------------|-------------------------------|-------------------------------|
| 1. | { जघान <i>jaghána</i> or जघन <i>jaghána</i> | जग्निव <i>jaghnivá</i> | जग्निम <i>jaghnimá</i> | जग्ने <i>jaghné</i> | जग्निवहे <i>jaghniváhe</i> | जग्निमहे <i>jaghnimáhe</i> |
| 2. | { जघंथ <i>jaghántha</i> or जघनिथ <i>jaghaniṭha</i> | जग्नुः <i>jaghnúḥ</i> | जग्न <i>jaghná</i> | जग्निथे <i>jaghniṭhē</i> | जग्नथे <i>jaghnáthe</i> | जग्निथे <i>jaghniṭhvé</i> |
| 3. | जघान <i>jaghána</i> | जग्नतुः <i>jaghnátuḥ</i> | जग्नः <i>jaghnúḥ</i> | जग्ने <i>jaghné</i> | जग्नते <i>jaghnáte</i> | जग्नरे <i>jaghniré</i> |

14. Verbal base भू *bhú* (irregular).

| | | | | | | |
|----|--------------------------|------------------------------|----------------------------|------------------------------|--------------------------------|--|
| 1. | बभूव <i>babhúva</i> | बभूविव <i>babhúvivá</i> | बभूविम <i>babhúvimá</i> | बभूवे <i>babhúvé</i> | बभूविवहे <i>babhúviváhe</i> | बभूविमहे <i>babhúvimáhe</i> |
| 2. | बभूविथ <i>babhúvitha</i> | बभूवथुः <i>babhúvátuḥ</i> | बभूव <i>babhúvá</i> | बभूविथे <i>babhúviṭhē</i> | बभूवथे <i>babhúváthe</i> | बभूविथे or ँ <i>babhúviṭhvé</i> or <i>-ṭhvé</i> |
| 3. | बभूव <i>babhúva</i> | बभूवतुः <i>babhúvátuḥ</i> | बभूवः <i>babhúváḥ</i> | बभूवे <i>babhúvé</i> | बभूवते <i>babhúváte</i> | बभूवरे <i>babhúviré</i> |

CHAPTER XII.

STRENGTHENING AND WEAKENING OF THE VERBAL BASES
IN THE SIX REMAINING GENERAL TENSES.

§ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by *Guṇa*, but, under special circumstances, likewise by *Vṛiddhi*, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing वृ *rí* to इ *ir*, or, before consonants, to ई *ir*, by *Samprasâraṇa*, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the *Âtm.*), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.

The base is, if possible,
strengthened in :

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive Âtmanepada.
(Except bases ending in conson.
or ऋ ऌ, and not taking interm.
इ ऌ. Pân. I. 2, 11; 12. VII. 2, 42.)
5. The First Aorist, I. II.
(Except First Aor. II. Âtm. of
verbs ending in conson., ऋ ऌ, or
आ इ. § 350-352.)

The base is not strengthened, and, if
possible, weakened in :

1. The Participle in ण ता (unless it takes
intermediate इ ऌ).
2. The Gerund in णा तुद् (unless it takes
intermediate इ ऌ).
3. The Passive.
4. The Benedictive Parasmaipada.
5. The First Aorist, IV.
6. The Second Aorist.
(Except verbs in ऋ ऌ, &c. § 364.)

| I. Root. | Base strengthened. | Future. | Conditional. | Per. Fut. | Ben. Âtm. (Except bases ending in conson. not taking interm. इ ऌ) | First Aor. I. II. |
|------------------------|----------------------------------|---|--|----------------------------------|---|--|
| भू <i>bhū</i> | भो <i>bho</i> | भविष्यति <i>bhaviṣhyāti</i> | अभविष्यत् <i>abhaviṣhyat</i> | भविता <i>bhavitā</i> | भविषीह <i>bhaviṣīḥ</i> | अभविह Âtm. <i>abhaviḥ</i> |
| तुद् <i>tud</i> | तोह <i>toḥ</i> | तोस्यति <i>toṣyāti</i> | अतोस्यत् <i>atoṣyāt</i> | तोसा <i>toṣā</i> | (तुस्तीह) <i>(tuṣṭīḥ)</i> | अतोस्तीह <i>atoṣṭīḥ</i> |
| दिष् <i>diṣ</i> | देष् <i>deṣ</i> | देविष्यति <i>deviṣhyāti</i> | अदेविष्यत् <i>adeviṣhyāt</i> | देविता <i>devitā</i> | देविषीह <i>deviṣīḥ</i> | अदेवीह <i>adevīḥ</i> |
| चुर् <i>chur</i> | चोरय् <i>choray</i> | चोरयिष्यति <i>chorayishyāti</i> | अचोरयिष्यत् <i>achorayishyāt</i> | चोरयिता <i>chorayitā</i> | चोरयिषीह <i>chorayishīḥ</i> | |
| कृ <i>kṛ</i> | कर् <i>kar</i> | करिष्यति <i>karishyāti</i> | अकरिष्यत् <i>akarishyāt</i> | करिता <i>karitā</i> | करिषीह <i>karishīḥ</i> | अकारीह <i>akārīḥ</i> |
| सु <i>su</i> | सो <i>so</i> | सोष्यति <i>soṣhyāti</i> | असोष्यत् <i>asoṣhyāt</i> | सोता <i>soṭā</i> | सोषीह <i>soṣhīḥ</i> | असापीह <i>asāpīḥ</i> |
| तन् <i>tan</i> | तन् <i>tan</i> | तनिष्यति <i>tanishyāti</i> | अतनिष्यत् <i>atanishyāt</i> | तनिता <i>tanitā</i> | तनिषीह <i>tanishīḥ</i> | अतनीह or अतानी <i>atanīḥ or atānī</i> |
| क्री <i>kṛī</i> | क्रे <i>kre</i> | क्रेष्यति <i>kreshyāti</i> | अक्रेष्यत् <i>akreshyāt</i> | क्रेता <i>kretā</i> | क्रेषीह <i>kreshīḥ</i> | अक्रेपीह <i>akraishīḥ</i> |
| द्विष् <i>dvish</i> | द्वेष् <i>dvēṣh</i> | द्वेष्यति <i>dvēṣhyāti</i> | अद्वेष्यत् <i>advēṣhyāt</i> | द्वेषा <i>dvēṣhā</i> | (द्विषीह) <i>(dvishīḥ)</i> | |
| हु <i>hu</i> | हो <i>ho</i> | होष्यति <i>hoṣhyāti</i> | अहोष्यत् <i>ahoṣhyāt</i> | होता <i>hotā</i> | होषीह <i>hoṣhīḥ</i> | अहोपीह <i>ahoṣpīḥ</i> |
| रुष् <i>rudh</i> | रोष् <i>rodh</i> | रोस्यति <i>roṣyāti</i> | अरोस्यत् <i>aroṣyāt</i> | रोडा <i>rodhā</i> | (रुस्तीह) <i>(ruṣṭīḥ)</i> | अरोस्तीह <i>aroṣṭīḥ</i> |
| कृ <i>kṛī</i> | Caus. कारय् <i>kāray</i> | कारयिष्यति <i>kārayishyāti</i> | अकारयिष्यत् <i>akārayishyāt</i> | कारयिता <i>kārayitā</i> | कारयिषीह <i>kārayishīḥ</i> | |
| कृ <i>kṛī</i> | Des. चिकीर्ष् <i>chikīrsh</i> | चिकीर्षिष्यति <i>chikīrshishyāti</i> | अचिकीर्षिष्यत् <i>achikīrshishyāt</i> | चिकीर्षिता <i>chikīrshitā</i> | चिकीर्षिषीह <i>chikīrshishīḥ</i> | अचिकीर्षीह <i>achikīrshīḥ</i> |
| कृ <i>kṛī</i> | Int. चेक्रीय् <i>chekṛīy</i> | चेक्रीयिष्यते <i>chekṛīyishyāte</i> | अचेक्रीयिष्यत <i>achekṛīyishyāta</i> | चेक्रीयिता <i>chekṛīyitā</i> | चेक्रीयिषीह <i>chekṛīyishīḥ</i> | अचेक्रीयिह <i>achekṛīyishīḥ</i> |

| I. Root. | Base not strengthened. | Part. ण्ता, without इत्. | Ger. ण्तात्वा, without इत्. | Passive. | Ben. Par. | Second Aor. | First Aor. IV. and Sec. Aor. |
|--------------|---------------------------|-----------------------------|--------------------------------|---------------------|--------------------|-------------------|---------------------------------|
| भू | भू | भूतः | भूत्वा | भूयते | भूयात् | अभूत् | |
| <i>bhū</i> | <i>bhū</i> | <i>bhūtaḥ</i> | <i>bhūtvā</i> | <i>bhūyāte</i> | <i>bhūyāt</i> | <i>abhūt</i> | |
| तुद् | तुद् | तुत्तः | तुत्वा | तुद्यते | तुद्यात् | | अतुत् |
| <i>tud</i> | <i>tud</i> | <i>tunnaḥ</i> | <i>tuttvā</i> | <i>tudyāte</i> | <i>tudyāt</i> | | <i>ātutta</i> |
| कृ | कीर् | कीर्यः | कीर्त्वा | कीर्यते | कीर्यात् | | अकीर्ये |
| <i>krī</i> | <i>kṛī</i> | <i>kṛīrṇāḥ</i> | <i>kṛītvā</i> | <i>kṛīyāte</i> | <i>kṛīyāt</i> | | <i>ākṛīrṣhā</i> |
| दिक् | दिक् | द्युतः | द्युत्वा | दीप्यते | दीप्यात् | | |
| <i>div</i> | <i>div</i> | <i>dyūtāḥ</i> | <i>dyūtvā</i> | <i>dīpyāte</i> | <i>dīpyāt</i> | | |
| पुष् | पुष् | पुष्टः | पुष्ट्वा | पुष्यते | पुष्यात् | अपुषत् | |
| <i>puṣh</i> | <i>puṣh</i> | <i>puṣṭāḥ</i> | <i>puṣṭvā</i> | <i>puṣyāte</i> | <i>puṣyāt</i> | <i>apushat</i> | |
| चुर | (चोरय) | (चोरितः) | (चोरयित्वा) | (चोर्यते) | (चोर्यात्) | अचूरत् | |
| <i>chur</i> | <i>(choray)</i> | <i>(choritāḥ)</i> | <i>(chorayitvā)</i> | <i>(choryāte)</i> | <i>(choryāt)</i> | <i>āchūchurat</i> | |
| सु | सु | सुतः | सुत्वा | सूयते | सूयात् | | |
| <i>su</i> | <i>su</i> | <i>sutāḥ</i> | <i>sutvā</i> | <i>sūyāte</i> | <i>sūyāt</i> | | |
| तन् | तन् & त | ततः | तत्वा ² | तन्यते ³ | तन्यात् | | अतत |
| <i>tan</i> | <i>tan & ta</i> | <i>tatāḥ</i> | <i>tatvā</i> | <i>tanyāte</i> | <i>tanyāt</i> | | <i>ātata</i> |
| क्री | क्री | क्रीतः | क्रीत्वा | क्रीयते | क्रीयात् | | |
| <i>krī</i> | <i>krī</i> | <i>krītāḥ</i> | <i>krītvā</i> | <i>krīyāte</i> | <i>krīyāt</i> | | |
| द्विष् | द्विष् | द्विष्टः | द्विष्ट्वा | द्विष्यते | द्विष्यात् | | अद्विषत् |
| <i>dvish</i> | <i>dvish</i> | <i>dvishṭāḥ</i> | <i>dvishṭvā</i> | <i>dvishyāte</i> | <i>dvishyāt</i> | | <i>ādvikshat</i> |
| हु | हु | हुतः | हुत्वा | हूयते | हूयात् | | |
| <i>hu</i> | <i>hu</i> | <i>hutāḥ</i> | <i>hutvā</i> | <i>hūyāte</i> | <i>hūyāt</i> | | |
| रुध् | रुध् | रुद्धः | रुद्ध्वा | रुध्यते | रुध्यात् | अरुधत् | अरुद्ध |
| <i>rudh</i> | <i>rudh</i> | <i>ruddhāḥ</i> | <i>ruddhvā</i> | <i>rudhyāte</i> | <i>rudhyāt</i> | <i>ārudhat</i> | <i>āruddha</i> |
| कृ | Caus. कारय् | कारितः | कारयित्वा | कार्यते | कार्यात् | अचीकरत् | |
| <i>krī</i> | <i>kāray</i> | <i>kāritāḥ</i> | <i>kārayitvā</i> | <i>kāryāte</i> | <i>kāryāt</i> | <i>āchīkarat</i> | |
| कृ | Des. चिकीर्ष | चिकीर्षितः | चिकीर्षित्वा | चिकीर्ष्यते | चिकीर्ष्यात् | | |
| <i>krī</i> | <i>chikīrsh</i> | <i>chikīrshitāḥ</i> | <i>chikīrshitvā</i> | <i>chikīrshyāte</i> | <i>chikīrshyāt</i> | | |
| कृ | Int. चेक्रीय | चेक्रीयितः | चेक्रीयित्वा | | | | |
| <i>krī</i> | <i>chekrīy</i> | <i>chekrīyitāḥ</i> | <i>chekrīyitvā</i> | | | | |

§ 345. Certain roots which strengthen their base in a peculiar manner, by Vṛiddhi, like मृज् *mṛij*, by lengthening, like गुह् *guh*, by transposition, like सृज् *sṛij*, by changing इ into आ *ā*, like मि *mi*, by nasalization, like नञ् *naṣ*, drop all these marks of strengthening, in the weak forms.

| I. Root. | Base strengthened. | Future. | Conditional. | Per. Fut. | Ben. Âtm. | First Aorist. |
|-------------|-----------------------|--------------------|--------------------|----------------|----------------------|-----------------|
| मृज् | मार्जे ⁴ | मार्क्ष्यति | अमार्क्ष्यत् | मार्शे | मार्जिषीष्ट | अमार्शीत् |
| <i>mṛij</i> | <i>mārij</i> | <i>mārshyāti</i> | <i>āmārshyat</i> | <i>mārshṭā</i> | <i>mārjishīshṭā</i> | <i>āmārshīṭ</i> |
| | | or मार्जिष्यति | अमार्जिष्यत् | मार्जिता | (मृज्शीष्ट) | अमार्जीत् |
| | | <i>mārjishyāti</i> | <i>āmārjishyat</i> | <i>mārjitā</i> | <i>(mṛikshīshṭā)</i> | <i>āmārjīṭ</i> |

1 § 143.

2 Or तनित्वा *tanitvā*.3 Or तायते *tāyāte* (§ 391).

4 Pāṇ. VII. 2, 114.

| | | | | | | | |
|-----------|------------------------|--------------------------|-----------------------------|-----------|--------------|-------------|-----------------------------|
| गृह् | गृह् ¹ | गृह्यति | अगृह्यत् | गोटा | (गुणीह) | | |
| guh | gáh | ghokshyáti | dghokshyat | godhá | (ghukshkshá) | | |
| | | or गृहियति | अगृहियत् | गूहिता | गूहिणीह | अगूहीत् | |
| | | gúhishyáti | ágúhishyat | gúhitá | gúhishkshá | ágúhít | |
| सृज् | सृज् ² | सृज्यति | असृज्यत् | सरा | | असराणीत् | |
| srj | sraj | srakshyáti | ásrakshyat | srashá | | ásrákshít | |
| मि | मा ³ | मास्यति | अमास्यत् | माता | मासीह | अमासीत् | |
| mi | má | másyáti | ámasyat | mátá | mástshá | ámásit | |
| नञ् | नञ् ⁴ | नञ्यति | अनञ्यत् | नंटा | | | |
| nañ | nañs | nañkshyáti | ánañkshyat | nañshá | | | |
| संस् | संस् ⁵ | संसिच्यते | असंसिच्यत् | संसिता | संसिणीह | असंसिह | |
| srañs | srañs | srañsishyáti | ásrañsishyat | srañsitá | srañsishkshá | ásrañsishít | |
| बन्ध् | बन्ध् | बंध्यति | अबंध्यत् | बन्धा | | अबंधीत् | |
| bandh | bandh | bhantsyáti | ábhantsyat | bandhá | | ábhántsit | |
| II. Root. | Base not strengthened. | Part. त्ता, without इ i. | Ger. त्तात्वा, without इ i. | Passive. | Ben. Par. | Sec. Aor. | First Aor. IV. and II. Átm. |
| मृज् | मृज् | मृज्: | मृजा ⁶ | मृज्यते | मृज्यात् | | |
| mrij | mrij | mriśháh | mriśhát | mrijyáte | mrijyát | | |
| गृह् | गृह् | गृह्: | गृडा ⁸ | गृह्यते | गृह्यात् | | अगृह्यात् |
| guh | guh | gúdháh | gúdhát | guhýate | guhýát | | dghukshat |
| सृज् | सृज् | सृज्: | सृजा | सृज्यते | सृज्यात् | | |
| srj | srj | sriśháh | sriśhát | srjyáte | srjyát | | |
| मि | मि | मित्: | मिता | मीयते | मेयात् | | |
| mi | mi | mitáh | mitát | míyáte | meyát | | |
| नञ् | नञ् | नञ्: | नञ्जा ⁹ | नञ्यते | नञ्यात् | अनञ्जात् | |
| nañ | nañ | nasháh | nashát | nañyáte | nañyát | ánañat | |
| संस् | संस् | संस्तः ¹⁰ | संस्ता ¹¹ | संस्यते | संस्यात् | असंस्तत् | |
| srañs | srañs | sraśtáh | sraśtát | srañsyáte | srañsyát | ásrañat | |
| बन्ध् | बन्ध् | बन्ध्: | बन्धा | बन्ध्यते | बन्ध्यात् | | |
| bandh | bandh | baddháh | baddhát | badhyáte | badhyát | | |

¹ Pāṇ. VI. 4, 89.

² Pāṇ. VI. 1, 58.

³ Pāṇ. VI. 1, 50.

⁴ Pāṇ. VII. 1, 60.

⁵ Pāṇ. VI. 4, 24.

⁶ But with इ i, मर्जित्वा *mārijitvā*, not मर्जित्वा *marjitvā*.

⁷ As to the long ऊ, see § 128.

⁸ Or गूहित्वा *gúhitvā*, § 337, I. 2.

⁹ Or नंजा *nañshatvā*.

¹⁰ Roots which may thus drop their nasal, are written in the Dhātupāṭha with their nasal, संस् or संस्त *srañs*: while others which retain their nasal throughout, are written without the nasal, but with an indicatory इ i; नदि *nad*, &c. (Pāṇ. VI. 4, 24; VII. 1, 58). Two verbs thus marked by इ i, लगि *lag* and कपि *kap*, may, however, drop their nasal, the general rule notwithstanding, if used in certain meanings, विलगितं *vilagitam*, burnt; विकपितं *vikapitam*, deformed (Pāṇ. VI. 4, 24, vārt. 1, 2). वृहि *vrih*, वृहति *vrihhati*, drops its nasal before terminations beginning with a vowel, but not before the intermediate इ i; वरहति *varhhati*, but वृहित्वा *vrihhitvā*. रञ् *rañj*, to tinge, may drop its nasal, even in the causative (i. e. before a vowel), if it means to sport; रञ्जयति *rañjayati* (Pāṇ. VI. 4, 24, vārt. 3, 4). The same root, like some others, drops its nasal before *śrova* affixes; रञ्जति *rañjati*, &c. (Pāṇ. VI. 4, 26). अञ्च *añch*, if it means to worship, must retain its nasal (Pāṇ. VI. 4, 30) and take the intermediate इ i (Pāṇ. VII. 2, 53): अञ्चितः *añchitah*, worshipped; otherwise अक्तः *aktah* or अञ्चितः *añchitah*, bent.

¹¹ Or संसित्वा *srañsitvā*.

Note—The verbs beginning with कुट् *kuṭ* (Dhātupāṭha 28, 73-108) do not strengthen their base, except before terminations which are marked by ञ् ङ् or य् ञ्; कुट् *kuṭ*, to be bent, Fut. कुटिष्यति *kuṭishyāti*, Per. Fut. कुटिता *kuṭitā*, First Aor. अकुटीत् *akūṭit* (Pāṇ. I. 2, 1). विञ् *vij*, to fear, never takes Guṇa before intermediate इ i; Per. Fut. विजिता *vijitā* (Pāṇ. I. 2, 2). ऊर्णु *ūrṇu*, to cover, may do so optionally; ऊर्णुविता *ūrṇuvitā* or ऊर्णविता *ūrṇavitā* (Pāṇ. I. 2, 3).

CHAPTER XIII.

AORIST.

§ 346. We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—this we call the First,—another, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, which always has the Udātta, and, with some modifications, the terminations of the Imperfect.

§ 347. The First Aorist is formed in four different ways.

Terminations of the First Aorist.

I.

First Form.

PARASMAIPADA.

ÂTMANEPADA.

इषं *isham* इष्व *ishva* इष्म *ishma* इषि *ishi* इष्वहि *ishvahi* इष्महि *ishmahi*
 ईः *ē* इष्टं *ishṭam* इष्ट *ishṭa* इष्टाः *ishṭhāḥ* इष्टायां *ishṭhām* इष्ं or इद्वं *idhvam* or *idhvam*
 ईत् *it* इष्टां *ishṭām* इष्टुः *ishṭuḥ* इष्ट *ishṭa* इष्टातां *ishṭātām* इषत *ishata*

In this first set of terminations the intermediate इ i stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ i. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ i. (See § 332, 4, note.)

2.

Second Form.

PARASMAIPADA.

ÂTMANEPADA.

| | | | | | |
|-----------------|--|------------------------------------|--|---------------------|---|
| सं <i>sam</i> | स्व <i>sva</i> | स्म <i>sma</i> | सि <i>si</i> | स्वहि <i>svahi</i> | स्महि <i>smahi</i> |
| सीः <i>sīḥ</i> | { स्तं <i>stam</i> or तं <i>tam</i> | { स्त <i>sta</i> or त <i>ta</i> | { स्याः <i>sthāḥ</i> or याः <i>thāḥ</i> | सायां <i>sāthām</i> | { ध्वं <i>dhvam</i> or द्वं <i>dhvam</i> |
| सीत् <i>sīt</i> | { स्तां <i>stām</i> or तां <i>tām</i> | सुः <i>suḥ</i> | { स्त <i>sta</i> or त <i>ta</i> | सातां <i>sātām</i> | सत <i>sata</i> |

3.

Third Form.

There are some verbs which add स् *s* to the end of the root before taking the terminations of the Aorist, and which after this स् *s*, employ the usual terminations with इ *i*, viz. इषं *isham*, &c. They are conjugated in the Parasmaipada only.

PARASMAIPADA.

| | | |
|---|-------------------------|-----------------------|
| सिषं <i>s-i-sham</i> | सिष्व <i>s-ishva</i> | सिष्या <i>s-ishma</i> |
| सीः <i>s-ti</i> (for सिषः <i>sish(a)h</i>) | सिष्टं <i>s-ishṭam</i> | सिष्टा <i>s-ishṭa</i> |
| सीत् <i>s-ti</i> (for सिषत् <i>sish(a)t</i>) | सिष्टां <i>s-ishṭām</i> | सिषुः <i>s-ishuḥ</i> |

4.

Fourth Form.

Lastly, there are some few verbs, ending in ज्ञ *ś*, च् *sh*, ह् *h*, preceded by इ *i*, उ *u*, च् *ri*, which take the following terminations, without an intermediate इ *i* (*ksa*).

PARASMAIPADA.

ĀTMANEPADA.

| | | | | | |
|----------------|-------------------|-----------------|--|---|--|
| सं <i>sam</i> | साव <i>sāva</i> | साम <i>sāma</i> | सि <i>si</i> | { सावहि <i>sāvahi</i> or वहि <i>vahi</i> | सामहि <i>sāmahi</i> |
| सः <i>sah</i> | सतं <i>satam</i> | सत <i>sata</i> | { सथाः <i>sathāh</i> or थाः <i>thāh</i> | साथां <i>sāthām</i> | { सथ्वं <i>sathvam</i> or थ्वं <i>dhvam</i> |
| सत् <i>sat</i> | सतां <i>satām</i> | सन् <i>san</i> | { सत <i>sata</i> or ता <i>ta</i> | सतां <i>sātām</i> | संत <i>santa</i> |

Special Rules for the First Form of the First Aorist.

§ 348. For final vowel, Vṛiddhi in Parasmaipada*. लू *lú*, to cut, अलाविषं *álāvisham* (Pāṇ. VII. 2, 1).

For final vowel, Guṇa in Ātmanepada. लू *lú*, अलाविषि *álavishi*.

For medial or initial vowel, Guṇa (if possible) both in Par. and Ātm. बुध् *budh*, to know; Par. अबोधिषं *ábodhisham*; Ātm. अबोधिषि *ábodhishi*.

The vowel अ *a*, followed by a single final consonant, may or may not take Vṛiddhi in Par. if the verb begins with a consonant †. कण् *kaṇ*, to sound, अकाणिषं *ákāṇisham* or अकणिषं *akāṇisham* (Pāṇ. VII. 2, 7); Ātm. अकणिषि *ákāṇishi*.

* Except श्वि *śvi*, to swell, अश्वयीत् *aśvayit*; जागृ *jāgrī*, to wake, अजागरीत् *ajāgarit* (Pāṇ. VII. 2, 5). ऊरुं *ūru*, to cover, may or may not take Vṛiddhi; औरुवीत् *auruvit*, or औरुवीत् *auruvit*, or औरुवीत् *auruvit* (Pāṇ. VII. 2, 6).

† Roots ending in अल् *al* or अर् *ar* always take Vṛiddhi in the Parasmaipada; ज्वल् *jval*, to burn, अज्जालीत् *ajjālit* (Pāṇ. VII. 2, 2). Likewise वद् *vad*, to speak, and व्रज् *vraj*, to go (Pāṇ. VII. 2, 3). Roots ending in ह् *h*, म् *m*, य् *y*, the roots क्षण् *kṣaṇ*, to hurt, श्वस् *śvas*, to breathe, and verbs of the Chur class, roots with technical ए *e*, do not take Vṛiddhi (Pāṇ. VII. 2, 5). ग्रह् *grah*, to take, अग्रहीत् *āgrahit*; स्यम् *syam*, to sound, अस्यमीत् *asyamit*; व्यय् *vyay*, to throw, अव्ययीत् *avyayit*; क्षण् *kṣaṇ*, to hurt, अक्षणीत् *akṣaṇit*; श्वस् *śvas*, to breathe, अश्वसीत् *aśvasit*; अनय् *ānay*, to minish, अनयतीत् *ānayit*; रग् *rag*, to suspect, अरगीत् *āragit*. दीधी *dīdhi*, to shine, वेचि *veci*, to desire, and दरिद्रा *daridrā*, to be poor, drop their final vowels, according to the rules on intermediate इ *i*; दरिद्रा *daridrā*, अदरिद्रात् *adaridrāt*.

§ 349. No Guṇa takes place in desiderative bases. बुध् *budh*; Desid. बुबोधिय् *bubodhish*; Aor. अबुबोधियिषं *abubodhishisham*.

Intensives in य् *y*, if preceded by a consonant, *must*, certain denominatives in य् *y* may, drop their final य् *y*. If the intensive य् *y* is preceded by a vowel, य् *y* is left between the final vowel and the intermediate इ *i*. भिद् *bhid*, to cut; Int. base बेभिद्य् *bebhidy*; Aor. Âtm. अबेभिदिषि *abebhidishi*. भू *bhū*, to be; Int. base बोभूय् *bobhūy*; Aor. Âtm. अबोभूयिषि *abobhūyishi*. Denom. base नमस्त् *namasy*, to worship; Aor. अनमस्तिषं *ánamasy-isham* or अनमसिषं *ánamas-isham*.

Special Rules for the Second Form of the First Aorist.

§ 350. Vṛiddhi in Parasmaipada. क्षिप् *kship*, अक्षैषं *ákshaiṣam*; शि *śi*, अशैषं *ásaiṣam* (Pāṇ. VII. 2, 1); पच् *pach*, अपाक्षीत् *ápākshīt* (Pāṇ. VII. 2, 3).

Guṇa in Âtmanepada, if the verb ends in इ, ई ई, उ, ऊ *ú* (not in च् *ri*, Pāṇ. I. 2, 12); otherwise no change of vowel. शि *śi*, अशेषि *áseshi*; but क्षिप् *kship*, अक्षिप्सि *ákshipsi*; कृ *kri*, अकृषि *ákriṣhi*. Final च् *ri* becomes ईर् *tr*.

§ 351. Terminations beginning with स्त् *st* or स्त् *sth* drop their स् *s* if the base ends in a short vowel or in a consonant, except nasals. Ex. 2. p. dual अक्षैतं *ákshaip-tam*, 3. p. dual अक्षैतां *ákshaip-tām*, 2. p. plur. अक्षैत *ákshaip-ta*, of क्षिप् *kship*; 2. p. sing. Âtm. अकृषाः *ákriṥhāḥ*, 3. p. sing. अकृता *ákṛita*, of कृ *kri*, Âtm. But from मन्थते *mányate*, अमंस्त *ámamsta*.

§ 352. The roots स्था *sthá*, to stand, दा *dá*, to give, धा *dhá*, to place, दे *de*, to pity, धे *dhe*, to feed, दो *do*, to cut, change their final vowels into इ *i* before the terminations of the Âtmanepada (Pāṇ. I. 2, 17). स्था *sthá*, उपास्थित *úpásthi-ta*; उपास्थितातां *úpásthi-shátām*. In the Parasmaipada they take the Second Aorist. (§ 368.)

§ 353. The roots मी *mí* (*mínáti*), to hurt, मि *mi* (*minoti*), to throw, and दी *dí*, Âtm., to decay, instead of taking Guṇa, change their final vowels into आ *á* in the Âtmanepada; and ली *lí*, to stick, does so optionally (Pāṇ. VI. 1, 50-51)*. Thus from मी *mí* and मि *mi*, अमास्त *amásta*; from दी *dí*, अदास्त *adásta*; from ली *lí*, अलास्त *alásta* or अलेष्ट *aleshṭa*. In the Parasmaipada these verbs take the Third Form.

§ 354. हन् *han*, to kill, drops its nasal in the Âtmanepada (Pāṇ. I. 2, 14); अहता *ahata*, अहसातां *ahasátām*, &c.

§ 355. गम् *gam*, to go, drops its nasal in the Âtmanepada optionally (Pāṇ. I. 2, 13); अगता *agata* or अगंस्त *agamsta*. The same rule applies to the benedictive Âtmanepada; गसीष्ट *gastshṭa* or गंसीष्ट *gamstshṭa*.

§ 356. यम् *yam* drops its nasal, necessarily or optionally, according to its various meanings; उदयत् *udayata*, he divulged (Pāṇ. I. 2, 15); उपायत् *upáyata*, he espoused, or उपायंस्त *upáyamsta* (Pāṇ. I. 2, 16).

* Prof. Weber (Kuhn's Beiträge, vol. VI. p. 102) blames Dr. Kellner for having admitted अमासिषम् *amásisham* and similar forms, and denies that these forms are authorised by Pāṇini. Dr. Kellner, however, was right, as will be seen from the commentary to Pāṇ. VI. 1, 50. The substitution of आ *á* takes place wherever there would otherwise have been एच् *ech*, excepting in Sit forms.

Special Rules for the Third Form of the First Aorist.

§ 357. Most verbs taking this form of the Aorist end in आ *d*, or in diphthongs which take आ *d* as their substitute. This आ *d* remains unchanged. In the Âtmanepada these verbs take the Second Form.

§ 358. The verbs मी *mi*, to hurt, मि *mi*, to throw, and ली *li*, to stick, in taking this form, change likewise their final vowels into आ *d*. Ex. अमासिषं *amásisham*, I threw, and I hurt; अलासिषं *alásisham* (or अलेषं *alaisham*). § 353.

§ 359. Three roots ending in न् *m* take this form; यन् *yam*, to hold, रन् *ram*, to rejoice, नन् *nam*, to bend, Aor. अयंसिषं *ayamsisham*, &c. (Pân. VII. 2, 73.)

Special Rules for the Fourth Form of the First Aorist.

§ 360. The roots which take this form must end in ङ् *s* (as to दृश् *driś*, to see, cf. Pân. III. 1, 47), श् *sh*, स् *s*, ह् *h*, preceded by any vowel but अ, आ *d*. They must be verbs which reject the intermediate इ *i*; § 332, 17-20; (Pân. III. 1, 45.) Their radical vowel remains unchanged.

§ 361. The root सिष् *śiśh* takes this form only if it means to embrace (Pân. III. 1, 46); असिष्णत् *asliśhat*. Other verbs, such as पुष् *puśh* and शुष् *śuśh*, are specially excepted. (§ 366.)

§ 362. The roots दुह् *duh*, to milk, दिह् *dih*, to anoint, लिह् *lih*, to lick, गुह् *guh*, to hide (Pân. VII. 3, 73), may take in the Âtmanepada

थाः *tháh* instead of सथाः *satháh*. वहि *vahi* instead of सावहि *sávahi*.
त *ta* — सत *sata*. ध्वं *dhvam* — सध्वं *sadhvam*.

They thus approach to the Second Form of the first aorist in most, but not in all persons.

- Ex. दुह् *duh*; 2. p. sing. Âtm. अदुग्धाः *adugdháh* or अधुक्षथाः *adhukshatháh*.
3. p. sing. Âtm. अदुग्ध *adugdha* or अधुक्षत *adhukshata*.
1. p. dual Âtm. अदुग्द्वहि *adugdvahi* or अधुक्षवहि *adhukshávahi*.
2. p. plur. Âtm. अधुग्ध्वं *adhugdhvam* or अधुक्षध्वं *adhukshadhvam*.

FIRST AORIST.

First Form,

with intermediate इ *i*.

a. Verbs ending in a vowel; लू *lú*, to cut.

Vṛiddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

- | | | |
|------------------------------|-------------------------------|----------------------------|
| 1. अलाविषं <i>áláv-isham</i> | अलाविष्व <i>áláv-ishva</i> | अलाविष्म <i>áláv-ishma</i> |
| 2. अलावीः <i>áláv-īḥ</i> | अलाविष्टं <i>áláv-ishṭam</i> | अलाविष्ट <i>áláv-ishṭa</i> |
| 3. अलावीत् <i>áláv-it</i> | अलाविष्टां <i>áláv-ishṭám</i> | अलाविषुः <i>áláv-ishuḥ</i> |

ÂTMANEPADA.

- | | | |
|----------------------------------|--------------------------------|--|
| 1. अलविषि <i>álav-ishi</i> | अलविष्वहि <i>álav-ishvahi</i> | अलविष्महि <i>álav-ishmahi</i> |
| 2. अलविष्टाः <i>álav-ishṭáhḥ</i> | अलविषाणां <i>álav-ishṭáhám</i> | अलविध्वं <i>álav-idhvam</i> or ०द्वं <i>-dhvam</i> |
| 3. अलविष्ट <i>álav-ishṭa</i> | अलविषातां <i>álav-ishṭám</i> | अलविषत <i>álav-ishata</i> |

b. Verbs ending in consonants; बुध् *budh*, to know.

Guna in Parasmaipada and Âtmanepada.

PARASMAIPADA.

| | | |
|-------------------------------|--------------------------------|-----------------------------|
| 1. अबोधिवं <i>abodh-isham</i> | अबोधिष्व <i>abodh-ishva</i> | अबोधिष्म <i>abodh-ishma</i> |
| 2. अबोधीः <i>abodh-ih</i> | अबोधिष्ठं <i>abodh-ishṭam</i> | अबोधिष्ठ <i>abodh-ishṭa</i> |
| 3. अबोधीत् <i>abodh-ih</i> | अबोधिष्टां <i>abodh-ishṭām</i> | अबोधिषुः <i>abodh-ishuḥ</i> |

ÂTMANEPADA.

| | | |
|------------------------------------|------------------------------------|---------------------------------|
| 1. अबोधिषि <i>abodh-ishi</i> | अबोधिष्वहि <i>abodh-ishvahi</i> | अबोधिष्महि <i>abodh-ishmahi</i> |
| 2. अबोधिष्ठाः <i>abodh-ishṭhāḥ</i> | अबोधिष्ठायां <i>abodh-ishṭhām</i> | अबोधिष्मं <i>abodh-ishmā</i> |
| 3. अबोधिष्ठ <i>abodh-ishṭa</i> | अबोधिष्ठातां <i>abodh-ishṭātām</i> | अबोधिषत <i>abodh-ishata</i> |

Second Form,

without intermediate इ i.

a. Verbs ending in consonants; क्षिप् *kship*, to throw.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

| | | |
|--------------------------------|------------------------------------|------------------------------|
| 1. अक्षेपं <i>akshaip-sam</i> | अक्षेप्ल <i>akshaip-sva</i> | अक्षेप्लम <i>akshaip-sma</i> |
| 2. अक्षेपीः <i>akshaip-sth</i> | अक्षेपं <i>akshaip-tam</i> (§ 351) | अक्षेप <i>akshaip-ta</i> |
| 3. अक्षेपीत् <i>akshaip-st</i> | अक्षेपां <i>akshaip-tām</i> | अक्षेपुः <i>akshaip-suḥ</i> |

ÂTMANEPADA.

| | | |
|----------------------------------|-----------------------------------|-----------------------------------|
| 1. अक्षिप्ति <i>akship-si</i> | अक्षिप्ल्वहि <i>akship-svahi</i> | अक्षिप्ल्वमहि <i>akship-smahi</i> |
| 2. अक्षिप्याः <i>akship-thāḥ</i> | अक्षिप्यायां <i>akship-sṭhām</i> | अक्षिप्यं <i>akship-dhvam</i> |
| 3. अक्षिप <i>akship-ta</i> | अक्षिप्यातां <i>akship-sṭātām</i> | अक्षिपत <i>akship-sata</i> |

b. Verbs ending in vowels (इ, ई, उ, ऊ); नी *nī*, to lead.

Vṛiddhi in Parasmaipada, Guna in Âtmanepada.

PARASMAIPADA.

| | | |
|---------------------------|---------------------------|------------------------|
| 1. अनेषं <i>anaisham</i> | अनेष्व <i>anaishva</i> | अनेष्म <i>anaishma</i> |
| 2. अनेपीः <i>anaishth</i> | अनेष्ठं <i>anaishṭam</i> | अनेष्ठ <i>anaishṭa</i> |
| 3. अनेपीत् <i>anaishṭ</i> | अनेष्ठां <i>anaishṭām</i> | अनेषुः <i>anaishuḥ</i> |

ÂTMANEPADA.

| | | |
|------------------------------|------------------------------|---------------------------|
| 1. अनेषि <i>aneshi</i> | अनेष्वहि <i>aneshvahi</i> | अनेष्महि <i>aneshmahi</i> |
| 2. अनेष्ठाः <i>aneshṭhāḥ</i> | अनेष्ठायां <i>aneshṭhām</i> | अनेष्टुं <i>aneshṭvam</i> |
| 3. अनेष्ठ <i>aneshṭa</i> | अनेष्ठातां <i>aneshṭātām</i> | अनेषत <i>aneshata</i> |

c. Verbs ending in च् *ri*; कृ *kṛi*, to do.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

| | | |
|-----------------------------|---------------------------|--------------------------|
| 1. अकार्षं <i>akārsham</i> | अकार्ष्व <i>akārshva</i> | अकार्ष्म <i>akārshma</i> |
| 2. अकार्षीः <i>akārshth</i> | अकार्षं <i>akārshṭam</i> | अकार्ष <i>akārshṭa</i> |
| 3. अकार्षीत् <i>akārshṭ</i> | अकार्षां <i>akārshṭām</i> | अकार्षुः <i>akārshuḥ</i> |

ÂTMANEPADA.

| | | |
|---------------------------|-----------------------------|----------------------------|
| 1. अकृषि <i>akṛishi</i> | अकृष्वहि <i>akṛishvahi</i> | अकृष्वहि <i>akṛishmahi</i> |
| 2. अकृषाः <i>akṛishāḥ</i> | अकृषायां <i>akṛishāthām</i> | अकृषुं <i>akṛiḥvam</i> |
| 3. अकृत <i>akṛita</i> | अकृषातां <i>akṛishātām</i> | अकृषत <i>akṛishata</i> |

d. Verbs ending in आ *ā*; दा *dā*, to give.

Âtmanepada only; आ *ā* changed into इ *i*.

ÂTMANEPADA.

| | | |
|--------------------------|----------------------------|---------------------------|
| 1. अदिषि <i>adishi</i> | अदिष्वहि <i>adishvahi</i> | अदिष्वहि <i>adishmahi</i> |
| 2. अदिषाः <i>adishāḥ</i> | अदिषायां <i>adishāthām</i> | अदिषुं <i>adishvam</i> |
| 3. अदित <i>adita</i> | अदिषातां <i>adishātām</i> | अदिषत <i>adishata</i> |

e. Verbs ending in श्च *ṣi*; स्तृ *stṛi*, to stretch.

Vṛiddhi in Parasmaipada, with intermediate इ *i*.

In Âtmanepada the insertion of इ *i* is optional. (See § 337, II. 4. Pāṇ. VII. 2, 42.)

If इ *i* is inserted, then Guṇa (§ 348) and optionally lengthening of इ *i*. (§ 341.)

If इ *i* is not inserted, then श्च *ṣi* changed to ई *r*. (§ 350.)

PARASMAIPADA.

अस्तारिषं *astāriṣam*, &c., like First Form.

| First Form, with इ <i>i</i> . | ÂTMANEPADA. SINGULAR. | Second Form, without इ <i>i</i> . |
|--|--------------------------|--------------------------------------|
| 1. अस्तारिषि or अस्तारीषि <i>astāriṣi</i> or <i>astārīṣi</i> | | अस्तीर्षि <i>astīrṣi</i> |
| 2. अस्तारिषाः or अस्तारीषाः <i>astāriṣhāḥ</i> or <i>astārīṣhāḥ</i> | | अस्तीर्षाः <i>astīrṣhāḥ</i> |
| 3. अस्तारिष्ट or अस्तारीष्ट <i>astāriṣṭa</i> or <i>astārīṣṭa</i> | | अस्तीर्षत <i>astīrṣṭa</i> |
| DUAL. | | |
| 1. अस्तारिष्वहि or अस्तारीष्वहि <i>astāriṣvahi</i> or <i>astārīṣvahi</i> | | अस्तीर्ष्वहि <i>astīrṣvahi</i> |
| 2. अस्तारिषायां or अस्तारीषायां <i>astāriṣhāthām</i> or <i>astārīṣhāthām</i> | | अस्तीर्षायां <i>astīrṣhāthām</i> |
| 3. अस्तारिषातां or अस्तारीषातां <i>astāriṣhātām</i> or <i>astārīṣhātām</i> | | अस्तीर्षातां <i>astīrṣhātām</i> |
| PLURAL. | | |
| 1. अस्तारिष्वहि or अस्तारीष्वहि <i>astāriṣmahi</i> or <i>astārīṣmahi</i> | | अस्तीर्ष्वहि <i>astīrṣmahi</i> |
| 2. अस्तारिष्वं ^० or अस्तारीष्वं ^० <i>astāriḥvam-ḥvam</i> or <i>astārīḥvam-ḥvam</i> | | अस्तीर्षुं <i>astīrḥvam</i> |
| 3. अस्तारिषत or अस्तारीषत <i>astāriṣhata</i> or <i>astārīṣhata</i> | | अस्तीर्षत <i>astīrṣhata</i> |

f. Verbs with penultimate श्च *ṣi*; स्तृ *stṛi*, to let off.

Peculiar Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

| | | |
|---------------------------------|------------------------------|------------------------------|
| 1. अस्तार्षं <i>asṛāksham</i> | अस्तार्ष्वा <i>asṛākshva</i> | अस्तार्ष्वा <i>asṛākshma</i> |
| 2. अस्तार्षीः <i>asṛākshīḥ</i> | अस्तार्षं <i>asṛāksham</i> | अस्तार्षत <i>asṛākshṭa</i> |
| 3. अस्तार्षीत् <i>asṛākshīṭ</i> | अस्तार्षां <i>asṛākshām</i> | अस्तार्षुः <i>asṛākshuh</i> |

ÂTMANEPADA.

| | | |
|---------------------------|-----------------------------|----------------------------|
| 1. असृषि <i>asṛikṣi</i> | असृष्वहि <i>asṛikṣvahi</i> | असृष्वहि <i>asṛikṣmahi</i> |
| 2. असृषाः <i>asṛiṣhāḥ</i> | असृषायां <i>asṛiṣhāthām</i> | असृषुं <i>asṛiḥvam</i> |
| 3. असृष्ट <i>asṛiṣṭa</i> | असृषातां <i>asṛiṣhātām</i> | असृषत <i>asṛiṣhata</i> |

g. Verbs ending in ह् h; दह् dah, to burn.

PARASMAIPADA.

1. अधक्ष् अधक्ष्म
2. अधक्षीः अधक्ष्ति
3. अधक्षीत् अधक्षत्

1. अधक्ष्वा अधक्ष्वा
2. अधक्ष्वा अधक्ष्वा
3. अधक्ष्वा अधक्ष्वा

1. अधक्ष्मा अधक्ष्मा
2. अधक्ष्मा अधक्ष्मा
3. अधक्ष्मा अधक्ष्मा

ÂTMANEPADA.

1. अधक्षि अधक्षि
2. अधक्ष्वाः अधक्ष्वाः
3. अधक्ष्वा अधक्ष्वा

1. अधक्ष्वाहि अधक्ष्वाहि
2. अधक्ष्वायां अधक्ष्वायां
3. अधक्ष्वातां अधक्ष्वातां

1. अधक्ष्माहि अधक्ष्माहि
2. अधक्ष्म्वं अधक्ष्म्वं
3. अधक्ष्मन् अधक्ष्मन्

FIRST AORIST.

Third Form.

PARASMAIPADA ONLY.

या yá, to go.

1. अयासिषं अयासिषम
2. अयासीः अयासीः
3. अयासीत् अयासीत्

1. अयासिष्वा अयासिष्वा
2. अयासिष्वा अयासिष्वा
3. अयासिष्वा अयासिष्वा

1. अयासिष्मा अयासिष्मा
2. अयासिष्मा अयासिष्मा
3. अयासिष्मा अयासिष्मा

नम् nam, to bend.

1. अनसिषं अनसिषम
2. अनसीः अनसीः
3. अनसीत् अनसीत्

1. अनसिष्वा अनसिष्वा
2. अनसिष्वा अनसिष्वा
3. अनसिष्वा अनसिष्वा

1. अनसिष्मा अनसिष्मा
2. अनसिष्मा अनसिष्मा
3. अनसिष्मा अनसिष्मा

FIRST AORIST.

Fourth Form.

दिञ् díś, to show.

PARASMAIPADA.

1. अदिक्षं अदिक्षम
2. अदिक्षः अदिक्षः
3. अदिक्षत् अदिक्षत्

1. अदिक्ष्वा अदिक्ष्वा
2. अदिक्ष्वा अदिक्ष्वा
3. अदिक्ष्वा अदिक्ष्वा

1. अदिक्ष्मा अदिक्ष्मा
2. अदिक्ष्मा अदिक्ष्मा
3. अदिक्ष्मा अदिक्ष्मा

ÂTMANEPADA.

1. अदिक्षि अदिक्षि
2. अदिक्ष्वाः अदिक्ष्वाः
3. अदिक्ष्वा अदिक्ष्वा

1. अदिक्ष्वाहि अदिक्ष्वाहि
2. अदिक्ष्वायां अदिक्ष्वायां
3. अदिक्ष्वातां अदिक्ष्वातां

1. अदिक्ष्माहि अदिक्ष्माहि
2. अदिक्ष्म्वं अदिक्ष्म्वं
3. अदिक्ष्मन् अदिक्ष्मन्

गुह् guh, to hide.

PARASMAIPADA.

1. अगुक्ष्म अगुक्ष्म
2. अगुक्षः अगुक्षः
3. अगुक्षत् अगुक्षत्

1. अगुक्ष्वा अगुक्ष्वा
2. अगुक्ष्वा अगुक्ष्वा
3. अगुक्ष्वा अगुक्ष्वा

1. अगुक्ष्मा अगुक्ष्मा
2. अगुक्ष्मा अगुक्ष्मा
3. अगुक्ष्मा अगुक्ष्मा

ÂTMANEPADA.

1. अघुक्षि *aghukshi* अघुक्षावहि *aghukshāvahi* or अगुक्षहि *agukhvahi* अघुक्षामहि *aghukshāmahi*
2. अघुक्षयाः *aghukshathāh* or अगुक्षाः *agūkhāh* अघुक्षयायां *aghukshāthām* अघुक्षय्यं or अघुक्ष्यं¹
3. अघुक्षत *aghukshata* or अगुक्ष *agūkṣha* अघुक्षतां *aghukshātām* अघुक्षन्त *aghukshanta*

It may also follow the First Form, अगुक्षिन् *agūkṣham* and अगुक्षिषि *agūkṣishi*.
(§ 337, I. 1.)

लिह् *lih*, to smear.

PARASMAIPADA.

- | | | |
|-----------------------------|------------------------------|----------------------------|
| 1. अलिक्षं <i>alikhsham</i> | अलिक्षाव <i>alikhshāva</i> | अलिक्षाम <i>alikhshāma</i> |
| 2. अलिक्षः <i>alikhshah</i> | अलिक्षतां <i>alikhshatām</i> | अलिक्षत <i>alikhshata</i> |
| 3. अलिक्षा <i>alikhshat</i> | अलिक्षतां <i>alikhshātām</i> | अलिक्षन् <i>alikhshan</i> |

ÂTMANEPADA.

1. अलिक्षि *alikhshi* अलिक्षावहि *alikhshāvahi* or अलिखहि *alikhvahi* अलिक्षामहि *alikhshāmahi*
2. अलिक्षयाः *alikhshathāh* or अलोक्षाः *alīkhāh* अलिक्षयायां *alikhshāthām* अलिक्षय्यं or अलोक्ष्यं²
3. अलिक्षत *alikhshata* or अलोक्ष *alīkṣha* अलिक्षतां *alikhshātām* अलिक्षन्त *alikhshanta*

दुह् *duh*, to milk.

PARASMAIPADA.

अधुक्षं *adhuksham*, &c.

ÂTMANEPADA.

1. अधुक्षि *adhukshi* अधुक्षावहि *adhukshāvahi* or अदुखहि *adukhvahi* अधुक्षामहि *adhukshāmahi*
2. अधुक्षयाः *adhukshathāh* or अदुग्धाः *adugdhāh* अधुक्षयायां *adhukshāthām* अधुक्षय्यं or अधुक्ष्यं³
3. अधुक्षत *adhukshata* or अदुग्ध *adugdha* अधुक्षतां *adhukshātām* अधुक्षन्त *adhukshanta*

दिह् *dih*, to anoint.

PARASMAIPADA.

अधिक्क्षं *adhiksham*, &c.

ÂTMANEPADA.

- | | | |
|---|-----------------------------------|--|
| 1. अधिक्क्षि <i>adhikshi</i> | अधिक्षावहि or अदिहहि ⁴ | अधिक्षामहि <i>adhikshāmahi</i> |
| 2. अधिक्क्षयाः or अदिग्धाः ⁵ | अधिक्क्षयायां <i>adhikshāthām</i> | अधिक्क्षय्यं or अदिग्ध्यं ⁶ |
| 3. अधिक्क्षत or अदिग्ध ⁷ | अधिक्क्षतां <i>adhikshātām</i> | अधिक्क्षन्त <i>adhikshanta</i> |

SECOND AORIST.

First Form.

§ 363. Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in *a*, like those of the Tud form.

¹ *aghukshadhvam* or *agūkhvam*.

² *adhukshadhvam* or *adhugdhvam*.

³ *adhikshathāh* or *adigdhāh*.

⁴ *adhikshata* or *adigdha*.

⁵ *alikhshadhvam* or *alīkhvam*.

⁶ *adhikshāvahi* or *adikhvahi*.

⁷ *adhikshadhvam* or *adhigdhvam*.

सिञ् *sich*, to sprinkle. Pres. सिञ्चामि *siñchāmi*; Impf. असिञ्चं *asiñcham*.

PARASMAIPADA.

| | | |
|----------------------------|----------------------------|--------------------------|
| 1. असिञ्चं <i>asicham</i> | असिञ्चाव <i>asichāva</i> | असिञ्चाम <i>asichāma</i> |
| 2. असिञ्चः <i>asichah</i> | असिञ्चतं <i>asichatam</i> | असिञ्चत <i>asichata</i> |
| 3. असिञ्चत् <i>asichat</i> | असिञ्चतां <i>asichatām</i> | असिञ्चन् <i>asichan</i> |

ĀTMANEPADA.

| | | |
|-------------------------------|------------------------------|-------------------------------|
| 1. असिञ्चे <i>asiche</i> | असिञ्चावहि <i>asichāvahi</i> | असिञ्चामहि <i>asichāmahi</i> |
| 2. असिञ्चयाः <i>asichadhā</i> | असिञ्चेयां <i>asichethām</i> | असिञ्चध्वं <i>asichadhvam</i> |
| 3. असिञ्चत <i>asichata</i> | असिञ्चेतां <i>asichetām</i> | असिञ्चत <i>asichanta</i> |

हे *hve*, to call. Pres. ह्वयामि *hwayāmi*; Impf. अह्वयं *ahvayam*; General base हू *hū*.

PARASMAIPADA.

| | | |
|------------------------|------------------------|----------------------|
| 1. अह्वं <i>ahvam</i> | अह्वाव <i>ahvāva</i> | अह्वाव <i>ahvāma</i> |
| 2. अह्वः <i>ahvah</i> | अह्वतं <i>ahvatam</i> | अह्वत <i>ahvata</i> |
| 3. अह्वत् <i>ahvat</i> | अह्वतां <i>ahvatām</i> | अह्वन् <i>ahvan</i> |

ĀTMANEPADA.

| | | |
|---------------------------|--------------------------|---------------------------|
| 1. अह्वे <i>ahve</i> | अह्वावहि <i>ahvāvahi</i> | अह्वामहि <i>ahvāmahi</i> |
| 2. अह्वयाः <i>ahvadhā</i> | अह्वेयां <i>ahvethām</i> | अह्वध्वं <i>ahvadhvam</i> |
| 3. अह्वत <i>ahvata</i> | अह्वेतां <i>ahvetām</i> | अह्वत <i>ahvanta</i> |

§ 364. Roots ending in आ *ā*, ए *e*, इ *i*, drop these vowels, and substitute a base ending in अ *a*: हे *hve* substitutes ह् *hva*, Aor. अह्वं *ahvam*; सि *śvi* substitutes च् *śva*, Aor. अश्चं *ashvam*. Roots ending in च् *ri*, and the root दृश् *drīś*, to see, take Guṇa (Pāṇ. VII. 4, 16), and then form a base ending in short अ *a*: गृ *gri*, to go, असरत् *asarat*; दृश् *drīś*, to see, अदर्शत् *adarśat*.

§ 365. Roots with penultimate nasal, drop it: स्कन्द *skand*, to step, अस्कन्दं *askadam*.

§ 366. Irregular forms are, अवोचं *avocham*, I spoke, from वच् *vach* (according to Bopp a contracted reduplicated aorist, § 370, for अववचं *avavacham*); अपतं *apaptam*, I flew, from पत् *pat* (possibly a contracted reduplicated aorist for अपपतं *apapatam*); अनेशं *anesam*, I perished, Kās. on Pāṇ. VI. 4, 120 (possibly for अननशं *ananaśam*); अशिषं *asisham*, I ordered, from शिष् *śiś*; आस्थं *āstham*, I threw, from अस् *as*. (Pāṇ. VII. 4, 17.)

§ 367. Roots which take this form are,

अस् *as*, to throw (आस्थं *āstham*), वच् *vach*, to speak (अवोचं *avocham*), क्य *khyā*, to speak (अक्यं *akhyam*), if the agent is implied. (Pāṇ. III. 1, 52.)

लिप् *lip*, to paint, सिञ् *sich*, to sprinkle, हे *hve*, to call (irregularly अह्वं *ahvam*), in Par., and optionally in Ātm. (Pāṇ. III. 1, 53, 54). Par. अलिपत् *alīpat*, Ātm. अलिपत *alīpata* or अलिप्त *alīpta*.

The verbs classed as पुषादि *pushādi*, beginning with पुष् *push* (Dh. P. 26, 73-136), द्युतादि *dyutādi*, beginning with द्युत् *dyut* (Dh. P. 18), and those marked by a technical लृ *ṛi*, in the Parasmaipada. (Pāṇ. III. 1, 55.)

The verbs **गृ** *grī*, to go, **ज्ञा** *śās*, to order, and **चु** *ri*, to go (**चारं** *śram*), in Par. and Âtm. (Pân. III. 1, 56.)

Optionally, verbs technically marked by **इर** *ir*, but in the Parasmaipada only (Pân. III. 1, 57). **अभिदात्** *abhīdat* or **अभैसीत्** *abhaitst*.

Optionally, **जृ** *jrī*, to fail, **स्तम्ब** *stambh*, to stiffen (**अस्तम्बत्** *astambhat* or **अस्तम्बीत्** *astambhī*), **चु** *mruch*, to go (**अचुचत्** *amruchat* or **अचोचीत्** *amrochī*), **मुच** *mluch*, to go, **गुच** *gruch*, to steal, **ग्लुच** *gluch*, to steal, **ग्लुच** *gluch*, to go (**अग्लुचत्** *agluchat* or **अग्लुचीत्** *agluchī*), **श्रि** *śri*, to grow (irregularly **अश्रत्** *ashat*), but in the Parasmaipada only. (Pân. III. 1, 58.)

§ 368. There are a few verbs, ending in **आ** *ā*, **ए** *e*, **ओ** *o*, which take this form of the second aorist in the Parasmaipada; also **भू** *bhū*, to be. They retain throughout the long final vowel, except before the **उः** *uḥ* of the 3rd pers. plur., before which the final **आ** *ā* is rejected. In the Âtmanepada these verbs in **आ** *ā* take the Second Form of the first aorist, and change **आ** *ā* to **इ** *i*.

दा *dā*, to give. Pres. **ददामि** *dadāmi*; Impf. **अददां** *adadān*.

PARASMAIPADA.

| | | |
|-----------------------------|-----------------------------|--------------------------|
| 1. अदां <i>adām</i> | अदाथ <i>adāva</i> | अदान <i>adāma</i> |
| 2. अदाः <i>adāḥ</i> | अदातं <i>adātām</i> | अदात <i>adāta</i> |
| 3. अदात् <i>adāt</i> | अदातां <i>adātām</i> | अदुः <i>aduh</i> |

भू *bhū*, to be. Pres. **भवामि** *bhavāmi*; Impf. **अभवं** *abhavam*.

PARASMAIPADA.

| | | |
|----------------------------------|------------------------------|------------------------------|
| 1. अभूवं <i>abhūvam</i> * | अभूव <i>abhūva</i> | अभूत <i>abhūta</i> |
| 2. अभूः <i>abhūḥ</i> | अभूतं <i>abhūtām</i> | अभूत <i>abhūta</i> |
| 3. अभूत् <i>abhūt</i> | अभूतां <i>abhūtām</i> | अभूवन् <i>abhūvan</i> |

Verbs which take this form are,

गा *gā*, to go; **दा** *dā*, to give; **धा** *dhā*, to place; **पा** *pā*, to drink; **स्था** *sthā*, to stand; **दे** *de*, to guard; **दो** *do*, to cut; **भू** *bhū*, to be. (Pân. II. 4, 77.)

Optionally, **घ्रा** *ghrā*, to smell; **धे** *dhe*, to drink; **शो** *śo*, to sharpen; **चो** *chho*, to cut; **सो** *so*, to destroy. (Pân. II. 4, 78.)

§ 369. The nine roots of the Tan class ending in **न्** *n* or **ञ्** *ñ* may form the 2nd and 3rd pers. sing. Âtm. in **आः** *ihāḥ* and **ता** *ta*, before which the final nasal is rejected. **तन्** *tan*, to stretch; Aor. **अतनिष्ट** *atanishṭa* or **अतत** *atata*; **अतनिष्टाः** *atanishṭhāḥ* or **अतथाः** *atathāḥ* (Pân. II. 4, 79). These forms might be considered as irregular Âtmanepada forms of the second aorist, or of the first aorist II, with loss of initial **त्** *s*.

Second or Reduplicated Form of the Second Aorist.

§ 370. A few primitive verbs, and the very numerous class of the Chur roots, the denominatives and causatives in **अय** *ay*, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

* Irregular in the 1st pers. sing., dual, and plur., and in the 3rd pers. plur.

§ 371. The primitive verbs which take this form are,

अग्निं *sri*, to go, द्रु *dru*, to run, सु *sru*, to flow, काम् *kam*, to love (Pāṇ. III. 1, 48), if expressing the agent. Ex. अग्निंश्रियत् *asīśriyat*.

Optionally, श्वि *śvi*, to grow, धे *dhe*, to suck (Pāṇ. III. 1, 49), if expressing the agent.

Ex. अदधत् *adadhāt*, § 364, (or अधत् *adhāt* or अधासीत् *adhāstī*.)

Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect.

अग्निंश्रियत् *asīśriyat*, he went. अद्रुद्रुवत् *adudruvat*, he ran. असुसुवत् *asusruvat*, he flowed.

अचकमत् *achakamat*, he loved. अदधत् *adadhāt*, he sucked. अग्निंश्रियत् *asīśriyat*, he grew; also Sec. Aor. अश्वत् *asvat* and First Aor. अश्वयीत् *asvayītt* (Pāṇ. III. 1, 49).

हे *hve*, to call, forms its Aor. Caus. अजुहवत् *ajuhavat* (Pāṇ. VI. 1, 32).

§ 372. The verbs in अय् *ay* drop अय् *ay*, and (with certain exceptions*) reduce their Guṇa and Vṛiddhi vowels to the simple base vowels: आ *ā* to अ *ā*; ए *e* to इ *i*; ओ *o* to उ *u*; अर्, आर् *ār*, to च् *ri*; ईर् *īr* to च् *ri*. (Pāṇ. VII. 4, 7.)

Thus मादयति *mādayati* would become मद् *mad*, (Aor. अमीमदं *amīmadam*.)

भेदयति *bhedayati* — — भिद् *bhid*, (Aor. अबीभिदं *abībhīdam*.)

मोदयति *modayati* — — मुद् *mud*, (Aor. अमुमुदं *amūmudam*.)

§ 373. In the exceptional roots, which do not admit this shortening process, आ *ā*, ई *ī*, ए *e*, ऐ *ai*, ऊ *ū*, औ *au* are represented in the reduplicative syllable by अ *ā*, इ *ī*, इ *ī*, इ *ī*, उ *ū*, उ *ū*, उ *ū*†.

मालयति *mālayati*, अममालं *amamālam*. टीकयति *īkayati*, अटिटिकं *aṭiṭikam*.

लोकयति *lokeyati*, अलुलोकं *alulokam*.

§ 374. In the vast majority of roots, however, the shortening takes place, thus leaving bases with short अ *a*, इ *i*, उ *u*, च् *ri*. Here the tendency is to make the reduplicated base, with the augment, either उ-उ or उ-उ-. Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (*amūmudat*). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (*ararakshat*).

Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed into the

* These exceptional verbs are (Pāṇ. VII. 4, 2, 3),

Certain denominatives: From माला *mālā*, a garland, is formed the denominative मालयति *mālayati*, Red. Aor. अममालत् *amamālat*; शास् *śās*, Caus. ज्ञासयति *śāsayati*, he punishes, Red. Aor. अज्ञासत् *asāsāt*.

Those with technical च् *ri*: बाध् *bādḥ*, to hurt; Caus. बाधयति *bādhayati*; Aor. अबबाधत् *ababādhat*.

भ्राज् *bhrāj*, to shine, भास् *bhās*, to shine, भाष् *bhāsh*, to speak, दीप् *dīp*, to lighten, जीव् *jīv*, to live, मील् *mīl*, to meet, पीद् *pīd*, to vex, shorten their vowel optionally. Ex. भ्राज् *bhrāj*; अबभ्राजत् *ababhrājat* or अबिभ्राजत् *abibhrajat* (§ 374).

† वेष्टय् *veshtay*, to surround, चेश्टय् *cheshtay*, to move, take either इ *i* or अ *a* in the reduplicative syllable; अववेशत् *avaveshat* or अविवेशत् *aviveshat*. द्योतय् *dyotay*, to lighten, takes इ *i*; अदिद्युत् *adidyutat*.

long vowel (*achuchyutat*, not *achúchyutat*). In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achaskandat*).

§ 375. In the roots which do not resist the shortening process,

अ *a*, इ *i*, उ *u*, च् *ri* are represented in the reduplicative syllable by अ *a* or इ *i*, इ *i*, उ *u*, इ *i*; and all lengthened, where necessary.

Second or Reduplicated Form of the Second Aorist.

I. ॐ - ॐ.

पच् *pach*, to cook, पाचयति *pácháyati*; अपीपचत् *ápipachat**.

भिद् *bhid*, to cut, भेदयति *bhedáyati*; अभीभिदत् *ábibhidat*.

मुद् *mud*, to rejoice, मोदयति *modáyati*; अमूमुदत् *ámámudat*.

वृत् *vrit*, to exist, वर्तयति *vartáyati*; अवीवृत्त् *ávivritat*.

मृज् *mrij*, to cleanse, मार्जयति *márjáyati*; अनीमृजत् *ámimrijat*.

कृत् *krít*, to praise, कीर्तयति *kírtáyati*; अकीकृत्त् *áchikrítat* †.

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*).

त्यज् *tyaj*, to leave, त्याजयति *tyájáyati*; अतित्यजत् *átityajat*.

भ्राज् *bhráj*, to shine, भ्राजयति *bhrájáyati*; अबिभ्राजत् *ábibhrajat*.

क्षिप् *kship*, to throw, क्षेपयति *kshepáyati*; अक्षिषिपत् *áchikshipat*.

च्युत् *chyut*, to fall, च्योतयति *chyotáyati*; अचुच्युत्त् *áchuchyutat*.

स्वृ *svri*, to sound, स्वारयति *sváráyati*; अस्तिस्वरत् *ásisvarat*.

2. ॐ ॐ -.

रक्ष् *raksh*, to protect, रक्षयति *raksháyati*; अररक्षत् *áarakshat* †.

भिक्ष् *bhiksh*, to beg, भिक्षयति *bhiksháyati*; अबिभिक्षत् *ábibhikshat*.

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken.

प्रच्छ् *prachh*, to ask, प्रच्छयति *prachcháyati*; अपप्रच्छत् *ápaprachchhat*.

स्कन्द् *skand*, to step, स्कन्दयति *skandáyati*; अचस्कन्दत् *áchaskandat*.

§ 377. Roots with radical च् *ri* or च् *rt*, followed by a consonant, may optionally take the ॐ - ॐ or ॐ ॐ - forms.

* गणय् *ganáy* and कथय् *katháy* take ई *i* or अ *a* optionally; अजीगयत् *ájiganat* or अजगयत् *ájaganat*.

† The following verbs take अ *a* instead of इ *i* or ई *i* in the reduplicative syllable of the aorist in the causative:

स्मृ *smri*, दृ *drí*, त्वर् *tvar*, प्रथ् *prath*, म्रद् *mrád*, स्तृ *strí*, स्पञ् *spas*.

स्मृ *smri*; Caus. स्मारयति *smáráyati*; Aor. असस्मरत् *ásasmarat*.

The same verbs which, as will be shown hereafter (§ 474), reduplicate अच् *av*, (the Guna of उ, ऊ *ú*), in the desiderative by उ *u*, take उ *u* instead of इ *i* in the reduplicated aorist:

नुनु; Caus. नावयति *náváyati*; Des. नुनावयिषति *núnávayishati*; Aor. of Caus. अनूनवत् *ánánavam*.

‡ Radical अ *a* is reduplicated by अ *a* if the root ends in a double consonant.

वृत् *vṛit*, to be, वर्तयति *vartáyati*; अवृत्तत् *ávṛitat* or अववर्तत् *ávavartat*. (Pāṇ. VII. 4, 7.)
 मृज् *mṛij*, to cleanse, मार्जयति *márjáyati*; अमृजत् *ámṛijat* or अममार्जत् *ámamárjat*.
 कृत् *kṛit*, to praise, क्रीरयति *kṛtáyati*; अक्रीकृतत् *áchkṛitat* or अचिक्रीतेत् *áchikṛitat*.

§ 378. Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases.

Thus अश् *aś* forms the Caus. आशय् *áśáy*. This after throwing off अय् *ay*, and shortening the vowel, becomes अश् *aś*; this reduplicated, अशिश् *aś-is*; and lastly, with augment and termination, आशिश् *áś-is-am*.

In the same manner, आर्चिचं *árchicham*, औब्जिजं *áubjijam*, &c. (§ 476.)

§ 379. Are slightly irregular :

पा *pá*, to drink, which forms its causal aorist as अपीप्यत् *ápiṣyat* (instead of अपीपयत् *ápiṣayat*). Pāṇ. VII. 4, 4.

स्था *sthá*, to stand, which forms its causal aorist as अतिष्ठपत् *átishṭhipat* (instead of अतिष्ठपत् *átishṭhapat*).

घ्रा *ghrá*, to smell, which forms its causal aorist as अघिघ्रपत् *djighripat* or अशिघ्रपत् *djighrapat*.

REDUPLICATED AORIST.

PARASMAIPADA.

| | | |
|-------------------------------|-------------------------------|------------------------------|
| 1. अशिश्नयं <i>áśiśrayam</i> | अशिश्नयाव <i>aśiśrayáva</i> | अशिश्नयाम् <i>aśiśrayáma</i> |
| 2. अशिश्नयः <i>aśiśrayah</i> | अशिश्नयतं <i>aśiśrayatam</i> | अशिश्नयतु <i>aśiśrayatu</i> |
| 3. अशिश्नयत् <i>aśiśrayat</i> | अशिश्नयतां <i>aśiśrayatám</i> | अशिश्नयन् <i>aśiśrayan</i> |

ÂTMANEPADA.

| | | |
|-----------------------------------|---------------------------------|----------------------------------|
| 1. अशिश्नये <i>aśiśraye</i> | अशिश्नयावहि <i>aśiśrayávahi</i> | अशिश्नयामहि <i>aśiśrayámahi</i> |
| 2. अशिश्नयथाः <i>aśiśrayatháh</i> | अशिश्नयेथां <i>aśiśrayethám</i> | अशिश्नयध्वं <i>aśiśrayadhvam</i> |
| 3. अशिश्नयत <i>aśiśrayata</i> | अशिश्नयेतां <i>aśiśrayetám</i> | अशिश्नयन्त <i>aśiśrayanta</i> |

§ 380. In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt. As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb; and the rules of grammarians, however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate इ i. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in म् *m*, and roots ending in च् *ch*.

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are

indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

CHAPTER XIV.

FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

Future.

§ 381.

Terminations.

PARASMAIPADA.

| SINGULAR. | DUAL. | PLURAL. |
|---------------------------|---------------------------|---------------------------|
| 1. इष्यामि <i>ishyāmi</i> | इष्यावः <i>ishyāvah</i> | इष्यामः <i>ishyāmah</i> |
| 2. इष्यसि <i>ishyāsi</i> | इष्यथः <i>ishyāthah</i> | इष्यथ <i>ishyātha</i> |
| 3. इष्यति <i>ishyāti</i> | इष्यतः <i>ishyātah</i> | इष्यन्ति <i>ishyānti</i> |
| ĀTMANEPADA. | | |
| 1. इष्ये <i>ishyē</i> | इष्यावहे <i>ishyāvāhe</i> | इष्यामहे <i>ishyāmahe</i> |
| 2. इष्यसे <i>ishyāse</i> | इष्येथे <i>ishyēthe</i> | इष्यथ्वे <i>ishyāthve</i> |
| 3. इष्यते <i>ishyāte</i> | इष्येते <i>ishyēte</i> | इष्यन्ते <i>ishyānte</i> |

The cases in which the इ *i* of इष्यामि *ishyāmi* &c. must be or may be omitted have been stated in chapter XI, § 331 seq. For the cases in which इ *i* is changed to ई *ī*, see § 340. On the change of व *sha* and स *sa*, see § 100 seq. On the strengthening of the radical vowel, see chapter XII, § 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive Ātm. are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhavishyāmi*) and § 345 (*mārkschyāmi*). These peculiarities must be learnt by practice, but a few general rules may here be repeated :

1. Final ए *e*, ऐ *ai*, ओ *o* are changed to आ *ā*; गै *gai*, to गाय् *gāsyāmi*, &c.
2. Final इ *i* and ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi* and ॠ *ṛī*, take Guṇa; जि *ji*, to conquer, जेष्यामि *jeshyāmi*; भू *bhū*, भविष्यामि *bhavishyāmi*; कृ *kṛi*, करिष्यामि *karishyāmi*; दृ *dṛī*, to tear, दरिष्यामि *darishyāmi* or दरीष्यामि *darīshyāmi*. There are the usual exceptions, कू *kū*, to sound, कुविष्यामि *kuvishyāmi*. (§ 345, note.)
3. Penultimate इ *i*, उ *u*, ऋ *ṛi*, prosodially short, take Guṇa; ॠ *ṛī* becomes ईर् *īr*; बुध् *budh*, बोधिष्यामि *bodhishyāmi*; भिद् *bhid*, भेत्स्यति *bhetsyāti*.

बुध् *budh*, to know,
with intermediate इ i.

PARASMAIPADA.
DUAL.

बोधिष्यावः *bodhishyāvaḥ*
बोधिष्यथः *bodhishyāthaḥ*
बोधिष्यताः *bodhishyātāḥ*

ĀTMANEPADA.

बोधिष्यावहे *bodhishyāvāhe*
बोधिष्येथे *bodhishyēthe*
बोधिष्येते *bodhishyēte*

इ i, to go,

without intermediate इ i.

PARASMAIPADA.

एष्यावः *eshyāvaḥ*
एष्यथः *eshyāthaḥ*
एष्यताः *eshyātāḥ*

ĀTMANEPADA.

एष्यावहे *eshyāvāhe*
एष्येथे *eshyēthe*
एष्येते *eshyēte*

PLURAL.
बोधिष्यामः *bodhishyāmaḥ*
बोधिष्यथ *bodhishyātha*
बोधिष्यांति *bodhishyānti*

बोधिष्यामहे *bodhishyāmahe*
बोधिष्यध्वे *bodhishyādhve*
बोधिष्यांते *bodhishyānte*

एष्यामः *eshyāmaḥ*
एष्यथ *eshyātha*
एष्यांति *eshyānti*

एष्यामहे *eshyāmahe*
एष्यध्वे *eshyādhve*
एष्यांते *eshyānte*

SINGULAR.
1. बोधिष्यामि *bodhishyāmi*
2. बोधिष्यसि *bodhishyāsi*
3. बोधिष्यति *bodhishyāti*

1. बोधिष्ये *bodhishyē*
2. बोधिष्यसे *bodhishyāse*
3. बोधिष्यते *bodhishyāte*

1. एष्यामि *eshyāmi*
2. एष्यसि *eshyāsi*
3. एष्यति *eshyāti*

1. एष्ये *eshyē*
2. एष्यसे *eshyāse*
3. एष्यते *eshyāte*

Conditional.

१ 383. The future is changed into the conditional by the same process by which a present of the Tud class is changed into an imperfect.

बुध् *budh*, to know,
with intermediate इ i.

PARASMAIPADA.
DUAL.

अबोधिष्यावः *abodhishyāva*
अबोधिष्यथः *abodhishyātha*
अबोधिष्यताः *abodhishyātā*

ĀTMANEPADA.

अबोधिष्यावहि *abodhishyāvahi*
अबोधिष्येथाः *abodhishyēthā*
अबोधिष्येताः *abodhishyētā*

इ i,

without intermediate इ i.

PARASMAIPADA.

ऐष्यावः *aishyāva*
ऐष्यथः *aishyātha*
ऐष्यताः *aishyātā*

PLURAL.

अबोधिष्यामः *abodhishyāma*
अबोधिष्यथ *abodhishyātha*
अबोधिष्यान् *abodhishyān*

अबोधिष्यामहि *abodhishyāmahī*
अबोधिष्यध्वं *abodhishyādhvam*
अबोधिष्यान्तः *abodhishyānta*

ऐष्यामः *aishyāma*
ऐष्यथ *aishyātha*
ऐष्यान् *aishyān*

1. ऐष्यामि *aishyāmi*
2. ऐष्यसि *aishyāsi*
3. ऐष्यति *aishyāti*

ÂTMANEPADA.

| | | |
|------------------------------|----------------------------|-----------------------------|
| 1. ऐष्ये <i>aishye</i> | ऐष्यामिहि <i>aishyāmi</i> | ऐष्यामिहि <i>aishyāmi</i> |
| 2. ऐष्यथाः <i>aishyathāḥ</i> | ऐष्येथां <i>aishyethām</i> | ऐष्यथ्वं <i>aishyadhvam</i> |
| 3. ऐष्यत <i>aishyata</i> | ऐष्येतां <i>aishyetām</i> | ऐष्यन्त <i>aishyanta</i> |

Periphrastic Future.

‡ 384. The terminations are,

PARASMAIPADA.

| | | |
|-----------------------|-------------------------|-----------------------|
| 1. इतामि <i>itāmi</i> | इतासः <i>itāsaḥ</i> | इतासः <i>itāsaḥ</i> |
| 2. इतासि <i>itāsi</i> | इतास्यः <i>itāsthaḥ</i> | इतास्य <i>itāstha</i> |
| 3. इता <i>itā</i> | इतारौ <i>itārau</i> | इतारः <i>itāraḥ</i> |

ÂTMANEPADA.

| | | |
|-----------------------|-------------------------|-----------------------|
| 1. इताहे <i>itāhe</i> | इतासहे <i>itāsahe</i> | इतासहे <i>itāsahe</i> |
| 2. इतासे <i>itāse</i> | इतासापे <i>itāsathe</i> | इतास्ये <i>itādhe</i> |
| 3. इता <i>itā</i> | इतारौ <i>itārau</i> | इतारः <i>itāraḥ</i> |

These terminations are clearly compounded of त्ता *tā* (base तृ *tri*), the common suffix for forming *nomina agentis*, and the auxiliary verb अस् *as*, to be. There is, however, with regard to त्ता *tā*, no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ *i* or ई *ī*, see ‡ 331 seq. On the strengthening of the radical vowel, see ‡ 382.

बुध् *budh*, to know,
with intermediate इ *i*.

PARASMAIPADA.

| | | |
|------------------------------|--------------------------------|------------------------------|
| SINGULAR. | DUAL. | PLURAL. |
| 1. बोधितामि <i>bodhitāmi</i> | बोधितासः <i>bodhitāsaḥ</i> | बोधितासः <i>bodhitāsaḥ</i> |
| 2. बोधितासि <i>bodhitāsi</i> | बोधितास्यः <i>bodhitāsthaḥ</i> | बोधितास्य <i>bodhitāstha</i> |
| 3. बोधिता <i>bodhitā</i> | बोधितारौ <i>bodhitārau</i> | बोधितारः <i>bodhitāraḥ</i> |

ÂTMANEPADA.

| | | |
|------------------------------|--------------------------------|------------------------------|
| 1. बोधिताहे <i>bodhitāhe</i> | बोधितासहे <i>bodhitāsahe</i> | बोधितासहे <i>bodhitāsahe</i> |
| 2. बोधितासे <i>bodhitāse</i> | बोधितासापे <i>bodhitāsathe</i> | बोधितास्ये <i>bodhitādhe</i> |
| 3. बोधिता <i>bodhitā</i> | बोधितारौ <i>bodhitārau</i> | बोधितारः <i>bodhitāraḥ</i> |

इ *i*,

without intermediate इ *i*.

PARASMAIPADA.

| | | |
|-----------------------|-------------------------|-----------------------|
| 1. एतामि <i>etāmi</i> | एतासः <i>etāsaḥ</i> | एतासः <i>etāsaḥ</i> |
| 2. एतासि <i>etāsi</i> | एतास्यः <i>etāsthaḥ</i> | एतास्य <i>etāstha</i> |
| 3. एता <i>etā</i> | एतारौ <i>etārau</i> | एतारः <i>etāraḥ</i> |

ÂTMANEPADA.

| | | |
|-----------------------|--------------------------|--------------------------|
| 1. एताहे <i>etâhe</i> | एतास्वहे <i>etâsvahe</i> | एतास्महे <i>etâsmahe</i> |
| 2. एतासे <i>etâse</i> | एतासाथे <i>etâsâthe</i> | एतास्ये <i>etâdhve</i> |
| 3. एता <i>etâ</i> | एतारौ <i>etârau</i> | एताऽ <i>etârah</i> |

Benedictive.

§ 385. The so-called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an *स्* before the personal terminations. In the Parasmaipada this *स्* stands between the *या yâ* of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers. sing. Thus, instead of

| | |
|------|---|
| Opt. | यां, याः, यात्, याव, यातं, यातां, याम, यान, युः, |
| | <i>yâm, yâh, yât, yâva, yâtam, yâtâm, yâma, yâta, yûh, we have</i> |
| Ben. | यासं, याः, यात्, यास्व, यासं, यास्तां, यास्म, यास्त, यासुः. |
| | <i>yâsam, yâh, yât, yâsva, yâstam, yâstâm, yâsma, yâsta, yâsuh.</i> |

As the optative is a verbal compound of the modified base with an ancient second aorist of the root *या yâ*, the benedictive seems a similar compound of the unmodified base with an ancient first aorist of *या yâ*. In *याः yâh* and *यात् yât* we have contractions of *यास्व yâsv* and *यास्त yâst*. In the Veda the 3rd pers. sing. is *याः yâh*. (See Bollensen, Zeitschrift der D. M. G., vol. xxii. p. 594; and Pân. VIII. 2, 73-74.)

In the Âtmanepada the *स्* stands *before* the terminations of the optative, e. g. *सीय sîya* instead of *ईय tîya*. Besides this, the personal terminations originally beginning with *त् t* or *थ th* take an additional *स्*. Cf. § 351. Thus, instead of

| | |
|------|---|
| Opt. | ईय, ईयाः, ईत्, ईवहि, ईयाथां, ईयातां, ईवहि, ईथं, ईरन्, |
| | <i>tîyâ, tîhâh, tîâ, tîvâhi, tîyâthâm, tîyâtâm, tîvâhi, tîthvâm, tîrân, we have</i> |
| Ben. | सीय, सीयाः, सीत्, सीवहि, सीयास्थां, सीयास्तां, सीवहि, सीथं, सीरन्. |
| | <i>sîyâ, sîshthâh, sîshâ, sîvâhi, sîyâsthâm, sîyâstâm, sîvâhi, sîthvâm, sîrân.</i> |

The benedictive in the Âtmanepada is really an optative of the first aorist. Thus from *भू bhû*, Aor. *अभविषि abhavishi*, Ben. *भविषीय bhavishîya*; from *सु stu*, Opt. Âtm. *सुवीत stuvîta*, Aor. *अस्तोष्ट astoshṭa*, Ben. *स्तोषीष्ट stoshṭshṭa*; from *क्री kṛi*, Opt. Âtm. *क्रीवीरन् kṛivîrân*, Aor. *अक्रेषत् akreshata*, Ben. *क्रेषीरन् kreshîrân*.

§ 386. Verbal bases ending in *अय ay* (Chur, Caus. Denom. &c.) drop *अय ay* before the terminations of the benedictive Par.: *चोरय choray*, Ben. *चोर्यासं choryâsam*; but in Âtm. *चोरयिषीय chorayishîyâ*. Denominative bases in *य y* drop *य y* in the Ben. Par.: *पुत्रीय putrîy*, Ben. *पुत्रीयासं putrîyâsam*; but in Âtm. *पुत्रीयिषीय putrîyishîyâ*.

§ 387. The benedictive Parasmaipada belongs to the weakening, the benedictive Âtmanepada to the strengthening forms (§ 344). Hence from *चित् chit*, Par. *चित्यासं chityâsam*, Âtm. *चेतिषीय chetishîyâ*.

§ 388. The benedictive Parasmaipada never takes intermediate *इ i*. The benedictive Âtmanepada generally takes intermediate *इ i*. Exceptions are provided for by the rules § 331 seq.

Weakening of the Base before Terminations beginning with य y.

§ 389. Some of the rules regulating the weakening of the base, which is required in the benedictive Parasmaipada, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive.

§ 390. While, generally speaking, the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इ i, उ u, च्च ri. Final इ i and उ u, before the य y of the terminations of benedictive, passive, and intensive, are lengthened (Pāṇ. VII. 4, 25), but not strengthened by Guṇa.

चि *chi*, to gather; Ben. चीयात् *chtydt*; Pass. चीयते *chtyáte*; Int. चेचीयते *chechtyáte*.

Final च्च ri is changed to रि ri. (Pāṇ. VII. 4, 28.)

कृ *kṛi*, to do; Ben. क्रियात् *krydt*; Pass. क्रियते *kryáte*. (The Intensive has चेक्रीयते *chekryáte*, Pāṇ. VII. 4, 27.)

In roots, however, beginning with conjunct consonants, final च्च ri is actually strengthened by Guṇa, and appears as च्च ar. (Pāṇ. VII. 4, 29.)

स्मृ *smṛi*, to remember; Ben. स्मर्यात् *smrydt*; Pass. स्मर्यते *smryáte*; Int. सास्मर्यते *sasmryáte*.

Also in च्च ri, to go; Ben. चर्यात् *arydt*; Pass. चर्यते *aryáte*; Int. चराचर्यते *araryáte*.

Final च्च ri is changed to ईर *īr*, and, after labials, to ऊर *ūr*.

स्तृ *stṛi*, to stretch; Ben. स्तीर्यात् *sttrydt*; Pass. स्तीर्यते *sttryáte*; Int. तेस्तीर्यते *testtryáte*.

पूर्य *pūryi*, to fill; Ben. पूर्यात् *pūrydt*; Pass. पूर्यते *pūryáte*; Int. पोपूर्यते *popūryáte*.

Exceptions: झी *ṣi* is changed to झय *ṣay*.

शी *ṣi*, to lie down; (Ben. श्यात् *ṣaydt* does not occur, because the verb is *Ātmanepadin*); Pass. श्यते *ṣayáte*; Int. श्शश्यते *śṣayáte*. (Pāṇ. VII. 4, 22.)

इ i, after prepositions, does not lengthen the final इ i in the benedictive.

इ i, to go; Ben. ईयात् *īydt*; but समिद्यात् *samiydt*. (Pāṇ. VII. 4, 24.)

उह *uh*, to understand, after prepositions, is shortened to उह *uh*. (Pāṇ. VII. 4, 23.)

Ben. ऊसात् *ūhydt*; Pass. ऊसते *ūhyáte*.

Ben. समुसात् *samūhydt*; Pass. समुसते *samūhyáte*.

§ 391. The following roots may or may not drop their final न् n, and then lengthen the preceding vowel. (Pāṇ. VI. 4, 43.)

जन् *jan*, to beget; Ben. जायात् *jāydt* or जन्यात् *janydt*; Pass. जायते *jāyáte* or जन्यते *janyáte*; Int. जाजायते *jājāyáte* or जंजन्यते *jañjanyaáte*.

सन् *san*, to obtain; Ben. सायात् *sāydt* or सन्यात् *sanydt*; Pass. सायते *sāyáte* or सन्यते *sanyáte*; Int. सासायते *sāsāyáte* or संसन्यते *saṁsanyaáte*.

खन् *khan*, to dig; Ben. खायात् *khāydt* or खन्यात् *khanydt*; Pass. खायते *khāyáte* or खन्यते *khanyáte*; Int. चाखायते *chākhāyáte* or चंखन्यते *chaṁkhanyaáte*.

In the passive only, तन् *tan*, to stretch; Ben. तन्यात् *tanydt*; Pass. तायते *tāyáte* or तन्यते *tanyáte*; Int. तंतन्यते *tantanyaáte*.

§ 392. According to a general rule, roots ending in ऐ ai and औ o change their final diphthong in the general tenses into आ a: ध्ये *dhyaī*, ध्यायते *dhyaýáte*. Roots ending in आ a retain it: पा *pa*, पायते *pāyáte*, he is protected. But the following roots change their final vowel into ई i in the passive and intensive; into ए e in the benedictive Par.; and keep it unchanged before gerundial य ya. (Pāṇ. VI. 4, 66, 67, 69.)

The six verbs called *puḡhu**, and the following verbs :

| | PASSIVE. | INTENSIVE. | BENEDICTIVE †. | GERUND. |
|-----------------------------|------------------------|--------------------------|-------------------------|---------------------------|
| दा <i>dā</i> , to give | दीयते <i>dīyāte</i> | देदीयते <i>dedīyāte</i> | देयात् <i>deyāt</i> | प्रदाय <i>prādāya</i> |
| मा <i>mā</i> , to measure | मीयते <i>mīyāte</i> | मेमीयते <i>memīyāte</i> | मेयात् <i>meyāt</i> | प्रमाय <i>pramāya</i> |
| स्था <i>sthā</i> , to stand | स्थीयते <i>sthyāte</i> | तेहीयते <i>teshīyāte</i> | स्थेयात् <i>stheyāt</i> | प्रस्थाय <i>prasthāya</i> |
| गै <i>gai</i> , to sing | गीयते <i>gīyāte</i> | जेगीयते <i>jegīyāte</i> | गेयात् <i>geyāt</i> | प्रगाय <i>pragāya</i> |
| पा <i>pā</i> , to drink | पीयते <i>pīyāte</i> | पेपीयते <i>pepīyāte</i> | पेयात् <i>peyāt</i> | प्रपाय <i>prapāya</i> |
| हा <i>hā</i> , to leave | हीयते <i>hīyāte</i> | जेहीयते <i>jehīyāte</i> | हेयात् <i>heyāt</i> | प्रहाय <i>prahāya</i> |
| सो <i>so</i> , to finish | सीयते <i>sīyāte</i> | सेसीयते <i>sesīyāte</i> | सेयात् <i>seyāt</i> | प्रसाय <i>prasāya</i> |

§ 393. The following verbs take Samprasāraṇa in the benedictive (Pāṇ. III. 4, 104), passive, participle, and gerund. (Pāṇ. VI. 1, 15.)

वच् *vach*, to speak; स्वप् *svap* †, to sleep; वञ्च् *vaś* (Pāṇ. VI. 1, 20), to wish; and the यजादि *yajdāi*, i. e. those following यज् *yaj*.

Ben. उच्चात् *uchyāt*; Pass. उच्यते *uchyāte*; Part. उक्त्वा *uktāv*; Ger. उक्त्वा *uktāv*.

The यजादि are, (23, 33-41) यज् *yaj*, to sacrifice; वच् *vap*, to sow; वह् *vah*, to carry; वच् *vas*, to dwell; वे *ve*, to weave; व्ये *vye* †, to cover; ह्वे *hve* †, to call; वद् *vad*, to speak; ष्वि *śvi* †, to grow.

§ 394. The following verbs take Samprasāraṇa in the benedictive, passive, participle, gerund, and intensive. (Pāṇ. VI. 1, 16.)

ग्रह् *grah*, to take; ज्यज् *jyd*, to fail; व्यच् *vyadh*, to pierce; व्यच् *vyach*, to surround; व्रश्च् *vraśch*, to cut; प्रश्च् *prachh*, to ask; भ्रश्च् *bhraj*, to fry. As to स्वप् *svap*, स्यन् *syam*, and व्ये *vye*, see § 393, note †.

ग्रह् *grah*; Ben. गृह्णात् *grihyāt*; Pass. गृह्यते *grihyāte*; Part. गृहीतः *grihītāv*; Ger. गृहीत्वा *grihītāv*; Int. जरीगृह्यते *jartgrihyāte*.

§ 395. शास् *śās*, to rule, substitutes शिश् *śiśh* in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pāṇ. VI. 4, 34.)

Ben. शिश्वात् *śiśhyāt*; Pass. शिश्यते *śiśhyāte*; Part. शिष्टः *śištāv*; Ger. शिष्ट्वा *śištāv*; Aor. अशिश्वात् *āśiśhat*.

Roots ending in consonants preceded by a nasal (which is really written as belonging to the root) lose that nasal before weakening terminations (Kit, Nit, Pāṇ. VI. 4, 24). Thus

* This term comprises the six roots दुदाञ्, दाञ्, दो, देक्, दुधाञ्, and धेद्, all varieties of the radicals दा *dā* and धा *dhā*; but not दाप् and दैप्, i. e. दाति *dāti*, he cuts, and दायति *dāyati*, he cleans (Pāṇ. I. 1, 20). Hence दीयते *dīyate*, it is given; but दायते *dāyate*, it is cleaned.

† In other roots, ending in आ *ā* or diphthongs, and beginning with more than one consonant, the change into ए *e* in the benedictive Par. is optional (Pāṇ. VI. 4, 68). ग्लै *glai*, to wither; ग्लेयात् *gleyāt* or ग्ल्यायात् *glāyāt*. ख्या *khyā*, to call; ख्यायात् *khyāyāt* or ख्येयात् *khyeyāt*.

‡ स्वाप् *svāp*, to send to sleep, takes Samprasāraṇa in the reduplicated aorist (Pāṇ. VI. 1, 18). असुषुपत् *asūshupāt*.

|| स्वप् *svap*, to sleep, स्यन् *syam*, to sound, and व्ये *vye*, take Samprasāraṇa in the intensive also (Pāṇ. VI. 1, 19); सोषुष्यते *soshupyāte*, सेसिम्यते *sesimyāte*, वेवीयते *vevyāte*. ष्वि *śvi* takes Samprasāraṇa optionally in the intensive (Pāṇ. VI. 1, 30); शोष्यते *śośyāte* or शेष्वीयते *śeśvyāte*. ह्वे *hve* forms Int. जोह्यते *johyāte* (Pāṇ. VI. 1, 33). In the intensive चाय् *chāy* forms चेकीयते *chekīyāte* (Pāṇ. VI. 1, 21); प्याय् *pyāy*, पेपीयते *pepīyāte* (Pāṇ. VI. 1, 29).

from संस् *srañs*, Part. स्रस्तः *srastdh*, Pass. स्रस्यते *srasydte*, Ben. स्रस्यात् *srasydāt*, Ger. स्रस्ता *srastd*, Int. सनीस्रस्यते *sansrasydte*, Aor. अस्रसत् *asrasat*; from रंस् *rañj*, Ben. रज्यात् *rajydāt*, Pass. रज्यते *rajydte*, Part. रक्तः *raktāh*, Ger. रक्ता *raktōd* (or रक्ता *raktōd*, Pāp. VI. 4, 32).

§ 396. With regard to the benedictive *Ātm.* see the general rules as to the strengthening of the base, § 344, and particularly § 348 seq. Remember, that if the benedictive *Ātm.* does not take intermediate इ *i*, penultimate इ *i*, उ *u*, च् *ç* *ri* are left unchanged, whereas in other strengthening tenses they take Guṇa (§ 344). Final च् *ri*, too, remains unchanged, and च् *ri* becomes ईर् *īr*, or, after labials, ऊर् *ūr*. क्षिप् *kship*, to throw, क्षिप्सीथ *kshipstyā*; पूर्ति *pūrti*, to fill, पूर्षीथ *pūrshtyā*.

Benedictive.

PARASMAIPADA.

| | | |
|----------------------------|---------------------------|--------------------------|
| 1. बुधासं <i>budhyāsam</i> | बुधास <i>budhyāsva</i> | बुधास <i>budhyāsva</i> |
| 2. बुधाः <i>budhyāh</i> | बुधासं <i>budhyāstam</i> | बुधास <i>budhyāsta</i> |
| 3. बुधात् <i>budhyāt</i> | बुधासां <i>budhyāstām</i> | बुधासुः <i>budhyāsuḥ</i> |

ĀTMANEPADA.

| | | |
|-----------------------------------|------------------------------------|-------------------------------|
| 1. बोधिषीथ <i>bodhishtyā</i> | बोधिषीथि <i>bodhishtōdhi</i> | बोधिषीथि <i>bodhishtōdhi</i> |
| 2. बोधिषीथः <i>bodhishtshthāh</i> | बोधिषीथासां <i>bodhishtyāsthām</i> | बोधिषीथं <i>bodhishtdhrām</i> |
| 3. बोधिषीथि <i>bodhishtshthā</i> | बोधिषीथासां <i>bodhishtyāstām</i> | बोधिषीथं <i>bodhishttrām</i> |

CHAPTER XV.

PASSIVE.

§ 397. The passive takes the terminations of the *Ātmanepada*.

Special Tenses of the Passive.

§ 398. The present, imperfect, optative, and imperative of the passive are formed by adding य *yā* to the root. This य *ya* is added in the same manner as it is in the Div verbs, so that the *Ātmanepada* of Div verbs is in all respects (except in the accent) identical with the passive.

Ātm. नहते *nāhyate*, he binds; Pass. नह्यते *nahyāte*, he is bound.

§ 399. Bases in च् *ay* (Chur, Caus. Denom. &c.) drop च् *ay* before य *ya* of the passive.

बोधय् *bodhāy*, to make one know; बोध्यते *bodh-yāte*, he is made to know.

चोरय् *chorāy*, to steal; चोर्यते *chor-yāte*, he is stolen.

Intensive bases ending in य् *y* retain their य् *y*, to which the य *ya* of the passive is added without any intermediate vowel.

लोकूय् *lokūy*, to cut much; लोकूय्यते *lokūyyāte*, he is cut much.

Intensive bases ending in *य्य*, preceded by a consonant, drop their *य्य*.

बेभिद्य् *bebhidya*, to sever; बेभिद्यते *bebhidyaṭe*, it is severed.

दीप्ती *dīdhtī*, to shine, वेवी *vevī*, to yearn, दरिद्रा *daridrā*, to be poor, drop their final vowel, as usual.

दीप्ती *dīdhtī*, दीप्यते *dīdhyāṭe*, it is lightened, i. e. it lightens.

§ 400. As to the weakening of the base, see the rules given for the benedictive, § 389 seq.

Passive.

SINGULAR.

| | 1. | 2. | 3. |
|-------|----------------------|---------------------------|------------------------|
| Pres. | भूये <i>bhūye</i> | भूयसे <i>bhūyāse</i> | भूयते <i>bhūyāte</i> |
| Impf. | अभूये <i>abhūye</i> | अभूयथाः <i>abhūyathāḥ</i> | अभूयत <i>abhūyata</i> |
| Opt. | भूयेय <i>bhūyeya</i> | भूयेथाः <i>bhūyēthāḥ</i> | भूयेत <i>bhūyēta</i> |
| Imp. | भूये <i>bhūyat</i> | भूयस्व <i>bhūyasva</i> | भूयतां <i>bhūyātām</i> |

DUAL.

| | | | |
|-------|----------------------------|------------------------------|-----------------------------|
| Pres. | भूयावहे <i>bhūyāvāhe</i> | भूयेथे <i>bhūyēthe</i> | भूयेते <i>bhūyēte</i> |
| Impf. | अभूयावहि <i>abhūyāvāhi</i> | अभूयेथां <i>abhūyēthām</i> | अभूयेतां <i>abhūyētām</i> |
| Opt. | भूयेवहि <i>bhūyēvāhi</i> | भूयेथायां <i>bhūyēthāyām</i> | भूयेतातां <i>bhūyētātām</i> |
| Imp. | भूयावहे <i>bhūyāvāhai</i> | भूयेथां <i>bhūyēthām</i> | भूयेतां <i>bhūyētām</i> |

PLURAL.

| | | | |
|-------|----------------------------|-----------------------------|---------------------------|
| Pres. | भूयामहे <i>bhūyāmahe</i> | भूयध्वे <i>bhūyādhwē</i> | भूयते <i>bhūyānte</i> |
| Impf. | अभूयामहि <i>abhūyāmāhi</i> | अभूयध्वं <i>abhūyādhwam</i> | अभूयन्त <i>abhūyānta</i> |
| Opt. | भूयेमहि <i>bhūyēmāhi</i> | भूयेध्वं <i>bhūyēdhvam</i> | भूयेरन् <i>bhūyēran</i> |
| Imp. | भूयामहे <i>bhūyāmāhai</i> | भूयध्वं <i>bhūyādhwam</i> | भूयन्तां <i>bhūyāntām</i> |

General Tenses of the Passive.

§ 401. In the general tenses of the passive, *य्य* is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the *Ātmanepada*. The *य्य* of the passive is treated, in fact, like one of the conjugational class-marks (*vikarāṇas*), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses.

Reduplicated Perfect.

The reduplicated perfect is the same as in the *Ātmanepada*.

Periphrastic Perfect.

The periphrastic perfect is the same as in the *Ātmanepada*, but the auxiliary verbs अस् *as* and भू *bhū* must be conjugated in the *Ātmanepada*, as well as कृ *kṛi*. (§ 342.)

Aorist.

§ 402. Verbs may be conjugated in the three forms of the first aorist which admit of *Ātmanepada*, and without differing from the paradigms given above, except in the third person singular.

The second aorist *Ātmanepada* is not to be used in a purely passive sense*.

§ 403. In the third person singular a peculiar form has been fixed in the passive, ending in इ i, and requiring Vṛiddhi of final, and Guṇa of medial vowels (but अ a is lengthened), followed by one consonant.

| | | |
|---|------------------------------|----------------|
| Thus, instead of अलविह <i>ālavishṭa</i> , | we find अलवि <i>ālav-i</i> . | } First Form. |
| अबोधिह <i>ābodhishṭa</i> , | अबोधि <i>ābodh-i</i> . | |
| अक्षिप्त <i>akshipta</i> , | अक्षेपि <i>akshēp-i</i> . | |
| अनेह <i>aneshṭa</i> , | अनायि <i>anāy-i</i> . | } Second Form. |
| अकृत <i>akṛita</i> , | अकारि <i>akār-i</i> . | |
| अदित <i>adita</i> , | अदायि <i>adāy-i</i> . | |
| अस्तीष्टे <i>astīrshṭa</i> , | अस्तारि <i>astār-i</i> . | |
| असृष्ट <i>asṛishṭa</i> , | असृजि <i>asṛj-i</i> . | |
| अदग्ध <i>adagḍha</i> , | अदाहि <i>adāh-i</i> . | |
| अदिक्षत <i>adikshata</i> , | अदेक्षि <i>ades-i</i> . | } Fourth Form. |
| अघुक्षत <i>aghukshata</i> , | अगूहि <i>agūh-i</i> . | |
| अलिक्षत <i>alikhata</i> , | अलेहि <i>aleh-i</i> . | |
| अधुक्षत <i>adhukshata</i> , | अदोहि <i>adoh-i</i> . | |
| अधिक्षत <i>adhikshata</i> , | अदेहि <i>adeh-i</i> . | |

§ 404. Verbs ending in आ d or diphthongs, take य y before the passive इ i.

दा *dā*, अदायि *adāyi*, instead of अदित *adita*.

§ 405. Verbs ending in अय ay (Chur, Caus. Denom. &c.) drop अय ay before the passive इ i, though in the general tenses, after the dropping of the passive य ya, the original अय ay may reappear, i.e. the *Ātm.* may be used as passive.

बोधय् *bodhay*, अबोधि *ābodhi*; चोरय् *choray*, अचोरि *achori*; राजय् *rājay*, अराजि *arāji*.

In the other persons these verbs may either drop अय ay or retain it, being conjugated in either case after the first form of the first aorist.

भाषय् *bhāṣay*; अभाषयि *abhāṣishi*, अभाषिष्ठाः *abhāṣishṭhāḥ*, अभाषि *abhāṣi*; or अभाषयिषि *abhāṣayishi*, अभाषयिष्ठाः *abhāṣayishṭhāḥ*, अभाषि *abhāṣi*.

§ 406. Intensive bases in य y add the passive इ i, without Guṇa.

Int. बोधय् *bodhay*, अबोधयि *ābodhayi*.

Intensive bases ending in य y, preceded by a consonant, drop य y, and refuse Guṇa.

Int. बेभिद्य् *bebhidy*; Aor. अबेभिदि *ābebhidī*.

Desiderative bases, likewise, refuse Guṇa.

Des. बुबोधयि *bubodhayi*; Aor. अबुबोधयिषि *ābubodhayishi*.

* This would follow if *kartari* extends to Pāṇ. III. 1, 54, 56.

§ 407. The following are a few irregular formations of the 3rd pers. sing. aorist passive :

रभ् *rabh*, to desire, forms अरंभि *arambhi*. (Pāṇ. VII. 1, 63.) See § 345, 10.

रध् *radh*, to kill, — अरंधि *arandhi*. (Pāṇ. VII. 1, 61.)

जभ् *jabh*, to yawn, — अजंभि *ajambhi*. (Pāṇ. VII. 1, 61.)

भञ्ज् *bhañj*, to break, — अभंजि *abhañji* or अभंजि *abhñji*. (Pāṇ. VI. 4, 33.)

लभ् *labh*, to take, — अलंभि *alambhi* or अलंभि *aldbhi*. (Pāṇ. VII. 1, 69.)

With prepositions लभ् *labh* always forms अलंभि *alambhi*.

जन् *jan*, to beget, — अजनि *ajani*. (Pāṇ. VII. 3, 35.)

बध् *badh*, to strike, — अबधि *abadhi*. (Pāṇ. VII. 3, 35.)

§ 408. Roots ending in अम् *am*, which admit of intermediate इ *i* (§ 332, 16), do not lengthen their radical vowel. (Pāṇ. VII. 3, 34.)

शम् *śam*, अशमि *aśami*; तम् *tam*, अतमि *atami*; but यम् *yam*, अयामि *ayāmi*.

Pāṇini excepts आचम् *ācham*, to rinse, which forms आचामि *āchāmi*. Others add कम् *kam*, चम् *cam*, नम् *nam* (Pāṇ. VII. 3, 34, vārt.).

§ 409. Thus the paradigms given in the *Ātmanepada* may be used in the passive of the aorist, with the exception of the 3rd pers. sing. (See p. 182.)

| | | |
|--------------------------|-------------------------------|--|
| अलविधि <i>alavishi</i> | अलविध्वहि <i>alavishvahi</i> | अलविश्वहि <i>alavishmahi</i> |
| अलविधाः <i>alavishāḥ</i> | अलविधायां <i>alavishāthām</i> | अलविध्वं or °द्वं <i>alavidhvam</i> or <i>-dhvam</i> |
| अलावि <i>alāvi</i> | अलविधातां <i>alavishātām</i> | अलविधत <i>alavishata</i> |

The Two Futures, the Conditional, and the Benedictive Passive.

§ 410. These formations are identically the same in the passive as in the *Ātmanepada*. Hence

Fut. बोधिष्ये *bodhishyé*, I shall be known.

Cond. अबोधिष्ये *ábodhishye*, I should be known.

Periphr. Fut. बोधिष्याहे *bodhitdhe*, I shall be known.

Bened. बोधिषीय *bodhishīyá*, May I be known !

Secondary Form of the Aorist, the Two Futures, the Conditional, and Benedictive of Verbs ending in Vowels.

§ 411. All verbs ending in vowels, in अय् *ay*, and likewise हन् *han*, to strike, दृश् *dṛś*, to see, ग्रह् *grah*, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before. Thus from लू *lū* we have अलावि *alāvi*, and from this, by treating the final इ *i* as the intermediate इ *i*, we form,

| | |
|---|--|
| Sing. 1. pers. अलाविषि <i>alāvi-shi</i> , | by the side of अलविषि <i>alāvi-shi</i> . |
| 2. अलाविधाः <i>alāvi-shāḥ</i> , | — — अलविधाः <i>alāvi-shāḥ</i> . |
| 3. अलावि <i>alāvi</i> , | — — अलावि <i>alāvi</i> . |

- Dual 1. pers. अलाविष्वहि *alāvi-shvahi*, by the side of अलविष्वहि *alāvi-shvahi*.
 2. अलाविषायां *alāvi-shāthām*, — — अलविषायां *alāvi-shāthām*.
 3. अलाविषातां *alāvi-shātām*, — — अलविषातां *alāvi-shātām*.
- Plur. 1. pers. अलाविष्महि *alāvi-shmahi*, by the side of अलविष्महि *alāvi-shmahi*.
 2. अलाविष्मं *alāvi-dhvam* or *०ङ्-ḍhvam* — अलविष्मं *alāvi-dhvam* or *०ङ्*.
 3. अलाविषत *alāvi-shata*, — — अलविषत *alāvi-shata*.
 Fut. लाविष्ये *lāvi-shye*, by the side of लविष्ये *lāvi-shye*.
 Cond. अलाविष्ये *alāvi-shye*, — — अलविष्ये *alāvi-shye*.
 Per. Fut. लाविषताहे *lāvi-tāhe*, — — लविषताहे *lāvi-tāhe*.
 Ben. लाविषीय *lāvi-shīya*, — — लविषीय *lāvi-shīya*.
- From चि *chi*, to gather, 3rd pers. sing. Aor. Pass. अचायि *achāyi*; hence
 Aor. अचायिषि *achāyishi*, besides अचेषि *acheshi*, &c.
 Fut. चायिष्ये *chāyishye*, — चेष्ये *cheshye*.
 Cond. अचायिष्ये *achāyishye*, — अचेष्ये *acheshye*.
 Per. Fut. चायिषताहे *chāyitāhe*, — चेताहे *chetāhe*.
 Ben. चायिषीय *chāyishīya*, — चेषीय *cheshtya*.
- From घ्रा *ghrā*, to smell, 3rd pers. sing. Aor. Pass. अघ्रायि *aghrāyi*; hence
 Aor. अघ्रायिषि *aghrāyishi*, besides अघ्रासि *aghrāsi*.
 Fut. घ्रायिष्ये *ghrāyishye*, — घ्रास्ये *ghrāsyē*.
 Cond. अघ्रायिष्ये *aghrāyishye*, — अघ्रास्ये *aghrāsyē*.
 Per. Fut. घ्रायिषताहे *ghrāyitāhe*, — घ्राताहे *ghrātāhe*.
 Ben. घ्रायिषीय *ghrāyishīya*, — घ्रासीय *ghrāstya*.
- From धृ *dhvri*, to hurt, 3rd pers. sing. Aor. Pass. अध्वारि *adhvāri*; hence
 Aor. अध्वारिषि *adhvāriṣhi*, besides अध्वृषि *adhvriṣhi* or अध्वरिषि *adhvāriṣhi*.
 Fut. ध्वारिष्ये *dhvāriṣhye*, — ध्वरिष्ये *dhvāriṣhye*.
 Per. Fut. ध्वारिषताहे *dhvāritāhe*, — ध्वरिषताहे *dhvāritāhe*.
 Ben. ध्वारिषीय *dhvāriṣhīya*, — ध्वरीय *dhvriṣhīya* or ध्वरिषीय *dhvāriṣhīya**.
- From हन् *han*, to kill, 3rd pers. sing. Aor. Pass. अघानि *aghāni*; hence
 Aor. अघानिषि *aghāniṣhi*, besides (अवधिषि *avadhiṣhi*). Pāṇ. vi. 4. 62 †.
 Fut. घानिष्ये *ghāniṣhye*, — हनिष्ये *hanishye*.
 Per. Fut. घानिषताहे *ghānitāhe*, — हन्ताहे *hantāhe*.
 Ben. घानिषीय *ghāniṣhīya*, — (वधिषीय *vadhiṣhīya*).
- From दृश् *drīś*, to see, 3rd pers. sing. Aor. Pass. अदर्शि *adarśi*; hence
 Aor. अदर्शिषि *adarśiṣhi*, besides अद्रक्षि *adrakṣhi*.
 Fut. दर्शिष्ये *darśiṣhye*, — द्रक्ष्ये *drakshye*.
 Per. Fut. दर्शिषताहे *darśitāhe*, — द्रहाहे *drashitāhe*.
 Ben. दर्शिषीय *darśiṣhīya*, — द्रक्षीय *drakṣhīya*.

* See § 332, 5.

† Siddh.-Kaum. vol. II, p. 270, seems to allow अहसि *ahasi*.

From ग्रह् *grah*, to take, 3rd pers. sing. Aor. Pass. अग्राहि *agrâhi*; hence

Aor. अग्राहिवि *agrâhishi*, besides अग्रहीवि *agrahîshi*.

Fut. ग्राहिये *grâhishye*, — ग्रहीष्ये *grahîshye*.

Per. Fut. ग्राहिताहे *grâhitâhe*, — ग्रहीताहे *grahîtâhe*.

Ben. ग्राहिषीय *grâhishîya*, — ग्रहीषीय *grahîshîya*.

From रम्य् *ramay*, to delight, Caus. of रम् *ram*, 3rd pers. sing. Aor. Pass. अरमि *arami* or अरामि *arâmi*; hence

Aor. अरमिवि *aramishi* or अरामिवि *arâmishi*, besides अरमयिवि *aramayishi*.

§ 412. Certain verbs of an intransitive meaning take the passive इः in the 3rd pers. sing. Aor. Âtm. Thus उत्पद्यते *utpadyate* (3rd pers. sing. present of the Âtmanepada of a Div verb), he arises, becomes उदपादि *udapâdi*, he arose, he sprang up; but it is regular in the other persons, उदपास्तातां *udapatsâtâm*, they two arose, &c. (Pâp. III. 1, 60.)

§ 413. Other verbs of an intransitive character take the same form optionally (Pâp. III. 1, 61):

दीप्य् *dîp* (दीप्यते *dîpyate*, he burns, Div, Âtm.), अदीपि *adîpi* or अदीपिह *adîpishṭa*.

जन् *jan* (जायते *jâyate*, he is born, he is, Div, Âtm.; it cannot be formed from जन् *jan* (Hu, Par.), to beget), अजनि *ajani* or अजनिह *ajanishṭa*.

बुध् *budh* (बुध्यते *budhyate*, he is conscious, Div, Âtm.), अबोधि *abodhi* or अबुद्ध *abuddha*.

पूर्य् *pâr* (पूरयति *pârayati*, he fills, Chur.), अपूरि *apûri* or अपूरिह *apûrishṭa*.

ताय् *tây* (तायते *tâyate*, he spreads, Bhû, Âtm.; really Div form of Tan), अतायि *atâyi* or अतायिह *atâyishṭa*.

प्याय् *pyây* (प्यायते *pyâyate*, he grows), अप्यायि *apyâyi* or अप्यायिह *apyâyishṭa*.

CHAPTER XVI.

PARTICIPLES, GERUNDS, AND INFINITIVE.

§ 414. The participle of the present Parasmaipada retains the Vikarâṇas of the ten classes. It is most easily formed by taking the 3rd pers. plur. of the present, and dropping the final इः. This gives us the Ânga base, from which the Pada and Bha base can be easily deduced according to general rules (§ 182). The accent remains in the participle on the same syllable where it was in the 3rd pers. plur. If the accent falls on the last syllable of the participle, and if that participle does not take a nasal, then all Bha cases and the feminine suffix receive the accent. (Pâp. VI. 1, 173.) Thus

| भवंति | भवन्त् | Nom. S. भवन् | Acc. भवंतं | Instr. भवता &c. |
|-----------------|----------------|---------------|------------------|-----------------|
| <i>bhāvanti</i> | <i>bhāvant</i> | <i>bhāvan</i> | <i>bhāvantam</i> | <i>bhāvataḥ</i> |
| तुदन्ति | तुदन्त् | तुदन् | तुदन्तं | तुदता &c. |
| <i>tudānti</i> | <i>tudānt</i> | <i>tudān</i> | <i>tudāntam</i> | <i>tudatā</i> |
| दीप्यन्ति | दीप्यन्त् | दीप्यन् | दीप्यन्तं | दीप्यता &c. |
| <i>dîpyānti</i> | <i>dîpyānt</i> | <i>dîpyan</i> | <i>dîpyantam</i> | <i>dîpyatā</i> |

| | | | | |
|---------------------------------------|------------------------------|-----------------------------------|-------------------------------------|---|
| चोरयंति <i>choráyanti</i> | चोरयन्त् <i>choráyant</i> | Nom. S. चोरयन् <i>choráyan</i> | Acc. चोरयन्तं <i>choráyantam</i> | Instr. चोरयन्ता &c. <i>choráyatá</i> |
| सुन्वन्ति <i>sunvánti</i> | सुन्वन्त् <i>sunvánt</i> | सुन्वन् <i>sunván</i> | सुन्वन्तं <i>sunvántam</i> | सुन्वन्ता &c. <i>sunvatá</i> |
| तन्वन्ति <i>tanvánti</i> | तन्वन्त् <i>tanvánt</i> | तन्वन् <i>tanván</i> | तन्वन्तं <i>tanvántam</i> | तन्वन्ता &c. <i>tanvatá</i> |
| क्रीयन्ति <i>krīyánti</i> | क्रीयन्त् <i>krīyánt</i> | क्रीयन् <i>krīyán</i> | क्रीयन्तं <i>krīyántam</i> | क्रीयन्ता &c. <i>krīyatá</i> |
| अदन्ति <i>addnti</i> | अदन्त् <i>addnt</i> | अदन् <i>addn</i> | अदन्तं <i>addntam</i> | अदन्ता &c. <i>adatá</i> |
| जुह्वन्ति <i>júhvati</i> | जुह्वन्त् <i>júhvat</i> | जुह्वन् <i>júhvat</i> | जुह्वन्तं <i>júhvatam</i> | जुह्वन्ता (§ 184) <i>júhvatá</i> |
| रुधन्ति <i>rundhánti</i> | रुधन्त् <i>rundhánt</i> | रुधन् <i>rundhán</i> | रुधन्तं <i>rundhántam</i> | रुधन्ता &c. <i>rundhatá</i> |
| बोधुवन्ति Intens. <i>bóbhuvati</i> | बोधुवन्त् <i>bóbhuvat</i> | बोधुवन् <i>bóbhuvan</i> | बोधुवन्तं <i>bóbhuvatam</i> | बोधुवन्ता (§ 184) <i>bóbhuvatá</i> |

§ 415. The participle of the future is formed on the same principle.

| | | | | |
|-----------------------------------|----------------------------------|---------------------------------------|---|---|
| भविष्यन्ति <i>bhavishyánti</i> | भविष्यन्त् <i>bhavishyánt</i> | Nom. S. भविष्यन् <i>bhavishyán</i> | Acc. भविष्यन्तं <i>bhavishyántam</i> | Instr. भविष्यन्ता <i>bhavishyátá</i> |
|-----------------------------------|----------------------------------|---------------------------------------|---|---|

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers. plur. of that tense. This corresponds, both in form and accent, with the Bha base of the participle, only that the *स्*, as it is always followed by a vowel, is changed to *श्*. Having the Bha base, it is easy to form the *Āṅga* and *Pada* bases, according to § 204. In forming the *Āṅga* and *Pada* bases, it must be remembered,

1. That roots ending in a vowel, restore that vowel, which, before *ः* *uḥ*, had been naturally changed into a semivowel.
2. That, according to the rules on intermediate *इ* *i*, all verbs which, without counting the *ः* *uḥ*, are monosyllabic in the 3rd pers. plur., insert *इ* *i*.
(See Necessary *इ* *i*, § 338, 1; Optional *इ* *i*, § 337, 8.)

| | | | | |
|-----------------------------------|--------------------------------------|--|---|--|
| 3rd P. Plur. | Instr. Sing. | Nom. Sing. | Acc. Sing. | Instr. Plur. |
| बभूवुः <i>babhúvúḥ</i> | बभूवुषा <i>babhúvúshá</i> | बभूवान् <i>babhúván</i> | बभूवांसं <i>babhúvāmsam</i> | बभूवन्निः <i>babhúvādbhiḥ</i> |
| निन्युः <i>ninyúḥ</i> | निन्युषा <i>ninyúshá</i> | निनीवान् <i>niniván</i> | निनीवांसं <i>ninivāmsam</i> | निनीवन्निः <i>ninivādbhiḥ</i> |
| तुतुदुः <i>tutudúḥ</i> | तुतुदुषा <i>tutudúshá</i> | तुतुद्वान् <i>tutudván</i> | तुतुद्वान्सं <i>tutudvāmsam</i> | तुतुद्वन्निः <i>tutudvādbhiḥ</i> |
| दिदिवुः <i>didivúḥ</i> | दिदिवुषा <i>didivúshá</i> | दिदिवान् (§ 143) <i>didiván</i> | दिदिवान्सं <i>didivāmsam</i> | दिदिवन्निः <i>didivādbhiḥ</i> |
| चोरयामासुः <i>chorayámásúḥ</i> | चोरयामासुषा <i>chorayámásúshá</i> | चोरयामासिवान् <i>chorayámásiván</i> | चोरयामासिवान्सं <i>chorayámásivāmsam</i> | चोरयामासिवन्निः <i>chorayámásivādbhiḥ</i> |

| 3rd P. Plur. | Instr. Sing. | Nom. Sing. | Acc. Sing. | Instr. Plur. |
|-------------------------------|----------------------------------|---------------------------------|-----------------------------------|------------------------------------|
| सुषुवुः <i>sushuvúh</i> | सुषुवुषा <i>sushuvúshá</i> | सुषुवान् <i>sushuvádn</i> | सुषुवासं <i>sushuvámsam</i> | सुषुवभिः <i>sushuvádbhih</i> |
| तेनुः <i>tenúh</i> | तेनुषा <i>tenúshá</i> | तेनिवान् <i>tenivádn</i> | तेनिवासं <i>tenivámsam</i> | तेनिवभिः <i>tenivádbhih</i> |
| चिक्रियुः <i>chikriyúh</i> | चिक्रियुषा <i>chikriyúshá</i> | चिक्रीवान् <i>chikrivádn</i> | चिक्रीवासं <i>chikrivámsam</i> | चिक्रीवभिः <i>chikrivádbhih</i> |
| आदुः <i>ádúh</i> | आदुषा <i>ádúshá</i> | आदिवान् <i>ádivádn</i> | आदिवासं <i>ádivámsam</i> | आदिवभिः <i>ádivádbhih</i> |
| जुहुवुः <i>juhuvúh</i> | जुहुवुषा <i>juhuvúshá</i> | जुहुवान् <i>juhuvádn</i> | जुहुवासं <i>juhuvámsam</i> | जुहुवभिः <i>juhuvádbhih</i> |
| रुरुधुः <i>rurudhúh</i> | रुरुधुषा <i>rurudhúshá</i> | रुरुध्वान् <i>rurudhvádn</i> | रुरुध्वासं <i>rurudhvámsam</i> | रुरुध्वभिः <i>rurudhvádbhih</i> |

§ 417. In five verbs, where the insertion of इ i before चस् *vas* is optional (§ 337, 8), we get the following forms :

| 3rd P. Plur. | Instr. Sing. | Nom. Sing. | Acc. Sing. | Instr. Plur. | |
|---------------------|----------------------------|-------------------------------|--|----------------------------------|------------------------------------|
| गम् <i>gam</i> | जग्मुः <i>jagmúh</i> | जग्मुषा <i>jagmúshá</i> | जग्मिवान् or जगन्वान् * <i>jagmivádn or jaganvádn</i> | जग्मिवासं <i>jagmivámsam</i> | जग्मिवभिः <i>jagmivádbhih</i> |
| हन् <i>han</i> | जह्मुः <i>jaghnúh</i> | जह्मुषा <i>jaghnúshá</i> | जह्निवान् or जघन्वान् <i>jaghnivádn or jaghanvádn</i> | जह्निवासं <i>jaghnivámsam</i> | जह्निवभिः <i>jaghnivádbhih</i> |
| विद् <i>vid</i> | विदिदुः <i>vividúh</i> | विदिदुषा <i>vividúshá</i> | विदिद्वान् or विदिदिवान् <i>vividvádn or vividivádn</i> | विदिद्वसं <i>vividvámsam</i> | विदिद्वभिः <i>vividvádbhih</i> |
| विञ् <i>vis</i> | विचिमुः <i>vivichúh</i> | विचिमुषा <i>vivichúshá</i> | विचिञ्चान् or विचिञ्चिवान् <i>vivichvádn or vivichivádn</i> | विचिञ्चसं <i>vivichvámsam</i> | विचिञ्चभिः <i>vivichvádbhih</i> |
| दृञ् <i>dris</i> | ददृशुः <i>dadṛśúh</i> | ददृशुषा <i>dadṛśúshá</i> | ददृश्चान् or ददृशिवान् <i>dadṛśhvádn or dadṛśivádn</i> | ददृश्चसं <i>dadṛśhvámsam</i> | ददृश्चभिः <i>dadṛśhvádbhih</i> |

§ 418. The participle of the reduplicated perfect *Âtmanepada* is formed by dropping इरे *ire*, the termination of the 3rd pers. plur. *Âtm.*, and substituting आन *ána*.

बभूवरे *babhúviré*—बभूवानः *babhúvánáh*

चक्रिरे *chakriré*—चक्राणः *chakráṇáh*

ददरे *dadiré*—ददानः *dadánáh*

§ 419. The participle present *Âtmanepada* has two terminations,—मान *mána* for verbs of the First Division (§ 295), आन *ána* for verbs of the Second Division.

In the First Division we may again take the 3rd pers. plur. present *Âtm.*, drop the termination न्ते *nte*, and replace it by मानः *mánaḥ*.

In the Second Division we may likewise take the 3rd pers. plur. present *Âtm.*, drop the termination अते *ate*, and replace it by आनः *ánaḥ*.

* The same optional forms run through all the *Pada* and *Bha* cases.

| First Division. | Second Division. |
|---|--|
| भवन्ते <i>bháva-nte</i> —भवमानः <i>bháva-mánaḥ</i> | सुन्वते <i>sunv-áte</i> —सुन्वानः <i>sunv-ánaḥ</i> |
| तुदन्ते <i>tudá-nte</i> —तुदमानः <i>tudá-mánaḥ</i> | आमुषते <i>ápnuv-áte</i> —आमुषानः <i>ápnuv-á</i> |
| दीप्यन्ते <i>dívya-nte</i> —दीप्यमानः <i>dívya-mánaḥ</i> | तन्वते <i>tanv-áte</i> —तन्वानः <i>tanv-ánaḥ</i> |
| चोरयन्ते <i>choráya-nte</i> —चोरयमाणः <i>choráya-mánaḥ</i> | क्रीयते <i>krīṅ-áte</i> —क्रीयानः <i>krīṅ-ánaḥ</i> |
| Pass. तुद्यन्ते <i>tudyá-nte</i> —तुद्यमानः <i>tudyá-mánaḥ</i> | अदते <i>ad-áte</i> —अदानः <i>ad-ánaḥ</i> |
| Caus. भावयन्ते <i>bháváya-nte</i> —भावयमानः <i>bháváya-mánaḥ</i> | जुहते <i>júhv-ate</i> —जुहानः <i>júhv-ánaḥ</i> |
| Des. बुभूषन्ते <i>búbhúsha-nte</i> —बुभूषमाणः <i>búbhúsha-mánaḥ</i> | रुधते <i>rundh-áte</i> —रुधानः <i>rundh-ánaḥ</i> |
| Int. बोधयन्ते <i>bodhúya-nte</i> —बोधयमानः <i>bodhúya-mánaḥ</i> | |

§ 420. The participle of the future in the *Ātmanepada* is formed by adding मानः *mánaḥ* in the same manner.

भविष्यन्ते *bhavishyá-nte*—भविष्यमाणः *bhavishyá-mánaḥ*
 नेष्यन्ते *neshyá-nte*—नेष्यमाणः *neshyá-mánaḥ*
 तोष्यन्ते *totsyá-nte*—तोष्यमाणः *totsyá-mánaḥ*
 एधिष्यन्ते *edhishyá-nte*—एधिष्यमाणः *edhishyá-mánaḥ*

§ 421. The participles of the present and future passive are formed by adding मानः *mánaḥ* in the same manner.

| | |
|--|---|
| भूयन्ते <i>bhúya-nte</i> —भूयमानः <i>bhúya-mánaḥ</i> | भाविष्यन्ते—भाविष्यमाणः |
| बुध्यन्ते <i>budhyá-nte</i> —बुध्यमानः <i>budhyá-mánaḥ</i> | <i>bhávishyá-nte</i> — <i>bhávishyá-mánaḥ</i> |
| स्तूयन्ते <i>stúya-nte</i> —स्तूयमानः <i>stúya-mánaḥ</i> | नायिष्यन्ते—नायिष्यमाणः |
| क्रियन्ते <i>kriyá-nte</i> —क्रियमाणः <i>kriyá-mánaḥ</i> | <i>náyishyá-nte</i> — <i>náyishyá-mánaḥ</i> |
| भाष्यन्ते <i>bhávya-nte</i> —भाष्यमानः <i>bhávya-mánaḥ</i> | Or like the Part. Fut. <i>Ātm.</i> |

The Past Participle Passive in णः táḥ and the Gerund in त्वा tvá.

§ 422. The past participle passive is formed by adding णः *táḥ* or नः *náḥ* to the root. कृ *kṛi*, कृताः *kṛitáḥ*, done, masc.; कृता *kṛitá*, fem.; कृतं *kṛitám*, neut. लू *lú*, लूनः *lúnáḥ*, cut.

This termination ण *ta* is, as we saw, most opposed to the insertion of intermediate इ *i*, so much so that verbs which may form any one general tense with or without इ *i*, always form their past participle without it. The number of verbs which must insert इ *i* before ण *ta* is very small. (§ 332, D.)

Besides being averse to the insertion of intermediate इ *i*, the participial termination ण *ta*, having always the Udátta, is one of those which have a tendency to weaken verbal bases. (See § 344.)

§ 423. The gerund of simple verbs is formed by adding त्वा *tvá* to the root. कृ *kṛi*, कृत्वा *kṛitvá*, having done. पू *pú*, पूत्वा *pútvá* or, from पूष् *púṣh*, पवित्र्वा *pavitvá*, having purified.

The rules as to the insertion of the intermediate इ *i* before त्वा *tvá* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that *त्वा tvá* without intermediate इ i weakens, with intermediate इ i strengthens the root (Pāṇ. I. 2, 18). It always has the Udātta. In giving a few more special rules on this point, it will be convenient to take the terminations *त्ता ta* and *त्वा tvá* together, as they agree to a great extent, though not altogether.

I. तः *táh* and *त्वा tvá*, with intermediate इ i.

§ 424. If तः *táh* takes intermediate इ i, it may in certain verbs produce Guṇa. In this case the Guṇa before *त्वा tvá* is regular.

शी *śh*, to lie down, शयितः *śayitáh* (Pāṇ. I. 2, 19); शयित्वा *śayitvā*.

स्विद् *sviḍ*, to sweat, स्वेदितः *sveditáh* or स्विन्नः *svinnáh*; स्वेदित्वा *sveditvā*.

मिद् *miḍ*, to be soft, मेदितः *meditáh*; मेदित्वा *meditvā*.

क्षिद् *kshoid*, to drip, क्षेदितः *kshveditáh*; क्षेदित्वा *kshveditvā*.

धृष् *dhṛish*, to dare, धर्षितः *dharshitáh*; धर्षित्वा *dharshitvā*.

मृष् *mṛish*, to bear, मर्षितः *marshitáh* (patient), (Pāṇ. I. 2, 20); मर्षित्वा *marshitvā*.

पू *pú*, to purify, पवितः *pavitáh* (Pāṇ. I. 2, 22); पवित्वा *pavitvā*, from पूङ् *pūñ*. See No. 156.

§ 425. Verbs with penultimate उ u may or may not take Guṇa before *त्ता ta* with intermediate इ i, if they are used impersonally.

द्युत् *dyut*, to shine, द्युतितं *dyutitám* or द्योतितं *dyotitám*, it has been shining. (Pāṇ. I. 2, 21.)

§ 426. If *त्वा tvá* takes intermediate इ i, it requires, as a general rule, Guṇa (Pāṇ. I. 2, 18), or at all events does not produce any weakening of the base. वृत् *vṛit*, to exist, वर्तित्वा *vartitvā*. संस्र *srañs*, to fall, संस्रित्वा *srañsitvā* (Pāṇ. I. 2, 23). पू *pú* (i. e. पूङ् *pūñ*), to purify, पवित्वा *pavitvā* (Pāṇ. I. 2, 22).

Verbs, however, beginning with consonants, and ending in any single consonant except य y or व v, preceded by इ, ई i or उ, ऊ ū, take Guṇa optionally (Pāṇ. I. 2, 26): द्युत् *dyut*, to shine, द्योतित्वा *dyotitvā* or द्युतित्वा *dyutitvā*. The same option applies to तृष् *tṛish*, to thirst; मृष् *mṛish*, to bear; कृञ् *kṛiñ*, to attenuate (Pāṇ. I. 2, 25); तृषित्वा *tṛishitvā* or तर्षित्वा *tarshitvā*.

§ 427. Though taking intermediate इ i, *त्वा tvá* does not produce Guṇa, but, if possible, weakens the base, in रुद् *rud*, to cry, रुदित्वा *ruditvā* (Pāṇ. I. 2, 8); विद् *vid*, to know, विदित्वा *viditvā*; मुष् *mush*, to steal, मुषित्वा *mushitvā*; ग्रह् *grah*, to take, गृहीत्वा *grihitvā*; मृद् *mṛiḍ*, to delight, मृदित्वा *mṛiḍitvā* (Pāṇ. I. 2, 7); मृद् *mṛiḍ*, to rub, मृदित्वा *mṛiḍitvā*; गुष् *gudh*, to cover, गुषित्वा *gudhitvā*; क्लिञ् *kliñ*, to hurt, क्लिशित्वा *kliñitvā*; वद् *vad*, to speak, उदित्वा *uditvā*; वस् *vas*, to dwell, उषित्वा *ushitvā*.

§ 428. Roots ending in ष् *th* or ष् *ph*, preceded by a nasal, may or may not drop the nasal before *त्वा tvá* (Pāṇ. I. 2, 23); ग्रथित्वा *granthitvā* or ग्रथित्वा *grathitvā*, having twisted. The same applies to the roots वञ्च् *vañch*, to cheat, and लुञ्च् *luñch*, to pluck (Pāṇ. I. 2, 24); वञ्चित्वा *vañchitvā* or वचित्वा *vachitvā*.

II. तः *táh* and *त्वा tvá*, without intermediate इ i.

§ 429. Roots ending in nasals lengthen their vowel before तः *táh* and *त्वा tvá* (Pāṇ. VI. 4, 15). शम् *śam*, to rest, शान्तः *śántáh*, शान्त्वा *śántvā*.

क्रम् *kram*, to step, may or may not lengthen its vowel before *त्वा tvá* (Pāṇ. VI. 4, 18). क्रान्त्वा *krañtvā*, क्रान्तः *krántáh*, क्रान्त्वा *krántvā* or क्रन्त्वा *krantvā*; also क्रमित्वा *kramitvā*.

§ 430. The following roots, ending in nasals, drop them before तः *táh* and *त्वा tvá*. (Pāṇ. VI. 4, 37.)

यन् *yam*, to check, यतः *yatáh*, यत्वा *yatvâ**; रन् *ram*, to sport, रतः *ratáh*, रत्वा *ratvâ*; नन् *nam*, to bend, नतः *natáh*, नत्वा *natvâ*; हन् *han*, to kill, हतः *hatáh*, हत्वा *hatvâ*; गन् *gam*, to go, गतः *gatáh*, गत्वा *gatvâ*; मन् *man*, to think, मतः *matáh*, मत्वा *matvâ*; वन् *van*, to ask; तन् *tan*, to stretch, ततः *tatáh*, तत्वा *tatvâ*; and the other verbs of the Tan class, ending in न् *n*.

Note—Of the same verbs those ending in न् *n* drop the nasal before the gerundial य *ya* and insert त् *t*; प्रमत् *pramátya* (Pāṇ. VI. 4, 38): those ending in न् *m* may or may not drop the nasal before the gerundial य *ya*; प्रगत्य *pragátya* or प्रगम्य *pragámya*.

§ 431. The following verbs drop final न् *n*, and lengthen the vowel.

जन् *jan*, to bear, जातः *jatáh*, जात्वा *jatvâ*; सन् *san*, to obtain, सातः *satáh*, सात्वा *satvâ*; खन् *khan*, to dig, खातः *khātáh*, खात्वा *khātavâ*.

1. Roots ending in च् *chh*, or च् *ch*, substitute अँ *á* and ऊँ *ú*. (Pāṇ. VI. 4, 19.)

प्रच्छ् *prachh*, to ask, प्रच्छतः *prichchātáh* (§ 125), प्रच्छत्वा *prichchātavâ*; दिव् *div*, to play, द्यूनः *dyúnaḥ*, द्यूनत्वा *dyúnavâ*.

2. Roots ending in र्छ् *rchh*, or र्च *rch*, drop their final consonant. (Pāṇ. VI. 4, 21.)

मूर्च्छे *murchh*, to faint, मूर्च्छतः *murchchātáh*; तूर्वे *turv*, to strike, तूर्वेः *túrveh*.

§ 432. The following verbs change their च् *ch* with the preceding or following vowel into ऊँ *ú*. (Pāṇ. VI. 4, 20.)

ज्वर् *jar*, to ail, ज्वर्येः *járveh*, ज्वर्यो *járvo*; त्वर् *tar*, to hasten, त्वर्येः *tárveh*, त्वर्यो *tárvo*; स्त्रिव् *striv*, to dry, स्त्रुतः *strútáh*, स्त्रुत्वा *strútavâ*; अक् *av*, to protect, अतः *átáh*, अत्वा *átavâ*; मक् *ma*, to bind, मृतः *mútáh*, मृत्वा *mútavâ*.

§ 433. Roots ending in ऐ *ai* substitute आँ *á*; ध्ये *dhyai*, to meditate, ध्यातः *dhyātáh*, ध्यात्वा *dhyātavâ*; or ईँ *í*; गे *gai*, to sing, गीतः *gītáh*, गीत्वा *gītavâ*. Final ए *e* and आँ *á*, too, are changed to ईँ *í*; पाँ *pá*, to drink, पीतः *pītáh*, पीत्वा *pītavâ*; धे *dhe*, to suck, धीतः *dhitáh*, धीत्वा *dhitvâ*.

§ 434. The following roots change their final vowel into ईँ *í*.

दो *do*, to cut, दितः *dítáh*, दित्वा *dítvâ* (Pāṇ. VII. 4, 40); सो *so*, to finish, सितः *sítáh*, सित्वा *sítvâ*; माँ *má*, to measure, मितः *mitáh*, मित्वा *mitvâ*; स्थाँ *sthá*, to stand, स्थितः *sthitáh*, स्थित्वा *sthitvâ*; धाँ *dhá*, to place, हितः *hitáh*, हित्वा *hitvâ* (Pāṇ. VII. 4, 42); हाँ *há*, to leave (हीनः *hīnaḥ*), हित्वा *hitvâ* (Pāṇ. VII. 4, 43).

§ 435. शो *śo*, to sharpen, and चो *chho*, to cut, substitute ईँ *í*, or take the regular आँ *á*. शो *śo*, शीतः *śítáh* or शीतः *śítáh*, शीत्वा *śítvâ* or शीत्वा *śítvâ* (Pāṇ. VII. 4, 41).

§ 436. Exceptional forms :

दाँ *dá*, to give, forms दत्तः *dattáh* †, दत्त्वा *dattvâ* (Pāṇ. VII. 4, 46).

स्फ्यय् *spháy*, to grow, forms स्फ्यीतः *sphítáh* (Pāṇ. VI. 1, 22).

स्त्ये *styai*, to call (with प्र *pra*), forms प्रस्त्यीतः *prastítáh* (Pāṇ. VI. 1, 23) and प्रस्त्यीनः *prastítmaḥ* (Pāṇ. VIII. 2, 54).

श्ये *śyai*, to curdle, forms शीनः *śīnaḥ*, and शीतः *śítáh*, cold; but संश्यानः *sanshyánaḥ*, rolled up (Pāṇ. VI. 1, 24, 25).

प्याय् *pyáy*, to grow, forms पीनः *pīnaḥ*; but प्यानः *pyánaḥ* after certain prepositions (Pāṇ. VI. 1, 28).

§ 437. The verbs which take Samprasāraṇa before तः *táh* and त्वा *tavâ* have been mentioned

* See verbs without intermediate ईँ *í*. (§ 332, 13, and 16.)

† After prepositions ending in vowels, द *da* may be dropt, and the final ईँ *í* and उँ *ú* of a preposition lengthened. प्रदत्तः *pradattáh*, प्रत्तः *prattáh*; सुदत्तः *sudattáh*, सूतः *sútáh*.

in § 393, as undergoing the same change in the benedictive and passive. वच् *vach*, to speak, उक्तः *uktaḥ*, उक्ता *uktā*, &c.

§ 438. Roots which can lose their nasal (§ 345, ¹⁰) lose it before तः *taḥ* and त्वा *tvā*. संस् *sraṁs*, to tear, स्रस्तः *sraṣtaḥ*, स्रस्त्वा *sraṣtvā*.

But स्कन्द *skand*, to stride, forms its gerund स्कन्त्वा *skantvā*, and स्यन्द *syand*, to flow, स्यन्त्वा *syantvā* (Pāṇ. VI. 4, 31), although their न् *n* is otherwise liable to be lost. Part. स्कन्नः *skannaḥ*, स्यन्नः *syannaḥ*.

नश् *naś*, to perish, and roots ending in ञ् *j*, otherwise liable to nasalization, retain the nasal optionally before त्वा *tvā* (Pāṇ. VI. 4, 32). नष्ट्वा *naṣtvā* or नष्ट्वा *nashṭvā* (but only नष्टः *nashṭaḥ*); रक्त्वा *raṅktvā* or रक्त्वा *raktvā* (but only रक्तः *raktaḥ*); मज्ज् *majj*, to dive, मज्ज्त्वा *māṅktvā* or मज्ज्त्वा *maktvā* (Pāṇ. VII. 1, 60).

§ 439. Causal verbs form the participle after rejecting अय *aya*; कारयति *kārayati*, कारितः *kāritaḥ*, but कारयित्वा *kārayitvā*.

§ 440. Desiderative verbs form the participle and gerund regularly; चिकीर्षति *chikīrshati*, चिकीर्षितः *chikīrshitaḥ*, चिकीर्षित्वा *chikīrshitvā*.

§ 441. Intensive verbs *Ātm.* of roots ending in vowels form the participle and gerund regularly; चेक्रीयते *chekriyate*, चेक्रीयितः *chekriyitaḥ*, चेक्रीयित्वा *chekriyitvā*. After roots ending in consonants the intensive य् *y* is dropt; बेभिद्यते *bebhidate*, बेभिदितः *bebhiditaḥ*, बेभिदित्वा *bebhiditvā*.

Intensive verbs *Par.* form the participle and gerund regularly; चर्कति *charkati*, चर्कितः *charkritaḥ*, चर्कित्वा *charkarivā*.

नः *nāḥ* instead of तः *tāḥ* in the Past Participle.

§ 442. Certain verbs take नः *nāḥ* instead of तः *tāḥ* in the past participle passive, provided they do not take the intermediate इ *i*.

1. Twenty-one verbs of the *Krī* class, beginning with लृ *lū*, to cut, लूनः *lūnaḥ* (Dhātupāṭha 31, 13; Pāṇ. VIII. 2, 44). The most important are, धूनः *dhūnaḥ*, shaken; जिनः *jīnaḥ*, decayed. Some of them come under the next rule.
2. Twelve verbs of the *Div* class, beginning with सू *sū* (Dhātupāṭha 26, 23-35; Pāṇ. VIII. 2, 45). The most important are, दूनः *dūnaḥ*, pained; दीनः *dīnaḥ*, wasted; प्रीणः *prīṇaḥ*, loved.
3. Verbs ending in र्त् *rt*, which is changed into ईर् *īr* or ऊर् *ūr*. स्तृ *stṛ*, स्तीर्षः *stīrṣaḥ*, spread; स्त्रीर्षः *stīrṣaḥ*, injured; दीर्षः *dīrṣaḥ*, torn; जीर्षः *jīrṣaḥ*, decayed.
4. Verbs ending in र्द् *rd*; भिद् *bhid*, भिन्नः *bhinnaḥ*, broken; चिद् *chhid*, चिन्नः *chhinnaḥ*, cut. But मद् *mad*, मत्तः *mattaḥ*, intoxicated. In नुद् *nud*, to push, विद् *vid*, to find, and उद् *ud*, to wet, the substitution is optional (Pāṇ. VIII. 2, 56); नुन्नः *nunnaḥ* or नुत्तः *nuttaḥ*.
5. Verbs which native grammarians have marked in the Dhātupāṭha with

an indicatory जो *o*; भुज् *bhuj* (भुजो *bhujo*, Dhātupāṭha 28, 124), to bend, भुग्नः *bhugnaḥ*.

6. Verbs beginning with a double consonant, one of them being a semivowel, and ending in चा *d*, or ए *e*, ऐ *ai*, जो *o*, changeable to चा *d* (Pāṇ. VIII. 2, 43); ग्लै *glai*, ग्लानः *glānaḥ*, faded. Except ध्यै *dhyai*, to meditate, ध्यातः *dhyātaḥ* (Pāṇ. VIII. 2, 57); ख्या *khyā*, to proclaim, ख्यातः *khyātaḥ*. In द्वै *trai*, to protect, ग्रा *ghrā*, to smell, the substitution is optional; त्राकः *trākaḥ* or त्रातः *trātaḥ* (Pāṇ. VIII. 2, 56.)
7. Miscellaneous participles in नः *naḥ*: पूर्वैः *pūrṇaḥ*, only if derived from पूर् *pūr*, and then with an optional form पूरितः *pūrītaḥ* (Pāṇ. VII. 2, 27); while the participle of प्र् *prī* is said to be पूतैः *pūtaḥ* (Pāṇ. VIII. 2, 57); क्षीकः *kshīkaḥ*, from क्षि *kshi*, to waste; द्यूनः *dyūnaḥ*, from दिव् *div*, to play, (not to gamble, where it is द्युतः *dyūtaḥ*)*; लग्नः *lagnaḥ*, from लग् *lag*, to be in contact with (Pāṇ. VII. 2, 18); also from लज् *laj*, to be ashamed; शीनः *śīnaḥ* and श्यानः *śyānaḥ*, coagulated, but शीतः *śītaḥ*, cold; ह्रीकः *hrīkaḥ* or ह्रीतः *hrītaḥ*, ashamed (Pāṇ. VIII. 2, 56).

§ 443. Native grammarians enumerate certain words as participles which, though by their meaning they may take the place of participles, are by their formation to be classed as adjectives or substantives rather than as participles. Thus पक्कः *pakvāḥ*, ripe; शुष्कः *śuṣhkaḥ*, dry (Pāṇ. VI. 1, 206); क्षामः *kshāmāḥ*, weak; कृशः *krīśāḥ*, thin; प्रस्तीनः *prastīnāḥ*, crowded; फुल्लः *phullāḥ*, expanded; क्षीवः *kshīvāḥ*, drunk, &c.

§ 444. By adding the possessive suffix वत् *vat* (§ 187) to the participles in ता *ta* and ना *na*, a new participle of very common occurrence is formed, being in fact a participle perfect active. Thus कृतः *kṛitāḥ*, done, becomes कृतवान् *kṛitāvān*, one who has done, but generally used as a definite verb. स कृतवान् *sa kṛitam kṛitāvān*, he has made the mat; or in the feminine सा कृतवती *sā kṛitavattī*, and in the neuter तत्कृतवत् *tat kṛitavat*. They are regularly declined throughout like adjectives in वत् *vat*.

Gerund in य ya.

§ 445. Compound verbs, but not verbs preceded by the negative particle अ *a*, take य *ya* (without the accent), instead of त्वा *tvā*. Thus, instead of भुज्वा *bhūtvā*, we find संभूय *sambhūya*; but अजित्वा *ajitvā*, not having conquered.

§ 446. Verbs ending in a short vowel take त्वा *tya* instead of य *ya*. जि *ji*, to conquer, जित्वा *jitvā*, having conquered; but विजित्वा *vijītya*. भृ *bhṛi*, to carry, भृत्वा *bhṛitvā*; but संभूय *sambhūya*, having collected. Except क्षि *kshi*, which forms प्रक्षीय *prakshīya*, having destroyed (Pāṇ. VI. 4, 59).

* Pāṇ. VIII. 2, 49, allows द्यून *dyūna* in all senses of the root दिव् *div*, except in that of gambling; see Dhātupāṭha 26, 1. द्यून *dyūna* and परिद्यून *paridyūna*, pained, come from a different root, दिव् *div*, to pain, Dhātupāṭha 33, 51.

§ 447. Causative bases with short penultimate vowel, keep the causative suffix **य्य** before **य** *ya* (Pāṇ. VI. 4, 56): **संगमयति** *saṅgamāyati*, **संगमय्य** *saṅgamāyya*, having caused to assemble. Otherwise the causative suffix is, as usual, dropt: **तारयति** *tārāyati*, **प्रतारयि** *pratārya*, having caused to advance. **प्रापयति** *prāpāyati* forms **प्राप्य** *prāpya* and **प्रापय्य** *prāpāyya*, having caused to reach (Pāṇ. VI. 4, 57).

§ 448. The verbs called **घु** *ghu* (§ 392*), **मा** *mā*, to measure, **स्था** *sthā*, to stand, **गा** *gā*, to sing or to go, **पा** *pā*, to drink or to protect, **हा** *hā*, to leave, **सो** *so*, to finish, take **आ** *ā*, not **ई** *ī* (Pāṇ. VI. 4, 69). **दो** *dō*, to cut, **अवदाय** *avādāya*; **स्था** *sthā*, **प्रस्थाप्य** *prasthāyya*. But **पा** *pā*, to drink, may form **प्रापय्य** *prāpāyya* or **प्रपीय** *prāpīya* (Sār.).

§ 449. Verbs ending in **म्** *m*, which do not admit of intermediate **इ** *i*, may or may not drop their **म्** *m*. Ex. **नम्** *nam*, to bow, **प्रणम्य** *praṇāmya* or **प्रणत्य** *praṇātya*; **गम्** *gam*, to go, **आगम्य** *āgāmya* or **आगत्य** *āgātya*. Other verbs ending in nasals, not admitting of intermediate **इ** *i*, or belonging to the Tan class, always drop their final nasal. Ex. **हन्** *han*, **प्रहत्य** *prahātya*; **तन्** *tan*, **प्रतत्य** *pratātya*†. **खन्** *khan* and **जन्** *jan* form **खन्य** *khānya* or **खाय** *khāya*, **जन्य** *jānya* or **जाय** *jāya*.

§ 450. Verbs ending in **त्** *t* change it to **र्** *r*, and, after labials, into **र्** *r*. Ex. **वित्तिर्ये** *vitīrya*, having crossed; **संपूर्ये** *sampūrya*, having filled.

§ 451. Certain verbs are irregular in not taking Samprasāraṇa. Thus **वे** *ve*, to weave, forms **प्रवाय** *pravāya*; **ज्या** *jyā*, to fail, **उपज्याय** *upajāyāya*; **च्ये** *chye*, to cover, **प्रच्याय** *prachāyāya*, but after **परि** *pari* optionally **परिच्याय** *pariचāyāya* or **परिच्यीय** *pariचīya* (Pāṇ. VI. 1, 41-44).

§ 452. Some verbs change final **इ** *i* and **ई** *ī* into **आ** *ā*. Thus **मी** *mī*, **मीनाति** *mīnāti*, he destroys, and **मि** *mi*, **मिनोति** *minōti*, he throws, form **निमाय** *nimāya*; **दो** *dō*, to destroy, **उपदाय** *upādāya*; **ली** *lī*, to melt, optionally **विलाय** *vilāya* or **विलीय** *vilīya* (Pāṇ. VI. 1, 50-51).

CHAPTER XVII.

VERBAL ADJECTIVES.

Verbal Adjectives in तव्यः tāvyah (or tavyāḥ), कर्त्तव्यः kartavyah, and यः yāḥ (or yāḥ and yah).

§ 453. These verbal adjectives (called *Kṛitya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. **कर्त्तव्यः** *kartavyah*, **करणीयः** *karāṇīyah*, **कार्यः** *kāryah* †, faciendus. Ex. **धर्मैस्त्वया कर्त्तव्यः** *dharmaḥ tvayā kartavyah*, right is to be done by thee.

† Versus memorialis of these verbs : रमिरेमिनमी हंतिरनुदासा गमिरेनिः । तनु चय् विव् चयुक्त्सु वनु मनु नुयु घुसु ॥

‡ Another suffix for forming verbal adjectives is **रलिमः** *elīmah*, which is, however, of rare occurrence; **पक्** *pach*, to cook, **पचेलिमा** *pachelīmā māpā*: **पचेलिमा** *pachelīmā māshdh*, beans fit to cook; **भिदेलिमः** *bhidelīmāḥ*, brickle, fragile. (Pāṇ. III. 1, 96, vārt.)

§ 454. In order to form the adjective in तव्यः *tavyaḥ*, take the periphrastic future, and instead of ता *tā* put तव्यः *tavyaḥ*.

| | | | | |
|--|-----------------------------|-----------------------------------|---------------------------------|-------------------------------------|
| Thus दा <i>dā</i> , to give | दाता <i>dātā</i> | दातव्यः <i>dātavyaḥ</i> | दानीयः <i>dānīyaḥ</i> | देयः <i>dēyaḥ</i> |
| गै <i>gai</i> , to sing | गाता <i>gātā</i> | गातव्यः <i>gātavyaḥ</i> | गानीयः <i>gānīyaḥ</i> | गेयः <i>geyaḥ</i> |
| जि <i>ji</i> , to conquer | जेता <i>jetā</i> | जेतव्यः <i>jetavyaḥ</i> | जयनीयः <i>jayantīyaḥ</i> | जेयः <i>jeyaḥ</i> |
| भू <i>bhū</i> , to be | भविता <i>bhavitā</i> | भवितव्यः <i>bhavitavyaḥ</i> | भवनीयः <i>bhavantīyaḥ</i> | भव्यः <i>bhāvyaḥ</i> |
| कृ <i>kṛi</i> , to do | कर्ता <i>kartā</i> | कर्तव्यः <i>kartavyaḥ</i> | करणीयः <i>karantīyaḥ</i> | कार्यः <i>kāryaḥ</i> |
| जृ <i>jṛt</i> , to grow old | जरिता <i>jaritā</i> | जरितव्यः <i>jaritavyaḥ</i> | जरणीयः <i>jarantīyaḥ</i> | जार्यः <i>jāryaḥ</i> |
| क्विद् <i>kshvid</i> , to sweat | क्षेदिता <i>kshveditā</i> | क्षेदितव्यः <i>kshveditavyaḥ</i> | क्षेदनीयः <i>kshvedantīyaḥ</i> | क्षेद्यः <i>kshvedyaḥ</i> |
| बुध् <i>budh</i> , to know | बोधिता <i>bodhitā</i> | बोधितव्यः <i>bodhitavyaḥ</i> | बोधनीयः <i>bodhantīyaḥ</i> | बोध्यः <i>bodhyaḥ</i> |
| कृष् <i>kṛish</i> , to draw | कर्ही or क्रडा ¹ | कर्ष्यः or क्रडव्यः ² | कर्षणीयः <i>karshantīyaḥ</i> | कृष्यः <i>kṛishyaḥ</i> ³ |
| कुच <i>kuch</i> ⁴ , to squeeze | कुचिता <i>kuchitā</i> | कुचितव्यः <i>kuchitavyaḥ</i> | कुचनीयः <i>kuchantīyaḥ</i> | कुच्यः <i>kuchyaḥ</i> ⁴ |
| मिह् <i>mih</i> , to sprinkle | मेढा <i>meḍā</i> | मेढव्यः <i>meḍavyaḥ</i> | मेहनीयः <i>mehantīyaḥ</i> | मेह्यः <i>mekyaḥ</i> |
| गम् <i>gam</i> , to go | गंता <i>gantā</i> | गंतव्यः <i>gantavyaḥ</i> | गमनीयः <i>gamantīyaḥ</i> | गम्यः <i>gamyaḥ</i> |
| द्रुश् <i>drīś</i> , to see | द्रुहा <i>drashṭā</i> | द्रुह्यः <i>drashṭavyaḥ</i> | दर्शनीयः <i>darśantīyaḥ</i> | द्रुश्यः <i>drīśyaḥ</i> |
| दंश् <i>dañś</i> , to bite | दंहा <i>dañshṭā</i> | दंह्यः <i>dañshṭavyaḥ</i> | दंशनीयः <i>dañśantīyaḥ</i> | दंश्यः <i>dañśyaḥ</i> |
| Caus. भावय् <i>bhāvay</i> , to cause to be | भावयिता <i>bhāvayitā</i> | भावयितव्यः <i>bhāvayitavyaḥ</i> | भावनीयः <i>bhāvantīyaḥ</i> | भाव्यः <i>bhāvyaḥ</i> |
| Des. बुभूष् <i>bubhūsh</i> , to wish to be | बुभूषिता <i>bubhūshitā</i> | बुभूषितव्यः <i>bubhūshitavyaḥ</i> | बुभूषणीयः <i>bubhūshantīyaḥ</i> | बुभूष्यः <i>bubhūshyaḥ</i> |
| Int. बोभूय् <i>bobhūy</i> | बोभूषिता <i>bobhūyitā</i> | बोभूषितव्यः <i>bobhūyitavyaḥ</i> | बोभूषनीयः <i>bobhūyantīyaḥ</i> | बोभूष्यः <i>bobhūyyaḥ</i> |
| Int. बोभू <i>bobhū</i> | बोभविता <i>bobhavitā</i> | बोभवितव्यः <i>bobhavitavyaḥ</i> | बोभवनीयः <i>bobhavantīyaḥ</i> | बोभव्यः <i>bobhavyaḥ</i> |
| Int. बेभिद्य् <i>bebhidy</i> | बेभिदिता <i>bebhiditā</i> | बेभिदितव्यः <i>bebhiditavyaḥ</i> | बेभिदनीयः <i>bebhidantīyaḥ</i> | बेभिद्यः <i>bebhidyāḥ</i> |

§ 455. In order to form the adjective in ञनीयः *añnyāḥ*, it is generally sufficient to take the root as it appears before तव्यः *tavyaḥ*, omitting, however, intermediate इ *i*, and putting ञनीयः *añnyāḥ* instead. Guṇa-vowels before ञनीयः *añnyāḥ* have, of course, the semivowel for their final element, and there can be no occasion for the intermediate इ *i*. The अय् *ay* of the causative and the य् *y* after consonants of intensives and other derivative verbs are, as usual, rejected. बुध् *budh*, बोधयति *bodhayati*, बोधनीयः *bodhanīyaḥ*; भिद् *bhid*, बेभिद्यते *bebhidyate*, बेभिदनीयः *bebhidanīyaḥ*.

§ 456. In order to form the adjective in यः *yaḥ* (ख्यत् *nyat*, &c.) it is

¹ *karshṭā* or *krashṭā*. ² *karshṭavyaḥ* or *krashṭavyaḥ*. ³ § 456, 3.

⁴ Never takes Guṇa (§ 345, note), except before terminations which have अं *ā* or इं *i*. This termination is ख्यत् *nyat*.

generally sufficient to take the adjective in **अनीयः antīyah** and to cut off **अनी anti**. Thus **भवनीयः bhav-antī-yah** becomes **भव्यः bhavyah**; **चेतनीयः chet-antī-yah**, **चेयः chetyah**; **वयनीयः vay-antī-yah**, **वेयः veyah**; **बोधनीयः bodh-antī-yah**, **बोध्यः bodhyah**. A few more special rules, however, have here to be mentioned :

1. Final **आ á**, **ए e**, **ऐ ai**, **ओ o**, become **ए e**. **दा dá**, to give, **देयः deyah**; **गै gai**, to sing, **गेयः geyah**. (Pân. III. 1, 98; VI. 4, 65.)
2. Final **इ i** and **ई í** take Guṇa, as before **अनीय antīya**; **जि ji**, **जेयः jeyah**, to be conquered, different from **जय्यः jayyah**, conquerable; **क्षि kshi**, to destroy, **क्षेयः ksheyah**, different from **क्षय्यः kshayyah**, destructible (Pân. VI. 1, 81). Final **उ u** and **ऊ ú**, under the same circumstances, are changed to **अव् av**, or, after **अवश्य avasya**, when a high degree of necessity is expressed, to **आव् dv**; **भव्यः bhavyah** or **अवश्यभाव्यः avasya-bhavyah**; **विप्रेय शुचिना भाव्यं vipreṇa suchinā bhāvyaṃ**, a Brāhman must be pure. Final **उ u** if it appears as **उव् uv** before **अनीय antīya**, appears as **ऊ ú** before **य ya**; **गु gu**, to sound, **गुवनीय guvāntīya**, **गूय gūya**.
3. Final **रि ri** and **रि ri** before **यः yah**, but not before **अनीयः antīyah**, take Vriddhi instead of Guṇa. **कार्यः káryah**; **पार्यः páryah**. (Pân. III. 1, 120, 124.)
4. Penultimate **रि ri**, which takes Guṇa before **अनीयः antīyah**, does not take Guṇa before **यः yah**, with few exceptions; **वृध्यः vridhyah**, **द्रिश्यः drishyah** (Pân. III. 1, 110). But **कृप् krip**, to do, forms **कल्प्यः kalpyah**; **चृत् chrit**, to kill, **चर्त्यः chartyah** (Pân. III. 1, 110); **वृष् vriṣh**, to sprinkle, **वृष्यः vriṣhyah** or **वर्ष्यः varshyah** (Pân. III. 1, 120). Penultimate **रि ri** becomes **ईर् ír**; **कृत् kṛít**, **कीर्त्यः kīrtiyah**.
5. Penultimate **इ i** and **उ u** take Guṇa before **यः yah**, as before **अनीयः antīyah**; **विद् vid**, **वेद्यः vedyah**; **शुष् sush**, **शोष्यः śoshyah**.
6. Penultimate **अ a**, prosodially short, before **यः yah**, but not before **अनीयः antīyah**, is lengthened, unless the final consonant is a labial (Pân. III. 1, 98; 124); **हस् has**, to laugh, **हास्यः hásyah**; **वह vah**, **वाह्यः vāhyah**. But **शप् śap**, to curse, **शप्यः śapyah**; **लभ् labh**, **लभ्यः labhyah**. The **अ a** remains likewise short in **शक्यः śakyah**, from **शक् śak**, to be able; in **सह्यः sahyah**, from **सह sah**, to bear (Pân. III. 1, 99), and some other verbs*. **खन् khan** forms **खेयः kheyah** (Pân. III. 1, 111), which, however, may be derived from **खै khai**, to dig; **हन् han**, **वध्यः vadhyah** or **घातः ghātyah**.

* Pāṇini (III. 1, 100) mentions only **गद् gad**, **मद् mad**, **चर् char**, **यम् yam**, if used without preposition. The Śārasvatī (III. 7, 7) includes among the Śakādi verbs, **शक् śak**, **सह sah**, **गद् gad**, **मद् mad**, **चर् char**, **यम् yam**, **तक् tak**, **शस् śas**, **चत् chat**, **यत् yat**, **पत् pat**, **जन् jan**, **हन् han**, (**वध् vadh**), **शल्ल śal**, **रुक् ruch**.

§ 457. The following are a few derivatives in यः *yah*, formed against the general rules:

गुह् *guh*, to hide, may form गुह्यः *guhyaḥ* or गोह्यः *gohyaḥ* (Pāṇ. III. 1, 109, Kāśikā); जुष् *jush*, to cherish, जुष्यः *jushyaḥ*; ग्रह् *grah*, to take, गृह्यः *grihyaḥ*, after प्रति *prati* and अपि *api*; वद् *vad*, to speak, उद्यः *adyah*, in composition (Pāṇ. III. 1, 106; 114. ब्रह्मोक्ता कथा *brahmodyā kathā*, a story told by a Brāhman); भू *bhū*, to be, भूय *bhūya*, in composition (Pāṇ. III. 1, 107. ब्रह्मभूयं गतः *brahmabhūyam gataḥ*, arrived at Brahmahood); ज्ञास् *śas*, to rule, शिष्यः *śishyaḥ*, pupil.

We find त् *t* inserted before यः *yah*, in analogy to the gerunds in य *ya*, in the following verbs:

इ *i*, to go, इत्यः *ityah*; स्तु *stu*, to praise, स्तुत्यः *stutyaḥ*; वृष् *vṛi*, to choose, वृष्यः *vṛityah*; दृ *dṛi*, to regard, दृष्यः *dṛityah*; भृ *bhṛi*, to bear, भृष्यः *bhṛityah*; कृ *kṛi*, to do, कृत्यः *krityah*. But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives. Thus गुह्यः *guhyaḥ* and गोह्यः *gohyaḥ* both occur; दुह्यः *duhyaḥ* and दोह्यः *dohyaḥ*, &c.

§ 458. Verbs ending in च् *ch* or ज् *j* change their final consonant into क् *k* or ग् *g* if the following य *ya* (*nyat*) requires the lengthening of the vowel. पच् *pach*, पाच्यं *pāchyam*; भुज् *bhuj*, to enjoy, भोग्यं *bhogyam*, but भोज्यं *bhojyam*, what is to be eaten (Pāṇ. VII. 3, 69).

There are, however, several exceptions. Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: यज् *yaj*, याच् *yāch*, रुच् *ruch*, प्रवच् *pravach*, रूच् *rūch*, त्यज् *tyaj*, पूज् *pūj*, अज् *aj*, व्रज् *vraj*, वञ्च् *vañch* (to go). Thus याज्यं *yājyam*, याच्यं *yāchyam*, रोच्यं *rochyam*, प्रवाच्यं *pravāchyam*, अर्च्यं *archyam*, त्याज्यं *tyājyam*, पूज्यं *pūjyam* (Prakriyā-Kaumudī, p. 55 b).

Infinitive in तुं *tum*.

§ 459. The infinitive is formed by adding तुं *tum*, which has no accent. The base has the same form as before the ता *tā* of the periphrastic future, or before the त्व्यः *tavyah* of the verbal adjective. बुद् *budh*, बोधितुं *bōdhitum*. (See § 454.) Ex. कृष्णं द्रुतुं व्रजति *krishṇam drashtum vrajati*, he goes to see Kṛishṇa; भोक्तुं कालः *bhoktum kālāḥ*, it is time to eat.

Verbal Adverb.

§ 460. By means of the unaccentuated suffix च् *am*, which, as a general rule, is added to that form which the verb assumes before the passive इ *i* (3rd pers. sing. aor. pass., § 403), a verbal adverb is formed. From भुज् *bhuj*, to eat, भोजं *bhōjam*; from पा *pā*, to drink, पायं *pāyam*. Ex. अग्रे भोजं व्रजति *agre bhōjam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex. भोजं भोजं व्रजति *bhōjam bhōjam vrajati*, having eaten and eaten, he goes (Pāṇ. III. 4, 22). It is likewise used at the end of compounds; द्वैधंकारं *dvaidhankāram*, having divided; उच्चैःकारं *uchchāḥkāram*, loudly.

CHAPTER XVIII.

CAUSATIVE VERBS.

§ 461. Simple roots are changed into causal bases by Guṇa or Vṛiddhi of their radical vowel, and by the addition of a final इ i. The root is then treated as following the Bhū class, so that इ i appears in the special tenses as अय aya. Thus भू bhū becomes भावि bhāvi and भावयति bhāváyati, he causes to be; बुध् budh becomes बोधि bodhi and बोधयति bodháyati, he causes to know. The accent is on the á of áya.

§ 462. The rules according to which the vowel takes either Guṇa or Vṛiddhi are as follows:

1. Final इ i and ई i, उ u and ऊ u, चृ ri and च्रृ rī take Vṛiddhi.
Thus स्मि smi, to laugh, स्माययति smáyayati, he makes laugh.
नी ni, to lead, नाययति náyayati, he causes to lead.
प्लु plu, to swim, प्लावयति plávayati, he makes swim.
भू bhū, to be, भावयति bhávayati, he causes to be.
कृ krī, to make, कारयति kárayati, he causes to make.
कृ krī, to scatter, कारयति kárayati, he causes to scatter.
2. Medial इ i, उ u, चृ ri, ळ i, followed by a single consonant, take Guṇa; च्रृ rī becomes ई rī.
Thus विद् vid, to know, वेदयति vedayati, he makes know.
बुध् budh, to know, बोधयति bodhayati, he makes know.
कृत् kṛit, to cut, कर्तयति kartayati, he causes to cut.
कृप् klīp, to be able, कल्पयति kalpayati, he renders fit.
3. Medial अ a followed by a single consonant is lengthened, but there are many exceptions.
सद् sad, to sit, सादयति sáddayati, he sets.
पत् pat, to fall, पातयति pátayati, he fells.

Exceptions:

- I. Most verbs ending in अम् am do not lengthen their vowel:

गम् gam, to go, गमयति gamayati, he makes go.

क्रम् kram, to stride, क्रमयति kramayati, he causes to stride.

Verbs in अम् am which do lengthen the vowel are,

कम् kam, to desire, कामयते kāmayate, he desires; Caus. कामयति kāmayati, he makes desire.

अम् am, to move, अमति amati, he moves; Caus. आमयति āmayati, he makes move.

चम् cham, to eat, चमति chamati, he eats; Caus. चामयति chāmayati, he makes eat.

ज्ञम् śam, if it means to see, ज्ञाम्यति śamyati, he sees; Caus. ज्ञामयति śamayati, he shows; but ज्ञामयति śamayati, he quiets.

यम् yam, unless it means to eat, यच्छति yachchhati; Caus. यामयति yāmayati, he extends; but यमयति yamayati, he feeds.

नम् *nam*, to bend, optionally lengthens its vowel if it is used without a preposition; नामयति *nāmayati* or नमयति *namayati*, he bends. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67).

वम् *vam*, to vomit, optionally lengthens its vowel if it is used without a preposition; वामयति *vāmayati* or वमयति *vamayati*, he makes vomit. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67)*.

II. A class of verbs collected by native grammarians, and beginning with घट् *ghaṭ* (Dh. P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. aorist of the causative passive (§ 405). The following list contains the more important among these verbs :

CAUSATIVE.

| Root. | 3rd Pers. Sing. Pres. Par. | 3rd Pers. Sing. Aor. Passive. |
|---|------------------------------------|---|
| 1. घट् <i>ghaṭ</i> , to strive | घटयति <i>ghaṭayati</i> | अघटि or अघाटि <i>aghāṭi</i> |
| 2. व्यथ् <i>vyath</i> , to fear | व्यथयति <i>vyathayati</i> | अव्यथि or अव्याथि <i>avyāṭhi</i> |
| 3. प्रथ् <i>prath</i> , to be famous | प्रथयति <i>prathayati</i> | अप्रथि or अप्राथि <i>apráṭhi</i> |
| 4. म्रद् <i>mrād</i> , to rub | म्रदयति <i>mradayati</i> | अम्रदि or अम्रादि <i>amrādi</i> |
| 5. क्रप् <i>krap</i> , to pity | क्रपयति <i>krapayati</i> | अक्रपि or अक्रापि <i>akrāpi</i> |
| 6. त्वर् <i>tvar</i> , to hurry | त्वरयति <i>tvarayati</i> | अत्वरि or अत्वारि <i>atvāri</i> |
| 7. ज्वर् <i>jvar</i> , to burn with fever | ज्वरयति <i>jvarayati</i> | अज्वरि or अज्वारि <i>ajvāri</i> |
| 8. नट् <i>naṭ</i> , to dance | नटयति <i>naṭayati</i> | अनटि or अनाटि <i>anāṭi</i> |
| 9. अथ् <i>śrath</i> , to kill | अथयति <i>śrathayati</i> | अअथि or अआथि <i>aśrāṭhi</i> |
| 10. वन् <i>van</i> , to act † | प्रवणयति <i>pravanayati</i> | प्रावणि or प्रावानि <i>prāvāni</i> |
| 11. ज्वल् <i>jval</i> , to shine † | प्रज्वलयति <i>prajvalayati</i> | प्राज्वलि or प्राज्वालि <i>prājvāli</i> |
| 12. स्मृ <i>smṛi</i> , to regret | स्मरयति <i>smarayati</i> | अस्मरि or अस्मारि <i>asmāri</i> |
| 13. दृ <i>dṛi</i> , to respect, (not to tear) | दरयति <i>darayati</i> | अदरि or अदारि <i>adāri</i> |
| 14. आ <i>śrā</i> , to boil | अपयति <i>śrapayati</i> | अअपि or अआपि <i>aśrāpi</i> |
| 15. ज्ञा <i>jñā</i> , to slay, to please, to sharpen (?), to perceive | ज्ञपयति <i>jñapayati</i> | अज्ञपि or अज्ञापि <i>ajñāpi</i> |
| 16. चल् <i>chal</i> , to tremble | चलयति <i>chalayati</i> | अचलि or अचालि <i>achāli</i> |
| 17. मद् <i>mad</i> , to rejoice, &c. | मदयति <i>madayati</i> | अमदि or अमादि <i>amādi</i> |
| 18. ध्वन् <i>dhvan</i> , to sound, to ring | ध्वनयति <i>dhvanayati</i> | अध्वनि or अध्वानि <i>adhvāni</i> |
| 19. दल् <i>dal</i> , to cut | दलयति <i>dalayati</i> (optional) | अदलि or अदालि <i>adāli</i> |
| 20. वल् <i>val</i> , to cover | वलयति <i>valayati</i> (optional) | अवलि or अवालि <i>avāli</i> |
| 21. खल् <i>skhal</i> , to drop | खलयति <i>skhalayati</i> (optional) | अखलि or अखालि <i>akshāli</i> |
| 22. त्रप् <i>trap</i> , to be ashamed | त्रपयति <i>trapayati</i> | अत्रपि or अत्रापि <i>atrāpi</i> |
| 23. क्षै <i>kshai</i> , to wane | क्षपयति <i>kshapayati</i> | अक्षपि or अक्षापि <i>akshāpi</i> |

* Dhātupāṭha 19, 67. अल हल हल ननां अनुपसर्गाद्वा (मित्) (अलहलेत्वनुपसृष्टस्यैव वैकल्पिकमित्यबोधनात् राजारामशास्त्री). It seems indeed that the verbs without prepositions only, are optionally *mit* (i. e. short-voweled), while with prepositions they are *mit*, and nothing else. See, however, Colebrooke, Sanskrit Grammar, p. 317, note.

† Without a preposition, and optionally with a preposition. See note *.

| | | |
|--|--|--------------------------------|
| 24. जन् <i>jan</i> (Div), nasci | जनयति <i>janayati</i> | अजनि or अजानि <i>ajāni</i> |
| 25. जृ <i>jṛ</i> (Div), to grow old | जरयति <i>jarayati</i> | अजरि or अजारि <i>ajāri</i> |
| 26. रंज् <i>rañj</i> (Bhū), to hunt, to dye* | रजयति or रंज् <i>rajayati</i> or <i>rañja-</i> | अरजि or अरजि <i>arāji</i> |
| 27. ग्ल् <i>glā†</i> or ग्लै <i>glai</i> , to fade | गुपयति or ग्लापयति <i>glāpayati</i> | अगुपि or अग्लापि <i>aglāpi</i> |
| 28. स्ना <i>snā†</i> , to wash | अपयति or स्नापयति <i>snāpayati</i> | अपि or अस्नापि <i>asnāpi</i> |
| 29. वन् <i>van†</i> , to cherish | वनयति or वानयति <i>vānayati</i> | अवनि or अवानि <i>avāni</i> |
| 30. फण् <i>phaṅ</i> , to go | फणयति or फणयति(?) <i>phāṅayati</i> | अफणि or अफाणि <i>aphāṅi</i> |

Note—Some of these verbs are to be considered as *mit*, i. e. as having a short vowel in the causative, if employed in the sense given above; while if they occur again in other sections of the Dhātupāṭha and with different meanings, they may be conjugated likewise as ordinary verbs.

§ 463. Some verbs form their causative base anomalously:

I. Nearly all verbs ending in आ *ā*, and most ending in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *ā*, insert प् *p* before the causal termination. (Pāṇ. VII. 3, 36.)

Thus दा *dā*, to give, ददाति *dadāti*, he gives; दापयति *dāpayati*, he causes to give.

दे *de*, to pity, दयते *dayate*, he pities; दापयति *dāpayati*, he causes pity.

दो *do*, to cut, दाति *dāti* or द्यति *dyati*, he cuts; दापयति *dāpayati*, he causes cutting.

दे *dai*, to purify, दायति *dāyati*, he purifies; दापयति *dāpayati*, he causes to purify.

II. Other irregular causatives are given in the following list. Their irregularity consists chiefly in taking प् *p* with Guṇa or Vriddhi of the radical vowel; sometimes in lengthening the vowel instead of raising it to Guṇa; and frequently in substituting a new base.

1. इ *i*, to go, in अधीते *adhīte*, he reads; Caus. अध्यापयति *adhyāpayati*, he teaches †. (Pāṇ. VI. 1, 48.)

2. अर् *ri*, to go, अर्चति *ricchhati*; Caus. अर्चयति *arpayati*, he places. (Pāṇ. VII. 3, 36.)

3. क्लृ *knūy*, to sound, क्लृणाति *knūndti*; Caus. क्लृपयति *knopayati*, he causes to sound.

4. क्री *kri*, to buy, क्रीणाति *kriṇāti*; Caus. क्रीपयति *krīpayati*, he causes to buy.

5. क्ष्माय् *kshmāy*, to tremble, क्ष्मायते *kshmāyate*; Caus. क्ष्मापयति *kshmāpayati*, he causes to tremble. (Pāṇ. VII. 3, 36.)

* If the causative means to hunt, the न् *n* is rejected; रजयति *mṛgān rajayati mṛgān*, he hunts deer; रंजयति *वास्त्राणि rañjayati vastrāṇi*, he dyes clothes. We may also form अरंजि *arañji*, but अरंजि *arāñji* is wrong, अकारस्योपधात्वाभावेन दीर्घप्राप्तेः (पा० ३. ४. ९३).

† With a preposition, but optionally without a preposition. The usage of the best writers varies, and Indian grammarians vary in their interpretation of Dhātupāṭha 19, 67-68. See note (on preceding page).

‡ प्रति + इ *prati+i*, to approach, forms its causal regularly when it means to make a person understand, प्रत्यापयति *pratyāyayati*. Otherwise the causative of इ *i* is formed from गन् *gam*.

6. चि *chi*, to collect, चिनोति *chinoti*; Caus. चापयति *chāpayati*, or regularly चाययति *chāyayati*, he causes to collect. (Pāṇ. VI. 1, 54.)
7. च्छो *chho*, to cut, च्छति *chhyati*; Caus. च्छाययति *chhāyayati*, he causes to cut.
8. जागृ *jāgrī*, to be awake, जागर्ति *jāgarti*; Caus. जागरयति *jāgarayati*, he rouses.
9. जि *ji*, to conquer, जयति *jayati*; Caus. जापयति *jāpayati*, he causes to conquer.
10. दरिद्रा *daridrā*, to be poor, दरिद्रति *daridrati*; Caus. दरिद्रयति *daridrayati*, he makes poor.
11. दीप्ति *dīdhti*, to shine, दीप्तिते *dīdhtite*; Caus. दीपयति *dīdhayati*, he causes to shine.
12. दुष् *dush*, to sin, दुषति *dushyati*; Caus. दूषयति *dūshayati*, he causes to sin; also दोषयति *doshayati*, he demoralizes. (Pāṇ. VI. 4, 91.)
13. धू *dhū*, to shake, धूनोति *dhūnoti*; Caus. धूनयति *dhūnayati*, he causes to shake.
14. पा *pā*, to drink, पिबति *pibati*; Caus. पाययति *pāyayati*, he causes to drink; also पै *pai*, पायति *pāyati*, to be dry.
15. पा *pā*, to protect, पाति *pāti*; Caus. पालयति *pālayati*, he protects.
16. प्री *prī*, to love, प्रीणति *prīṇati*; Caus. प्रीणयति *prīṇayati*, he delights.
17. भ्रञ्ज *bhrajj*, to roast, भ्रञ्जति *bhrijjati*; Caus. भ्रञ्जयति *bhrajjayati*, he makes roast, or भर्जयति *bharjayati*, from भृञ् *bhrij*.
18. भी *bhī*, to fear, बिभेति *bibheti*; Caus. भापयते *bhāpayate* or भीषयते *bhīshayate*, he frightens; also regularly भाययति *bhāyayati*. (Pāṇ. VI. 1, 56.)
19. मि *mi*, to throw, मिनोति *minoti*, and मी *mī*, to destroy, मिनति *mindti*, form their Caus. like मा *mā*.
20. री *rī*, to flow, or to go, रीयते *riyate*; Caus. रेपयति *repayati*, he makes flow.
21. रूह् *ruh*, to grow, रोहति *rohati*; Caus. रोहयति *rohayati*, रोपयति *ropayati*, he causes to grow. (Pāṇ. VII. 3, 43.)
22. ली *lī*, to adhere, लिनाति *lināti* and लीयते *liyate*; Caus. लीनयति *līnayati*, लापयति *lāpayati*, and लाययति *lāyayati*; and, if the root takes the form ला *lā*, also लालयति *lālayati* (Pāṇ. VII. 3, 39). The meaning varies; see Pāṇ. VI. 1, 48; 51.
23. वा *vā*, to blow, वाति *vāti*; Caus. वाजयति *vājayati*, if it means he shakes.
24. वी *vī*, to obtain, वेति *veti*; Caus. वापयति *vāpayati* or वाययति *vāyayati*, if it means to make conceive. (Pāṇ. VI. 1, 55.)
25. वे *ve*, to weave, वयति *vayati*; Caus. वाययति *vāyayati*, he causes to weave.
26. वेवी *vevī*, to conceive, वेवीते *vevīte*; Caus. वेवयति *vevayati*.
27. व्ये *vye*, to cover, व्ययति *vyayati*; Caus. व्याययति *vyāyayati*, he causes to cover.
28. व्री *vī*, to choose, व्रिनति *vināti*; Caus. व्रेपयति *vlepayati*, he causes to choose.
29. शद् *śad*, to fall, शीयते *śiyate*; Caus. शतयति *śatayati*, he fells; but not, if it means to move. (Pāṇ. VII. 3, 42.)
30. शो *śo*, to sharpen, श्यति *śyati*; Caus. शाययति *śāyayati*, he causes to sharpen.
31. सिध् *sidh*, to succeed, सिध्यति *sidhyati*; Caus. साधयति *sādhayati*, he performs; but सेधयति *sedhayati*, he performs sacred acts.
32. सो *so*, to destroy, स्यति *syati*; Caus. साययति *sāyayati*, he causes to destroy.

33. स्फुर् *sphur*, to sparkle, स्फुरति *sphurati*; Caus. स्फुरयति *sphárayati* and स्फोरयति *sphorayati*, he makes sparkle.
34. स्फय् *spháy*, to grow, स्फयते *spháyate*; Caus. स्फावयति *sphávayati*, he causes to grow.
35. स्मि *smi*, to smile, स्मयते *smayate*; Caus. स्मापयते *smápayate*, he astonishes; also स्माययति *smáyayati*, he causes a smile by something. (Pāṇ. VI. 1, 57.)
36. ह्री *hrī*, to be ashamed, जिह्रेति *jihreti*; Caus. ह्रेपयति *hrepayati*, he makes ashamed. (Pāṇ. VII. 3, 36.)
37. ह्वे *hve*, to call, ह्वयति *hwayati*; Caus. ह्वाययति *hváyayati*, he causes to call.
38. हन् *han*, to kill, हन्ति *hanti*; Caus. घातयति *ghátayati*, he causes to kill.

§ 464. As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain अय् *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada; and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ *kri*, as causative, forms Pres. Par. and Âtm. कारयति, ँते, *kārayati*, -*te*; Impf. अकारयत्, ँत, *akārayat*, -*ta*; Opt. कारयेत्, ँत, *kārayet*, -*ta*; Imp. कारयतु, ँतां, *kārayatu*, -*tām*; Red. Perf. कारयांचकार, ँचक्रे, *kārayāñchakāra*, -*chakre* (§ 342); Aor. अचीकरत्, ँत, *achīkarat*, -*ta*; Fut. कारयिष्यति, ँते, *kārayishyati*, -*te*; Cond. अकारयिष्यत्, ँत, *akārayishyat*, -*ta*; Per. Fut. कारयिता *kārayitā*; Ben. कार्यात् *kāryāt*; कारयिषीष्ट *kārayishishṭa*.

§ 465. If a causative verb has to be used in the passive, अय् *ay* is dropt (§ 399), but the root remains the same as it would have been with अय् *ay*. Hence Pres. कार्यते *kāryate*, he is made to do; रोष्यते *ropyate*, from रूह् *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466. In the general tenses, however, where the य् *ya* of the passive disappears (§ 401), the causative अय् *ay* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p. 198, note):

Fut. भावयिष्ये *bhāvayishye* or भाविष्ये *bhāvishye*.

Cond. अभावयिष्ये *abhāvayishye* or अभाविष्ये *abhāvishye*.

Per. Fut. भावयिताहे *bhāvayitāhe* or भाविताहे *bhāvītāhe*.

Ben. भावयिषीय *bhāvayishīya* or भाविषीय *bhāvishīya*.

First Aor. I. 1. p. अभावयिषि *abhāvayishi* or अभाविषि *abhāvishi*.

2. p. अभावयिषाः *abhāvayishṭhāḥ* or अभाविषाः *abhāvishṭhāḥ*.

3. p. अभावि *abhāvi*.

CHAPTER XIX.

DESIDERATIVE VERBS.

§ 467. Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding *ṣ* to the root. Thus from *भू bhū*, to be, *बुभूष् búbhúsh*, to wish to be. The accent is on the reduplicative syllable.

§ 468. These new bases are conjugated like *Tud* roots. *बुभूषामि búbhúshāmi*, *बुभूषसि búbhúshasi*, *बुभूषति búbhúshati*, *बुभूषावः búbhúshāvah*, &c.

§ 469. The roots which take the intermediate *इ i* have been given before (§ 331, 340), as well as those which take intermediate *ई í*. Thus from *विद् vid*, to know, *विदिद् vividish*, to wish to know; from *तृ त्रí*, to cross, *तितरिद् titarish* or *तितरीद् titarish*, to wish to cross.

§ 470. As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by *Guṇa*, if they take the intermediate *इ i*. Thus *बुध् budh* forms *बुबोधिसति bubodhishati*; *दिद् div*, *दिदेविसति didevishati*: also *कृ कृí*, *चिकरिसति chikarishati*; *दृ दृí*, *दिदरिसति didarishati*. But *भिद् bhid*, Des. *बिभित्सति bibhitsu* (Pāp. 1. 2, 10); *गुह् guh*, *जुघुषति jughukshati* (Pāp. VII. 2, 12). In fact, no *Guṇa* without intermediate *इ i*.

§ 471. But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened; *रुद् rud*, *रुरुदिसति rurudishati*. Other bases may be strengthened optionally; *द्युत् dyut*, *दिद्युतिसते didyutishate* or *दिद्योतिसते didyotishate*. Certain bases which do not take intermediate *इ i* are actually weakened; *सृप् srap*, *सुशुप्सति sushupsati*.

1. Verbs which do not take *Guṇa*, though they have intermediate *इ i*.

रुद् rud, to cry, *रुरुदिसति rurudishati*; *विद् vid*, to know, *विदिदिसति vividishati*; *मुष् mush*, to steal, *मुमुषिसति mumushishati*. (Pāp. 1. 2, 8.)

2. Verbs which may or may not take *Guṇa*, though they have intermediate *इ i*.

Verbs beginning with consonants, and ending in any single consonant, except *य y* or *व v*, and having *इ i* or *उ u* for their vowel. (Pāp. 1. 2, 26.)

द्युत् dyut, *दिद्युतिसते didyutishate* or *दिद्योतिसते didyotishate*.

But *दिद् div*, *दिदेविसति didevishati* or, without *इ i*, *दुद्युषति dudyushati* (Pāp. VII. 2, 49);

वृत् vrit, *विवर्तिसते vivartishate* or *विवृत्सति vivritsati*.

3. Verbs ending in *इ i* or *उ u*, not taking intermediate *इ i*, lengthen their vowel; final *ञ ञí* and *र् ण* become *ई í* or *ऊ ú*, and, after labials, *ऊँ ú*. (Pāp. VI. 4, 16.)

जि जि, to conquer, *जिगीषति jigishati*; *यु यु*, to mix, *युयुषति yuyushati*.

कृ कृ, to do, *चिकीर्षति chikrshati*; *तृ त्र*, to cross, *तितरीषति titrshati*.

मृ मृ, to die, *मुमूर्षति mumurshati*; *पृ पृ*, to fill, *पुपूरषति pupurshati*.

If, however, they take intermediate *इ i*, they likewise take *Guṇa*.

स्मि smi, to smile, *सिस्मयिसते sismayishate*; *पू पृ*, to purify, *पिपविसते pipavishate*; *गृ गृ*, to swallow, *जिगरिसति jigarishati*; *दृ दृ*, to respect, *दिदरिसते didarishate*.

4. गम् *gam*, to go, as a substitute for इ *i*, to go, and हन् *han*, to kill, lengthen their vowel before the *स्* of the desiderative. (Pāṇ. VI. 4, 16.)
गम् *gam*, अधिजिगांसते *adhijigāmsate*, he wishes to read; but जिगमिषति *jigamishati*, he wishes to go.
हन् *han*, जिघांसति *jighāmsati*, he wishes to kill.
5. तन् *tan*, to stretch, lengthens its vowel optionally. (Pāṇ. V. 4, 17.)
तन् *tan*, तितांसति *titāmsati* or तितंसति *titāmsati*; but also तितनिषति *titanishati*. (Pāṇ. VII. 2, 49, vārt.)
6. सन् *san*, to obtain, drops its न *n* and lengthens the vowel before the *स्* of the desiderative. (Pāṇ. VI. 4, 42.)
सन् *san*, सिषासति *sishātsati*; but सिसनिषति *sisanishati*.
7. ग्रह् *grah*, to take, स्वप् *svap*, to sleep, and प्रच्छ् *prachh*, to ask, shorten their bases by Samprasāraṇa. (Pāṇ. I. 2, 8.)
ग्रह् *grah*, जिघृक्षति *jighṛkshati*. स्वप् *svap*, सुषुप्सति *sushupsati*.
प्रच्छ् *prachh*, पिपृच्छति *pipricchhishati*.
8. The following verbs shorten their vowel to इ *i* before the *स्* of the desiderative, insert त् *t* (Pāṇ. VII. 4, 54), and reject the reduplication.
मी *mī* (मीनाति *mīndati*, to destroy, and मिनोति *minoti*, to throw), Des. मित्सति *mitsati*.
मा *mā* (माति *māti*, to measure, मिमीते *mimīte*, to measure, मयते *mayate*, to change), Des. मित्सति *mitsati*, मित्सते *mitsate*.
दा *dā* (ददाति *daddati*, to give, दान् *dān*, Dh. P. 25, 9, दान् *dān*, Dh. P. 22, 32; द्यति *dyati*, to cut, do, Dh. P. 26, 39; but not दाति *dāti*, to cut, दप, Dh. P. 24, 51, because it is not *ghu*, cf. § 392; दयते *dayate*, to pity, देन् *deñ*, Dh. P. 22, 66), Des. दित्सति *ditsati*, दित्सते *ditsate*.
धा *dhā* (दधाति *dadhāti*, to place, धवति *dhayati*, to drink), Des. धित्सति *dhitsati*.
9. Other desideratives formed without reduplication :
रभ् *rabh*, to begin (रभते *rabhate*), Des. रिप्सते *ripsate*.
लभ् *labh*, to take (लभते *labhate*), Des. लिप्सते *lipsate*.
शक् *śak*, to be able (शक्नोति *śaknoti*, शक्यति *śakyati*), Des. शिष्यति *śikshati*.
पत् *pat*, to fall (पतति *patati*), Des. पित्सति *pitsati*.
पद् *pad*, to go (पद्यते *padyate*), Des. पित्सते *pitsate*.
आप् *āp*, to obtain (आप्नोति *āpnoti*), Des. ईप्सति *īpsati*.
ज्ञप् *jñap*, to command (ज्ञपयति *jñapayati*), Des. ज्ञीप्सति *jñāpsati*.
ञ्चप् *ñch*, to grow (ञ्चभ्रोति *ñchbhroti*), Des. ईर्त्सति *īrtsati*.
दंभ् *dambh*, to deceive (दंभोति *dambhoti*), Des. धीप्सति *dhīpsati* or धिप्सति *dhipsati*.
मुञ्च् *muc̥h*, to free (मुञ्चति *muc̥chati*), Des. मोक्षते *mokshate* or मुमुक्षते *mumukshate*, he wishes for spiritual freedom.
राष् *rāṣh*, to finish (राष्ति *rāṣhīti*), Des. प्रतिरित्सति *prati-ritsati*, in the sense of injuring (Pāṇ. VII. 4, 54, vārt.), otherwise रिरित्सति *rirdtsati* (not रिरित्सति *riritsati*).

§ 472. Certain verbs which are commonly considered to belong to the Bhū class are really desiderative bases.

- कित् *kit*, चिकित्सते *chikitsate*, he cures. गुप् *gup*, जुगुप्सते *jugupsate*, he despises.
तिज् *tij*, तितिक्षते *titikshate*, he bears. मान् *mān*, मीमांसते *mīmānsate*, he investigates.

बध् *badh*, बीभत्सते *bībhatsate*, he loathes. दान् *dān*, दीदांसते *dīdāmsate*, he straightens.
 शान् *śān*, शीशांसते *śīśāmsate*, he sharpens.

Reduplication in Desideratives.

§ 473. Besides the general rules of reduplication given in § 302-319*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base :

Radical *a* and *ā* are represented by *इ* in the reduplicative syllable (Pāṇ. VII. 4, 79).

पच् *pach*, पिपक्षति *pipakshati*; स्था *sthā*, तिहासति *tishthāsati*.

§ 474. अव् *av* and आव् *āv*, standing as Guṇa or Vṛiddhi of radical उ *u* or ऊ *ū*, are represented by *इ* in the reduplicative syllable, provided they be preceded by प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*, य् *y*, र् *r*, ल् *l*, व् *v*, ज् *j* (Pāṇ. VII. 4, 80).

पू *pū*, पिपावयिषति *pipāvayishati*, (Red. Aor. अपीपवत् *apīpavat*.) See § 375.

भू *bhū*, बिभावयिषति *bībhāvayishati*, (Red. Aor. अबीभवत् *abībhavat*.)

यु *yu*, यियविषति *yiyaṅvishati*, and Caus. Desid. यियावयिषति *yiyaṅvayishati*.

जु *ju*, जिजावयिषति *jijāvayishati*, (Red. Aor. अजीजवत् *ajījavat*.)

But नु *nu*, नुनावयिषति *nunāvayishati*, (Red. Aor. अनूनवत् *anūnavat*.) See § 375†.

§ 475. Roots स्रु *sru*, to flow, श्रु *śru*, to hear, द्रु *dru*, to run, प्रु *pru*, to approach, सु *plu*, to swim, च्यु *chyu*, to fall, may under similar circumstances optionally take *इ* or उ *u* in the reduplicative syllable.

स्रु *sru*, सिस्त्रावयिषति *sistrāvayishati* or सुस्त्रावयिषति *sustrāvayishati*; but the simple desiderative सुस्रूषति *susrūshati* only.

स्वाप्य् *svāpay*, the Caus. of स्वप् *svap*, forms सुष्वापयिषति *sushvāpayishati*.

§ 476. Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378. Thus (Pāṇ. VI. 1, 2)

अश् *aś* forms अशिश् + इषति *aśiś + ishati*.

अट् *aṭ* forms अटिट् + इषति *aṭiṭ + ishati*.

अक्ष् *aksh* forms अचिक्श् + इषति *achiksh + ishati*.

उच्छ् *uchchh* forms उचिच्छ् + इषति *uchichchh + ishati*.

§ 477. If the root ends in a double consonant, the first letter of which is न् *n*, द् *d*, or र् *r*, then the second letter is reduplicated.

अर्च् *arch*, अर्चिचिषति *archich-ishati*.

उद् *und*, उंदिदिषति *undid-ishati*.

उब्ज् *ubj*, उब्जिजिषति *ubjij-ishati*.

In ईर्श्ये *īrshy* the last consonant is reduplicated.

ईर्श्ये *īrshy*, ईर्शियिषति *īrshyiy-ishati* or ईर्शिषिषति *īrshyish-ishati*. (Pāṇ. VI. 1, 3, vārt.)

In the verbs beginning with कंडूयति *kaṇḍūyati* (§ 498) the final य् *y* is reduplicated.

कंडूय् *kaṇḍūy*, कंडूयियिषति *kaṇḍūyiy-ishati*.

* Exceptional reduplication occurs in चिकीषति *chikīshati*, besides चिचिषति *chichishati*, from चि *chi* (Pāṇ. VII. 3, 58); in जिघीषति *jighīshati* from हि *hi* (Pāṇ. VII. 3, 56), &c.

CHAPTER XX.

INTENSIVE VERBS.

§ 478. Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479. Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus अद् *at*, to go, though beginning with a vowel, forms अदाह्यते *aṭātyate*, he wanders about; अज् *aś*, to eat, अजाह्यते *aśāsyate*; अर् *ri*, to go, अराह्यते *arāsyate* and अरति *arati* (Siddh.-Kaum. vol. II. p. 216); ऊर्णु *ūrṇu*, to cover, ऊर्णुन्यते *ūrṇonūyate* (Pāṇ. III. 1, 22).

§ 480. There are two ways of forming intensive verbs :

1. By a peculiar reduplication and adding य *yá* at the end. This *yá* has the accent.
2. By the same peculiar reduplication without any modification in the final portion of the base. The latter form occurs less frequently. It has the accent on the reduplicative syllable.

Bases formed in the former way admit of Âtmanepada only.

Ex. भू *bhū*, बोभूयते *bobhūyáte*.

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Âtmanepada also may be formed.

Ex. भू *bhū*, बोभवीति *bóbhavíti* or बोभोति *bóbhóti*.

The Âtmanepada would be बोभूते *bobhūte*.

Roots ending in vowels retain the य *ya* of the intensive base in the general tenses; roots ending in consonants drop it. Hence बोभूयिता *bobhūyitá*, but सोसूचिता *sosūchitá*. (Pāṇ. VI. 4, 49.)

§ 481. When य *ya* is added, the effect on the base is generally the same as in the passive and benedictive Par. (§ 389). Thus final vowels are lengthened: चि *chi*, to gather, चेच्यते *chechtyate*; श्रु *śru*, to hear, श्रोत्र्यते *śrotryate*. आ *á* is changed to ई *ī*: धा *dhá*, to place, देधीयते *dedhīyate*. अर् *ri* becomes ईर् *tr*, or, after labials, ऊर् *úr*: तृ *trī*, to cross, तेतीर्यते *tetīryate*; पू *pri*, to fill, पोपूर्यते *popūryate*. Final अर् *ri*, however, when following a simple consonant, is changed to री *rī*, not to रि *ri*: कृ *kri*, to do, चेक्रीयते *chekriyate*. When following a double consonant it is changed to अर् *ar*: स्मृ *smri*, to

remember, *संस्मर्यते sdsmaryate*. These intensive bases are conjugated like bases of the Div class in the *Ātmanepada*. It should be observed, however, that in the general tenses roots ending in vowels retain य *y* before the intermediate इ *i*, while roots ending in consonants throw off the य *ya* of the special tenses altogether. Thus from *बोभूय bobhūya*, *बोभूयिष्या bobhū-y-iṣṭ*; from *वेभिद्य bebhīdyā*, *वेभिदिष्या bebhīdiṣṭ*.

§ 482. When य *ya* is not added, the intensive bases are treated like bases of the Hu class. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate च्च *ri* have peculiar forms of their own (§ 489, 490), and verbs in च्च *ri* start from a base in च्च *ar*, and therefore have चा *d* in the reduplicative syllable. तृ *tri*, तर् *tar*, तारिष्या *tātarimi*; 3rd pers. plur. तारिष्यति *tātirati*.

§ 483. According to the rules of the Hu class, the weak terminations require Guṇa (§ 297). Hence from *बोबुध् bobudh*, *बोबोधि bobodhmi*; but *बोबुध्ः bobudhmaḥ*. From *बोभू bobhū*, *बोभोमि bobhomi*, *बोभवामि bobhavāmi*; but *बोभूः bobhūmah*. Remark, however, that in 1. 2. 3. p. sing. Pres., 2. 3. p. sing. Impf., 3. p. sing. Imp. ई *i* may be optionally inserted :

बोबोधि bobodhmi or *बोबुधीमि bobudhīmi*; *बोभोमि bobhomi* or *बोभवीमि bobhavīmi*. And remark further, that before this intermediate ई *i*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guṇa (Pāṇ. VII. 3, 87). Hence *बोबुधीमि bobudhīmi*, *बोबुधामि bobudhāmi*, *अबोबुधं abobudham*. From *विद् vid*,

| PRESENT. | IMPERFECT. | IMPERATIVE. |
|--|---|--|
| वेवेदिमि or वेविदीमि <i>vevedmi or vevidīmi</i> | अवेविदं <i>avevidam</i> | वेविदानि <i>vevidāni</i> |
| वेवेसि or वेविदीषि <i>vevetṣi or vevidīṣhi</i> | अवेवेत् or अवेविदीः <i>avevet or avevidīḥ</i> | वेविधि <i>veviddhi</i> |
| वेवेति or वेविदीति <i>veveti or vevidīti</i> | अवेवेत् or अवेविदीत् <i>avevet or avevidīt</i> | वेवेतु or वेविदीतु <i>vevettu or vevidītu</i> |
| वेविद्यः <i>vevidvāḥ</i> , &c. | अवेविद्य <i>avevidvā</i> | वेविदाव <i>vevidvā</i> |

Rules of Reduplication for Intensives.

§ 484. The simplest way to form the peculiar reduplication of intensives, is to take the base used in the general tenses, to change it into a passive base by adding य *ya*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guṇa (Pāṇ. VII. 4, 82), and चा *a* to चा *d* (Pāṇ. VII. 4, 83).

चि *chi*, to gather, चीय *chīya*, चेचीयते *chechīyate*; चेचेति *checheti*.

क्रुश *krūṣ*, to abuse, क्रुशय *krūṣya*, चोक्रुशयते *chokrūṣyate*; चोक्रोशति *chokrośṭi*.

सौत्र *trauk*, to approach, सौत्रय *traukyā*, तौसौत्रयते *totraukyate*; तौसौत्रि *totraukti*.

रेक् *rek*, to suspect, रेक्य *rekya*, रेरेक्यते *rerekyaate*; रेरेकि *rerekti*.

कृ *kri*, to do, क्रिय *kriya*, चेक्रीयते *chekriyate* (Pāṇ. VII. 4, 27); चकृति *charkarti*.

कृ *kṛi*, to scatter, क्रीय *kriya*, चेक्रीयते *chekriyate*; चाकृति *chākṛti*. (§ 482.)

पृ *pri*, to fill, पूर्य *pūrya*, पोपूर्यते *popūryate*; पापृति *pāpṛti*.

स्मृ *smri*, to remember, स्मर्य *smarya*, सास्मर्यते *sāsmaryate*; सस्मृति *sasmṛti**.

दा *dā*, to give, दीय *dīya*, देदीयते *dedīyate*; दादाति *dādāti*.

ह्वे *hve*, to call, ह्वय *hūya*, जोह्वयते *johūyate*; जोहोति *johoti*.

§ 485. The roots वच् *vañch*, संस् *srañs*, ध्वस् *dhoasñs*, भ्रस् *bhrañs*, कस् *kas*, पत् *pat*, पद् *pad*, स्कन्द *skand*, place नी *ñ* between the reduplicative syllable and the root. (Pāṇ. VII. 4, 84.)

वच् *vañch*, to go round, वनीवच्यते *va ñ vachyate*; वनीवचीति *vantvañchīti*.

संस् *srañs*, to tear, सनीस्रस्यते *sa ñ sraśyate*; सनीस्रसीति *santsrañśīti*.

ध्वस् *dhoasñs*, to fall, दनीध्वस्यते *da ñ dhoasnyate*; दनीध्वसीति *dantdhoasñīti*.

भ्रस् *bhrañs*, to fall, वनीभ्रस्यते *ba ñ bhraśyate*; वनीभ्रसीति *bantbhrañśīti*.

कस् *kas*, to go, वनीकस्यते *cha ñ kasyate*; वनीकसीति *chantkastīti*.

पत् *pat*, to fly, पनीपत्यते *pa ñ patyate*; पनीपतीति *pañpatīti*.

पद् *pad*, to go, पनीपद्यते *pa ñ padyate*; पनीपदीति *pañpadīti*.

स्कन्द *skand*, to step, वनीस्कन्दते *cha ñ skadyate*; वनीस्कंदीति *chantskandīti*.

§ 486. Roots ending in a nasal, preceded by च *a*, repeat the nasal in the reduplicative syllable (Pāṇ. VII. 4, 85). The repeated nasal is treated like न् *m*, and the vowel, being long by position, is not lengthened.

गन् *gam*, to go, जंगम्यते *jaṅgamyate*; जंगमीति *jaṅgamīti*.

भ्रम् *bhram*, to roam, बंभ्रम्यते *bambhramyate*; बंभ्रमीति *bambhramīti*.

हन् *han*, to kill, जंघन्यते *jaṅghanyate*; जंघनीति *jaṅghanīti*.

§ 487. The roots जप् *jap*, to recite, जब् *jabh*, to yawn, दह् *dah*, to burn, दंश् *dañś*, to bite, भञ् *bhañj*, to break, पञ् *pañ*, to bind, insert a nasal in the reduplicative syllable. (Pāṇ. VII. 4, 86.)

जप् *jap*, जंजप्यते *jañjapyate*; जंजपीति *jañjapīti*.

दंश् *dañś*, दंदश्यते *dañśadyate*; दंदशीति *dañśāśīti*.

§ 488. The roots चर् *char* and फल् *phal* form their intensives as,

चंचूर्यते *chañchūryate* and चंचुरीति *chañchurīti* or चंचूर्ति *chañchūrīti*.

पंपुल्यते *pamphulyate* and पंपुलीति *pamphulīti* or पंपुलि *pamphulīti*. (Pāṇ. VIII. 4, 87.)

§ 489. Roots with penultimate च् *ri* insert री *rī* in their reduplicative syllable. (Pāṇ. VII. 4, 90.)

वृत् *vrit*, वरीवृत्यते *va rī vṛityate*; वरीवृतीति *va rī vṛitīti*.

In the Parasmaipada these roots allow of six formations. (Pāṇ. VII. 4, 91.)

वरिवृतीति *va r vṛitīti*.

वरिवृति *varivṛti*.

वरिवृतीति *va rī vṛitīti*.

वरिवृति *varivṛti*.

वरीवृतीति *va rī vṛitīti*.

वरीवृति *varivṛti*.

* This form follows from Pāṇ. VII. 4, 92, and is supported by the Mādhaviya-dhātuvṛitti. Other grammarians give सास्मृति *sāsmṛti*.

§ 490. The same applies to roots ending in च्चृ ri, if used in the Parasmaipada. (Pāṇ. VII. 4, 92.)

| | |
|---------------------------------|--------------------|
| कृ कृति; चर्करीति cha r kartti. | चर्कति charkarti. |
| चरिक्करीति cha ri kartti. | चरिकति charikarti. |
| चरीक्करीति cha rt kartti. | चरीकति charikarti. |

§ 491. A few frequentative bases are peculiar in the formation of their base*.

- स्वप् स्वप्, to sleep, सोषुष्यते *soshupyate*; but सास्वप्ति *sāsvapti*. (Pāṇ. VI. 1, 19.)
 स्यम् स्यम्, to sound, सेसिम्यते *sesimyate*; but संस्यति *samsyanti*.
 ष्ये ष्ये, to cover, वेवीयते *veviyate*; but वाष्याति *vāśyāti*; or (§ 483) वाष्येति *vāśyēti*.
 वञ् वञ्, to desire, वावश्यते *vāvaśyate*; वावश्ति *vāvaśhiti*. (Pāṇ. VI. 1, 20.)
 चाय् चाय्, to regard, चेकीयते *chekiyate*; चेकेति *cheketi*. (Pāṇ. VI. 1, 21.)
 प्याय् प्याय्, to grow, पेपीयते *pepiyate*; पाप्याति *pāpyāti*. (Pāṇ. VI. 1, 29.)
 ष्वि ष्वि, to swell, ज्ञोष्यते *śośyate* or ज्ञेष्यते *śeśyate*; ज्ञेषेति *śeśēti*. (Pāṇ. VI. 1, 30.)
 हन् हन्, to kill, जेघ्नयते *jeghnyate*; जंघति *janghanti*. (Pāṇ. VII. 4, 30, vārt.)
 घ्रा घ्रा, to smell, जेघ्रयते *jeghrayate*; जाघ्रति *jāghrāti*. (Pāṇ. VII. 4, 31.)
 ध्मा ध्मा, to blow, देध्मीयते *dedhmīyate*; दाध्माति *dādhmāti*. (Pāṇ. VII. 4, 31.)
 गृ गृ, to swallow, जेगित्यते *jegityate*; जागति *jāgati*. (Pāṇ. VIII. 2, 20.)
 षि षि, to lie down, ज्ञाष्यते *śāśyate*; ज्ञेषेति *śeśēti*. (Pāṇ. VII. 4, 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भावयति *bhāvayati*, the causal of भू *bhū*, he causes to be, a new desiderative is derived, बिभावयिषति *bibhāvayishati*, he wishes to cause existence. So from the intensive बोभूयते *bobhūyate*, he exists really, is formed बोभूयिषति *bobhūyishati*, he wishes to exist really; then a new causative may be formed, बोभूयिषयति *bobhūyishayati*, he causes a wish to exist really; and again a new desiderative, बोभूयिषयिषति *bobhūyishayishati*, he wishes to excite the desire of real existence.

* The formation and conjugation of the Intensive in the Parasmaipada, or the so-called Charkarita, have given rise to a great deal of discussion among native grammarians. According to their theory यङ् *yañ*, the sign of the Intensive Âtmanepada, has to be suppressed by लुक् *luk*. By this suppression the changes produced in the verbal base by यङ् *yai* would cease (Pāṇ. I. 1, 63), except certain changes which are considered as Anaṅgākārya, changes not affecting the base, such as reduplication. Changes of the root that are to take place not only in the Intens. Âtm., but also in the Intens. Par., are distinctly mentioned by Pāṇini, VII. 4, 82-92. About other changes, not directly extended to the Intens. Par., grammarians differ. Thus the Prakriyā-Kaumudī forms सोषोति *soshopti*, because Pāṇ. VI. 1, 19, prescribes सोषुष्यते *soshupyate*; other authorities form only सास्वप्ति *sāsvapti* or सास्वपीति *sāsvapīti*. Colebrooke allows चेकेति *cheketi* (p. 332), because Pāṇ. VI. 1, 21, prescribes चेकीयते *chekiyate*, and the commentary argues in favour of चेकेति *cheketi*. But Colebrooke (p. 321) declines to form सेसिन्ते *sesinte*, because it is in the Âtm. only that Pāṇ. VI. 1, 19, allows सेसिम्यते *sesimyate*. Whether the Perfect should be periphrastic or reduplicated is likewise a moot point among grammarians; some forming बोभवाचकार *bobhāvāchakāra*, others बोभूव *bobhūva*, others बोभाव *bobhāva*.

CHAPTER XXI.

DENOMINATIVE VERBS.

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases*, and which generally have the meaning of behaving like, or treating some one like, or wishing for or doing whatever is expressed by the noun. Thus from *श्येन śyena*, hawk, we have *श्येनायते śyendyáte*, he behaves like a hawk; from *पुत्र putra*, son, *पुत्रीयति putrīyāti*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from *कृष्ण kṛṣṇá*, कृष्णति *kṛṣṇāti*, he behaves like *Kṛishṇa*; from *पितृ pitri*, father, *पितरति pitárati*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

Denominatives in य yá, Parasmaipada.

§ 494. By adding य yá to the base of a noun, denominatives are formed expressing a wish. From *गो go*, cow, *गच्छति gachyati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same य ya, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from *पुत्र putra*, son, *पुत्रीयति शिष्यं putrīyati śishyam*, he treats the pupil like a son. By a similar process *प्रासादीयति prásádīyati*, from *प्रासाद prásáda*, palace, means to behave as if one were in a palace; *प्रासादीयति कुट्यां भिक्षुः prásádīyati kuṭyám bhikshuḥ*, the beggar lives in his hut as if it were a palace.

§ 496. Before this य ya,

1. Final अ a and आ d are changed to ई t; *सुता sutá*, daughter, *सुतीयति sutīyati*, he wishes for a daughter †.
2. इ i and उ u are lengthened; *पति pati*, master, *पतीयति patīyati*, he treats like a master; *कवि kavi*, poet, *कवीयति kavīyati*, he wishes to be a poet.

* They are called in Sanskrit लिङ्ग lidhu, from लिङ्ग liṅga, it is said, a crude sound, and धु dhu, for धातु dhātu, root. (Carey, Grammar, p. 543.)

† Minute distinctions are made between अशनीयति *ásantīyati*, he wishes to eat at the proper time, and अशनायति *ásandyati*, he is ravenously hungry; between उदकीयति *udakīyati*, he wishes for water, and उदन्यति *udanyati*, he starves and craves for water; between धनायति *dhanāyati*, he is greedy for wealth, and धनीयति *dhanīyati*, he asks for some money. (Pāṇ. VII. 4, 34.)

3. च् *ri* becomes री *rī*, औ *o* becomes अच् *ar*, औ *au* becomes आच् *āc*; पितृ *pitrī*, father, पित्रीयति *pitrīyati*, he treats like a father; नौ *nav*, ship, नायति *nāyati*, he wishes for a ship.
4. Final न् *n* is dropt, and other final consonants remain unchanged; राजन् *rājan*, king, राजीयति *rājīyati*, he treats a man like a king; पयस् *payas*, milk, पयस्वति *payasvati*, he wishes for milk; वाच् *vāc*, speech, वाचति *vāchyati* (Pāṇ. I. 4, 15); नमस् *namas*, worship, नमस्यति *namasyati*, he worships (Pāṇ. III. 1, 19).

Denominatives in य ya, Ātmanepada.

§ 497. A second class of denominatives, formed by adding य *ya*, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the Ātmanepada*, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final अ *a* is lengthened; श्येन *śyena*, hawk, श्येनायते *śyēnāyate*, he behaves like a hawk; शब्द *śabda*, sound, शब्दायते *śabdāyate*, he makes a sound, he sounds; भृश *bhriśa*, much, भृशायते *bhriśāyate*, he becomes much; कश् *kashṭa*, mischief, कश्चायते *kashṭāyate*, he plots; रोमञ्च *romantha*, ruminating, रोमञ्चायते *romanthāyate*, he ruminates. The final ई *i* of feminine bases is generally dropt, and the masculine base taken instead; कुमारी *kumārī*, girl, कुमारायते *kumārāyate*, he behaves like a girl. (Pāṇ. VI. 3, 36-41.)
- 2 and 3. Final इ *i* and उ *u*, च् *ri*, औ *o*, औ *au* are treated as in § 496; शुचि *śuchi*, pure, शुचीयते *śuchīyate*, he becomes pure.
4. Final न् *n* is dropt, and the preceding vowel is lengthened; राजन् *rājan*, king, राजायते *rājāyate*, he behaves like a king; उष्मन् *uśman*, heat, उष्मायते *uśmāyate*, it sends out heat.

Some nominal bases in स् *s* and त् *t* may, others must (Pāṇ. III. 1, 11) be treated like nominal bases in अ *a*. Hence from विद्वस् *vidvas*, wise, विद्वस्यते *vidvasyate* or विद्वायते *vidvāyate*, he behaves like a wise man; from पयस् *payas*, milk, पयस्यते *payasyate* or पयायते *payāyate*, it becomes milk; from अप्सरस् *apsaras*, अप्सरायते *apsarāyate*, she behaves like an Apsaras; from बृहत् *bṛihat*, great, बृहायते *bṛihāyate*, he becomes great. (Pāṇ. III. 1, 12.)

§ 498. Some verbs are classed together by native grammarians as Kaṇḍvādi's, i.e. beginning with Kaṇḍū. They take य *ya*, both in Parasmaipada and Ātmanepada, and keep it through the general tenses under the restrictions applying to other denominatives in य *ya* (§ 501). Nouns ending in अ *a* drop it before य *ya*. Thus from अगद् *agada*, free from

* Those that may take both Parasmaipada and Ātmanepada are said to be formed by क्यच् *kyach*, the rest by क्यञ् *kyañ*. Thus from लोहित *lohita*, red, लोहितायति or लोहिते *lohityati* or *-te*, he becomes red. (Pāṇ. III. 1, 13.)

illness, अगच्छति *agadyati*, he is free from illness; from सुख *sukha*, pleasure, सुख्यति *sukhyati*, he gives pleasure; from कंठू *kaṇḍū*, scratching, कंठूयति or कंठे *kaṇḍēyati* or -*te*, he scratches.

Denominatives in स्य sya.

§ 499. Certain denominative verbs, which express a wish, take स्य *syā* instead of य *ya*. Thus from क्षीर *kshīra*, milk, क्षीरस्यति *kshīrasyati*, the child longs for milk; from लवण *lavāṇa*, salt, लवणस्यति *lavāṇasyati*, he desires salt. Likewise अश्वस्यति *avoasyati*, the mare longs for the horse; वृषस्यति *vṛishasyati*, the cow longs for the bull (Pāṇ. VII. 1, 52). Some authorities admit स्य *syā* and अस्य *asyā*, in the sense of extreme desire, after all nominal bases. Thus from मधु *madhu*, honey, मधुस्यति *madhusyati* or मध्वस्यति *madhvasyati*, he longs for honey.

Denominatives in काम्य kāmya.

§ 500. It is usual to form desiderative verbs by compounding a nominal base with काम्य *kāmya*, a denominative from काम *kāma*, love. Thus पुत्रकाम्यति *putrakāmyati*, he has the wish for a son; Fut. पुत्रकाम्यिता *putrakāmyitā*. Here the य *y*, it is said, is not liable to be dropt. (Siddh.-Kaum. vol. II. p. 222.)

§ 501. The denominatives in य *ya* are conjugated like verbs of the Bhū class in the Parasmaipada and Âtmanepada. Pres. पुत्रीयामि *putrīyāmi*, Impf. अपुत्रीयं *aputrīyam*, Imp. पुत्रीयाणि *putrīyāṇi*, Opt. पुत्रीयेयं *putrīyeyam*. Pres. श्येनाये *śyenāye*, Impf. अश्येनाये *aśyenāye*, Imp. श्येनायै *śyenāyai*, Opt. श्येनायेय *śyenāyeya*. In the general tenses the base is पुत्रीय् *putrīy* or श्येनाय् *śyenāy*; but when the denominative य *y* is preceded by a consonant, य *y* may or may not be dropt in the general tenses (Pāṇ. VI. 4, 50). Hence, Per. Perf. पुत्रीयात्मास *putrīyāṁśa* (§ 325, 3), Aor. अपुत्रीयिषं *aputrīyisham*, Fut. पुत्रीयिष्यामि *putrīyishyāmi*, Per. Fut. पुत्रीयिता *putrīyitā*, Ben. पुत्रीयासं *putrīyāsam*.

From श्येनायते *śyenāyate*, Per. Perf. श्येनायात्मास *śyenāyāṁśa*, Aor. अश्येनायिषि *aśyenāyishī*, Fut. श्येनायिष्ये *śyenāyishye*, &c.

From समिध् *samidh*, fuel, समिधति *samidhyati*, he wishes for fuel; Per. Fut. समिधिता *samidhitā* or समिधिता *samidhitā*, &c. (Pāṇ. VI. 4, 50).

Denominatives in अय aya.

§ 502. Some denominative verbs are formed by adding अय *aya* to certain nominal bases. They generally express the act implied by the nominal base. They may be looked upon as verbs of the Chur class. They are conjugated in the Parasmaipada and Âtmanepada, some in the Âtmanepada only. They retain अय् *ay* in the general tenses under the limitations that apply to verbs of the Chur class and causatives (viz. benedictive Par., reduplicated aorist, &c.), and their radical vowels are modified according to the rules applying to the verbs of the Chur class (§ 296, 4).

Thus from पाश *pāśa*, fetter, विपाशयति *vipāśayati*, he unties; from वरमन् *varman*, armour, संवनेयति *samvarmayati*, he arms, (the final न् *n* being dropt); from मुंड *munda*, shaven, मुंडयति *mundayati*, he shaves; from शब्द *śabda*, sound, शब्दयति *śabdayati*, he makes a sound (Dhātupāṭha 33, 40); from मिश्र *mīśra*, mixed, मिश्रयति *mīśrayati*, he mixes (Pāṇ. III. 1, 21; 25).

Some of these verbs are always *Ātmanepada*. Thus from पुच्छ् *puchchha*, tail, उत्पुच्छयते *utpuchchhayate*, he lifts up the tail (Pāṇ. III. 1, 20).

If अय *aya* is to be added to nouns formed by the secondary affixes मत् *mat*, वत् *vat*, मिन् *min*, विन् *vin*, these affixes must be dropt. From स्रग्विन् *sragvin*, having garlands, स्रजयति *srajayati*.

If अय *aya* is added to feminine bases, they are generally replaced by the corresponding masculine base. From श्येनी *śyēnī* (§ 247), white, श्येतयति *śyētayati*, he makes her white (Pāṇ. VI. 3, 36).

Certain adjectives which change their base before इह *iṣṭha* of the superlative, do the same before अय *aya*. मृदु *mṛidu*, soft, मृदयति *mṛadayati*, he softens; दूर *dūra*, far, दृषयति *dṛṣayati*, he removes.

Some nominal bases take आपय *āpaya*. Thus from सत्य *satya*, true, सत्यापयति *satyāpayaṭi*, he speaks truly; from अर्थे *artha*, sense, अर्थोपयति *arthāpayaṭi*, he explains.

Denominatives without any Affix.

§ 503. According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the *Bhū* class. अ *a* is added to the base, except where it exists already as the final of the nominal base; other final and medial vowels take *Guṇa*, where possible, as in the *Bhū* class.

Thus from कृष्ण *kṛṣṇa*, कृष्णति *kṛṣṇati*, he behaves like *Kṛiṣṇa*; from माला *māla*, garland, मालति *mālati*, it is like a garland, Impf. अमालात् *amālat*, Aor. अमालासीत् *amālast*; from कवि *kavi*, poet, कवयति *kavayati*, he behaves like a poet; from वि *vi*, bird, वयति *vayati*, he flies like a bird; from पितृ *pitṛi*, father, पितरति *pitarat*, he is like a father; from राजन् *rājan*, king, राजनति *rājanati*, he is like a king (Pāṇ. VI. 4, 15).

CHAPTER XXII.

PREPOSITIONS AND PARTICLES.

§ 504. The following prepositions may be joined with verbs, and are then called *Upasarga* in Sanskrit (Pāṇ. I. 4, 58-61; § 148).

अति *ati*, beyond. अधि *adhi*, over (sometimes धि *dhi*). अनु *anu*, after. अप *apa*, off. अपि *api*, upon (sometimes पि *pi*). अभि *abhi*, towards. अव *ava*, down (sometimes व *va*). आ *ā*, near to. उद् *ud*, up. उप *upa*, next, below. दुः *duḥ*, ill. नि *ni*, into, downwards. निः *niḥ*, without. परा *parā*, back, away. परि *pari*, around. प्र *pra*, before. प्रति *prati*, back. वि *vi*, apart. सं *saṃ*, together. सु *su*, well. They all have the *udatta* on the first syllable except अभि *abhi*.

§ 505. Certain adverbs, called *Gati* in Sanskrit, a term applicable also to the *Upasargas* (Pāṇ. I. 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to भू *bhū*, to be, अस् *as*, to be, कृ *kṛi*, to do, and गन् *gam*, to go.

अच्छ *achchha*; e.g. अच्छगत्य *achchhagatya*, having approached (§ 445); अच्छोद्य *achchhodya*, having addressed. अदः *adah*; e.g. अदःकृत्य *adahkṛitya*, having done it thus. अन्तरं *antar*; e.g. अन्तरित्य *antaritya*, having passed between. अलं *alam*; e.g. अलंकृत्य *alaṅkṛitya*, having ornamented. अस्तं *astam*; e.g. अस्तंगत्य *astāṅgatya*, having gone to rest, having set. आविः *āvih*; e.g. आविर्भूय *āvīrbhūya*, having appeared. तिरः *tirah*; e.g. तिरोभूय *tīrobhūya*, having disappeared. पुरः *purah*; e.g. पुरस्कृत्य *puraskṛitya*, having placed before (§ 89, II. 1). प्रादुः *prāduh*; e.g. प्रादुर्भूय *prādurbhūya*, having become manifest. सत् *sat* and असत् *asat*, when expressing regard or contempt; e.g. असत्कृत्य *asatkṛitya*, having disregarded. साक्षात् *sākshāt*; e.g. साक्षात्कृत्य *sākshātkṛitya*, having made known. Words like शुक्ली *śuklī*, in शुक्लीकृत्य *śuklīkṛitya*, having made white. (Here the final अ *a* of शुक्ल *śukla* is changed to ई *ī*. Sometimes, but rarely, final अ *a* or आ *ā* is changed to आ *ā*. Final इ *i* and उ *u* are lengthened; च् *ṛi* is changed to री *rī*; final अन् *an* and अस् *as* are changed to ई *ī*; e.g. राजीकृत्य *rājīkṛitya*, having made king.) Words like ऊरी *ūrī*, in ऊरीकृत्य *ūrīkṛitya*, having assented. Words like खात् *khāt*, imitative of sound; e.g. खात्कृत्य *khātkṛitya*, having made *khāt*, the sound produced in clearing one's throat.

§ 506. Several of the prepositions mentioned in § 503 are also used with nouns, and are then said to govern certain cases. They are then called *Karmapravachantya*, and they frequently follow the noun which is governed by them (Pāṇ. I. 4, 83).

The accusative is governed by अति *ati*, beyond; अभि *abhi*, towards; परि *pari*, around; प्रति *prati*, against; अनु *anu*, after; उप *upa*, upon. Ex. गोविन्दमति नेश्वरः *govindam ati neśvaraḥ*, Iśvara is not beyond Govinda; हरं प्रति हलाहलं *haram prati halāhalam*, venom was for Hara; विष्णुमन्वर्षते *vishṇumanvarchate*, he is worshipped after Vishṇu; अनु हरिं सुराः *anu harim surāḥ*, the gods are less than Hari.

The ablative is governed by प्रति *prati*, परि *pari*, अप *apa*, आ *ā*. Ex. भक्तेः प्रत्यमृतं *bhakteḥ praty amṛitam*, immortality in return for faith; आ मृत्योः *ā mṛityoḥ*, until death; अप त्रिगर्तेभ्यो वृष्टो देवः *apa trigartebhyo vṛiṣṭo devaḥ*, it has rained away from Trigarta, or परि त्रिगर्तेभ्यः *pari trigartebhyah*, round Trigarta, without touching Trigarta.

The locative is governed by उप *upa* and अधि *adhi*. Ex. उप निष्के काशपाणं *upa nishke kārshāpaṇam*, a Kārshāpaṇa is more than a Nishka; अधि पञ्चालेषु ब्रह्मदत्तः *adhi pañchāleṣu brahmadattah*, Brahmadatta governs over the Pañchālas.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

1. The accusative of adjectives in the neuter may be used as an adverb.

Thus from मंदः *mandah*, slow, मंदं मंदं *mandam mandam*, slowly, slowly; झीघ्रं *śighram*, quickly; ध्रुवं *dhruvam*, truly.

2. Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathāśakti*, according to one's power. For these see the rules on composition.

3. Adverbs of place :

अंतरं *antar*, within, with loc. and gen.; between, with acc. अंतरा *antarā*, between, with acc. अंतरेण *antareṇa*, between, with acc.; without, with acc. आरात् *ārāt*, far off, with abl. वहिः *vahiḥ*, outside, with abl. समया *samayā*, near, with acc. निकषा *nikashā*, near, with acc. उपरि *upari*, above, over, with acc. and gen. उचीः *uchchaiḥ*, high, or loud. नीचेः *nichaiḥ*, low. अधः *adhah*, below, with gen. and abl. अवः *avah*, below, with gen. तिरः *tirah*, across, with acc. or loc. इह *iha*, here. पुरा *purā*, before. समक्षं *samaksham*, साक्षात् *sakshāt*, in the presence. सकाशात् *sakāśāt*, from. पुरः *purah*, before, with gen. अमा *amā*, सप्ता *sachā*, साके *sākam*, समा *samā*, साथे *sārdham*, together, with instr. अभितः *abhitah*, on all sides, with acc. उभयतः *ubhayataḥ*, on both sides, with acc. सर्वतात् *samantāt*, from all sides. दूरं *dūram*, far, with acc., abl., and gen. अतिकं *antikam*, near, with acc., abl., and gen. अथक् *ridhak*, पृथक् *prithak*, apart.

4. Adverbs of time :

प्रातर् *prātar*, early. सायं *sāyam*, at eve. दिवा *divā*, by day. अह्नाय *ahnāya*, by day. दोषा *doshā*, by night. नक्तं *naktam*, by night. उषा *ushā*, early. युगपद् *yugapad*, at the same time. अद्य *adya*, to-day. ह्यः *hyah*, yesterday. पूर्वेषुः *pūrvedyuh*, yesterday. श्वः *svah*, to-morrow. परेषुवि *paredyavi*, to-morrow. ज्योक् *gyok*, long. चिरं *chiram*, चिरेण *chireṇa*, चिराय *chirāya*, चिरात् *chirāt*, चिरस्य *chirasya*, long. सना *sanā*, सनात् *sanāt*, सनत् *sanat*, perpetually. अरं *aram*, quickly. शनैः *śanaiḥ*, slowly. सद्यः *sadyah*, at once. समप्रति *samprati*, now. पुनर् *punar*, मुहुः *muhuh*, भूयः *bhūyah*, वारं *vāram*, again. सकृत् *sakrit*, once. पुरा *purā*, formerly. पूर्वं *pūrvam*, before. ऊर्ध्वं *ūrdhvam*, after. सपदि *sapadi*, immediately. पश्चात् *paśchāt*, after, with abl. जातु *jātu*, once upon a time, ever. अधुना *adhunā*, now. इदानीं *idānīm*, now. सदा *saddā*, संततं *santatam*, अनिसं *anisam*, always. अलं *alam*, enough, with dat. or instr.

5. Adverbs of circumstance :

नृषा *nrishā*, मिथ्या *mithyā*, falsely. मनाक् *mandak*, ईषत् *ishat*, a little. तूष्णीं *tūshṇīm*, quietly. वृषा *vrithā*, मुधा *mudhā*, in vain. सामि *sāmi*, half. अकस्मात् *akasmāt*, unexpectedly. उपांसु *upāmsu*, in a whisper. निवः *mithah*, together. प्रायः *prāyah*, frequently, almost. अतीव *atīva*, exceedingly. कामं *kāmam*, जोषं *josham*, gladly. अवश्यं *avaśyam*, certainly.

किल *kila*, indeed. खलु *khalu*, certainly. विना *viná*, without, with acc., instr., or abl. च्छित्ते *rite*, without, with acc. or abl. नाना *nána*, variously. सुशु *sushthu*, well. दुशु *dushthu*, badly. दिष्ट्या *dishṭyá*, luckily. प्रभृति *prabhṛiti*, et cetera, and the rest, with abl. कुवित् *kuvit*, really? कश्चित् *kachchit*, really? कथं *katham*, how? इति *iti*, इत्थं *ittham*, thus. इव *iva*, as; हरिविव *harir iva*, like Hari. वत् *vat*, enclitic; हरिवत् *harivat*, like Hari.

Conjunctions and other Particles.

§ 508. अथ *atha*, अथो *atho*, now then. इति *iti*, thus. यदि *yadi*, when. यद्यपि *yadyapi*, although. तथापि *tathápi*, yet. चेत् *chet*, if. न *na*, नो *no*, not. च *cha*, and, always enclitic, like *que*. किंच *kiñcha*, and. मा *má* or मा स्म *má sma*, not, prohibitively. वा *vá*, or. वा *vá*—वा *vá*, either—or. अथवा *athavá*, or. एव *eva*, even, very; (स एव *sa eva*, the same.) एवं *evam*, thus. नूनं *núnam*, doubtlessly. यावत् *yávat*—तावत् *távat*, as much—as. यथा *yathá*—तथा *tathá*, as—so. येन *yena*—तेन *tena*, यद् *yad*—तद् *tad*, and other correlatives, because—therefore. तथाहि *tatháhi*, thus, for. तु *tu*, परं *param*, किंतु *kintu*, but. चित् *chit*, चन *chana*, subjoined to the interrogative pronoun किं *kim*, any, some; as कश्चित् *kaśchit*, some one; कथंचन *kathañchana*, anyhow. हि *hi*, for, because. उत *uta*, उताहो *utáho*, or. नाम्न *náma*, namely. प्रत्युत *pratyuta*, on the contrary. नु *nu*, perhaps. ननु *nanu*, Is it not? खित् *svit*, किंखित् *kiñsvit*, perhaps. अपि *api*, also, even. अपि च *api cha*, again. नूनं *núnam*, certainly.

Interjections.

§ 509. हे *he*, भो *bho*, vocative particles. अये *aye*, हये *haye*, Ah! धिक् *dhik*, रे *re*, अरे *are*, Fie!

CHAPTER XXIII.

COMPOUND WORDS.

§ 510. The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit that a few of the more general rules of composition claim a place even in an elementary grammar.

As a general rule, all words which form a compound drop their inflectional terminations, except the last. They appear in that form which is called their base, and when they have more than one, in their Pada base (§ 180). Hence देवदासः *deva-dásah*, a servant of god; राजपुरुषः *rájapurushah*, a king's man; प्रत्यगमुखः *pratyagmukhah*, facing west.

§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lose its distinctive meaning by losing the feminine suffix: कल्याणीमाता *kalyāṇīmātā*, the mother of a beautiful daughter (Pāṇ. VI. 3, 34); कठीभायै: *kaṭhībhāyāḥ*, having a Kaṭhī for one's wife (Pāṇ. VI. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix; शोभनभायै: *śobhanabhāyāḥ*, having a beautiful wife (Pāṇ. VI. 3, 34; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in § 24 seq.*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तत्पुरुषः *tatpuruṣaḥ*, his man, नीलोत्पलं *nilotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमो *agnidhūmau*, fire and smoke, might have been classed as substantival; बहुव्रीहिः *bahuvrīhiḥ*, possessing much rice, as an adjectival; and यथाशक्ति *yathāśakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Tatpuruṣa*, *Karmadhāraya*, *Dvigu*, *Dvandva*, *Bahuvrīhi*, and *Avyayībhāva*.

I. *Tatpuruṣa* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-puruṣaḥ*, his man, or राजपुरुषः *rāja-puruṣaḥ*, king's man.

As a general term the *Tatpuruṣa* compound comprehends the two subdivisions of *Karmadhāraya* (I b) and *Dvigu* (I c). The *Karmadhāraya* is in fact a *Tatpuruṣa* compound, in which the last word is determined by a preceding adjective, e. g. नीलोत्पलं *nilotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other *Tatpuruṣas* the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Dvigu* again may be called a subdivision of the *Karmadhāraya*, being a compound in which the first word is not an adjective in general, but always a numeral: द्विगवं *dvigavam*, two oxen, or द्विगुः *dviguḥ*, bought for two oxen.

* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound; उदक *udaka*, water, पाद *pāda*, foot, हृदय *hṛidaya*, heart, frequently substitute the bases उदन् *udan* (i. e. उद *uda*), पद् *pad*, and हृद् *hrīd*. हृद्रोगः *hṛdrogaḥ*, heart-disease, or हृदयरोगः *hṛdayarogaḥ*. (Pāṇ. VI. 3, 51-60.)

The particle कु *ku*, which is intended to express contempt, as कुब्राह्मणः *kubrāhmaṇaḥ*, a bad Brāhman, substitutes कद् *kad* in a determinative compound before words beginning with consonants: कदुष्टः *kaduṣṭraḥ*, a bad camel. The same takes place before रथ *ratha*, वद *vada*, and तृण *triṇa*: कद्रथः *kadrathaḥ*, a bad carriage; कतृणं *katrīṇam*, a bad kind of grass. The same particle is changed to का *kā* before पथिन् *pathin* and अक्ष *akṣa*: कापथः *kāpathaḥ*, and optionally before पुरुष *puruṣa*. (Pāṇ. VI. 3, 101-107.)

These three classes of compounds may be comprehended under the general name of *Determinative Compounds*, while the Karmadhāraya (I b) may be distinguished as *appositional* determinatives, the Dvigu (I c) as *numeral* determinatives.

- II. The next class, called *Dvandva*, consists of compounds in which two words are simply joined together, the compound taking either the terminations of the dual or plural, according to the number of compounded nouns, or the terminations of the singular, being treated as a collective term : अग्निधूमौ *agni-dhūmau*, fire and smoke ; शशकुशपलाशाः *śaśa-kuśa-palāśāḥ*, nom. plur. masc. three kinds of plants, or शशकुशपलाशं *śaśa-kuśa-palāśam*, nom. sing. neut. They will be called *Collective Compounds*.
- III. The next class, called *Bahuvrīhi* by native grammarians, comprises compounds which are used as adjectives. The notion expressed by the last word, and which may be variously determined, forms the predicate of some other subject. They may be called *Possessive Compounds*. Thus बहुव्रीहिः *bahu-vrīhiḥ*, possessed of much rice, scil. देशः *deśaḥ*, country ; रूपवन्नायैः *rūpavad-bhāryaḥ*, possessing a handsome wife, scil. राजा *rājā*, king.

Determinative compounds may be turned into possessive compounds, sometimes without any change, except that of accent, sometimes by slight changes in the last word.

The gender of possessive compounds, like that of adjectives, conforms to the gender of the substantives to which they belong.

- IV. The last class, called *Avyayībhāva*, is formed by joining an indeclinable particle with another word. The resulting compound, in which the indeclinable particle always forms the first element, is again indeclinable, and generally ends, like adverbs, in the ordinary terminations of the nom. or acc. neut. : अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri grihakāryāṇi*, household duties are for women. They may be called *Adverbial Compounds*.

I. *Determinative Compounds.*

§ 513. This class (*Tatpuruṣha*) comprehends compounds in which generally the last word governs the preceding one. The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

1. Compounds in which the first noun would be in the Accusative :

कृष्णवित्तः *krishṇa-vṛitaḥ*, m. f. n. gone to Kṛishṇa, dependent on Kṛishṇa, instead of कृष्णं वित्तः *krishṇam vṛitaḥ*. दुःखातीतः *duḥkha-atītaḥ*, m. f. n. having overcome pain, instead of दुःखमतीतः *duḥkham atītaḥ*. वर्षभोग्यः *varsha-bhogyāḥ*, m. f. n. to be enjoyed a year long. ग्रामप्राप्तः *grāma-prāptaḥ*, m. f. n. having reached the village, instead of ग्रामं प्राप्तः *grāmam*

práptah: it is more usual, however, to say प्रापत्यामः *práptagrāmah* (Pāṇ. II. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as अतिगिरि *atigiri*, past the hill, used as an adverb, or as an adjective, अतिगिरिः *atigiriḥ*, ultramontane; अभिमुखः *abhimukham*, facing, &c.

2. Compounds in which the first noun would be in the Instrumental :

धान्यायेः *dhānya-arthah*, m. wealth (*arthah*) (acquired) by grain (*dhānyena*). शंकुलासंडः *śankulā-khaṇḍah*, m. a piece (*khaṇḍah*) (cut) by nippers (*śanku-lābhiḥ*). दादत्रिजः *dātra-chchinnah*, m. f. n. cut (*chhinnah*) by a knife (*dātrena*). हरिद्रातः *hari-trḍtah*, m. f. n. protected (*trḍtah*) by Hari. देवदत्तः *deva-dattah*, given (*dattah*) by the gods (*devaiḥ*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu-donné*). पितृसमः *pitri-samah*, m. f. n. like the father, i. e. *pitrá samah*. नखनिभित्तः *nakha-nirbhinnah*, m. f. n. cut asunder (*nirbhinnah*) by the nails (*nakhaiḥ*). विश्वोपास्यः *viśva-upāsyaḥ*, m. f. n. to be worshipped by all. स्वयम्भूतः *svayam-kṛitah*, m. f. n. done by oneself.

3. Compounds in which the first noun would be in the Dative :

यूपदारु *yúpa-ddru*, n. wood (*ddru*) for a sacrificial stake (*yúpāya*). गोहितः *go-hitah*, m. f. n. good (*hitah*) for cows (*gobhyaḥ*). द्विजायेः *dvija-arthah*, m. f. n. object (*artha*), i. e. intended for Brāhmans. Determinative compounds, when treated as possessive, take the terminations of the masc., fem., and neut.; e. g. द्विजायो यवागूः *dvijārthā yavágūḥ*, fem. gruel for Brāhmans.

4. Compounds in which the first noun would be in the Ablative :

चोरभयं *chora-bhayam*, n. fear (*bhayam*) arising from thieves (*chorebhyah*). स्वर्गपतितः *svarga-patitah*, m. f. n. fallen from heaven. अपग्रामः *apa-grāmah*, m. f. n. gone from the village.

5. Compounds in which the first noun would be in the Genitive :

तत्पुरुषः *tat-purushah*, m. his man, instead of *tasya*, of him, *purushah*, the man*. राजपुरुषः *rāja-purushah*, m. the king's man, instead of *rājñah*, of the king, *purushah*, the man. राजसखः *rāja-sakhah*, m. the king's friend. In these compounds *sakhi*, friend, is changed to *sakhah*. कुम्भकारः *kumbha-kārah*, a maker (*kārah*) of pots (*kumbhānām*). गोशतं *go-śatam*, a hundred of cows.

6. Compounds in which the first noun would be in the Locative :

अक्षशीतः *aksha-śaunḍah*, m. f. n. devoted to dice. उरोजः *uro-jah*, m. f. n. produced on the breast.

* Most words ending in *तृ* *tri* or *का* *ka* are not allowed to form compounds of this kind. Hence कटस्य कर्ता *kaṭasya kartā*, maker of a mat, not कटकर्ता *kaṭakartā*; पुरां भेत्ता *purāṃ bhettā*, breaker of towns. There are, however, many exceptions, such as देवपूजकः *dev-pūjakah*, worshipper of the gods, &c.

§ 514. Certain Tatpurusha compounds retain the case-terminations in the governed noun.

सहसाकृतः *sahasá-kṛitah*, done suddenly (Pāṇ. VI. 3, 3). आत्मनापहः *átmaná-shashṭhah*, the sixth with oneself (Pāṇ. VI. 3, 6). परस्मैपदं *parasmai-padam*, a word for the sake of another, i. e. the transitive form of verbs (Pāṇ. VI. 3, 7, 8). कृच्छ्राप्तम् *kṛichchhrá-labdham*, obtained with difficulty. स्वसुपुत्रः *svasuh-putrah*, sister's son (Pāṇ. VI. 3, 23). दिवस्पतिः *divas-patih*, lord of heaven. वाचस्पतिः *vdchas-patih*, lord of speech. देवानामियः *devánám-priyah*, beloved of the gods, a goat, an ignorant person. गेहेपंडितः *gehe-panḍitah*, learned at home, i. e. where no one can contradict him. शेचरः *khecharah*, moving in the air. सरसिनः *sarasi-jah*, born in a pond, water-lily. हृदिस्पर्शः *hrídi-sprśh*, touching the heart. युधिष्ठिरः *yudhishṭhirah*, firm in battle, a proper name (Pāṇ. VI. 3, 9).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. Ex. पूर्वकायः *púrva-káyah*, the fore-part of the body, i. e. the fore-body; पूर्वरात्रः *púrva-rátrah*, the first part of the night, i. e. the fore-night; राजदंतः *rájadantah*, the king of teeth, lit. the king-teeth, i. e. the fore-teeth (Pāṇ. II. 2, 1). They would better be looked upon as Karmadhārayas; cf. § 517.

§ 516. If the second part of a determinative compound is a verbal base, no change takes place in bases ending in consonants or long vowels, except that diphthongs, as usual, are changed to आ *á*. Hence जलमुक् *jalamukh*, water-dropping, i. e. a cloud; सोमपा *soma-pá*, Soma-drinking, nom. sing. सोमपाः *somapáh* (§ 239).

Bases ending in short vowels generally take a final त् *t*: विश्वजित् *viśvajit*, all-conquering, from जि *ji*, to conquer. Other suffixes used for the same purpose are अ *a*, इन् *in*, &c.

I b. *Appositional Determinative Compounds.*

§ 517. These compounds (Karmadhāraya) form a subdivision of the determinative compounds (Tatpurusha). In them the first portion stands as the predicate of the second portion, such as in *black-beetle*, *sky-blue*, &c.

The following are some instances of appositional compounds:

नीलोत्पलं *nila-utpalam*, neut. the blue lotus. परमात्मा *parama-átmá*, masc. the supreme spirit. शाक्यार्थिवः *śáka-pārthivah*, masc. a Śáka-king, explained as a king such as the Śákas would like, not as the king of the Śákas. सर्वरात्रः *sarva-rátrah*, masc. the whole night, from *sarva*, whole, and *rátrih*, night. *Rátrih*, fem., is changed to *rátra*; cf. पूर्वरात्रः *púrva-rátrah*, masc. the fore-night; मध्यरात्रः *madhya-rátrah*, masc. midnight; पुण्यरात्रः *punya-rátrah*, masc. a holy night. द्विरात्रं *dvi-rátram*, neut. a space of two nights, is a numeral compound (Dvigu). महाराजः *mahá-rájah*, masc. a great king. In these compounds महत् *mahat*, great, always becomes महा *mahá* (Pāṇ. VI. 3, 46), and राजन् *rájan*, king, राजः *rájah*; as परमराजः *parama-rájah*, a supreme king: but सुराजा *su-rájá*, a good king, किराजा *kirrájá*, a bad king (Pāṇ. V. 4, 69, 70). प्रियसखः *priya-sakhah*, masc. a dear friend. सखि *sakhi* is changed to सखः *sakhah*. परमाहः *parama-akah*, masc. the highest day. In these compounds अहन् *ahan*, day, becomes

अह *aha*; cf. उत्तमाहः *uttamáhaḥ*, the last day. Sometimes अह्ना *ahna* is substituted for अहन् *ahan*; पूर्वोह्नः *púrváhnaḥ*, the fore-noon. कुपुरुषः *ku-purushaḥ*, masc. a bad man, or कापुरुषः *kápurushaḥ*. प्राचार्यः *pra-âchâryaḥ*, masc. a hereditary teacher, i. e. one who has been a teacher (*âchârya*) before or formerly (*pra*). अब्राह्मणः *a-brâhmanaḥ*, masc. a non-Brâhman, i. e. not a Brâhman. अनश्वः *an-ashvaḥ*, masc. a non-horse, i. e. not a horse. घनश्यामः *ghana-syâmaḥ*, m. f. n. cloud-black, from *ghana*, cloud, and *syâma*, black. ईशतिपिंगलः *ishat-piṅgalaḥ*, m. f. n. a little brown, from *ishat*, a little, and *piṅgala*, brown. सामिकृतः *sâmi-kṛitaḥ*, m. f. n. half-done, from *sâmi*, half, and *kṛita*, done.

§ 518. In some appositional compounds, the qualifying word is placed last. विप्रगौरः *vipragaurah*, a white Brâhman; राजाधनः *râjâdhamah*, the lowest king; भरतश्रेष्ठः *bharata-shreshṭhaḥ*, the best Bharata; पुरुषव्याघ्रः *purusha-vyâghrah*, a tiger-like man, a great man; गोप्रीदारकः *govrindrakah*, a prime cow.

I c. Numeral Determinative Compounds.

§ 519. Determinative compounds, the first portion of which is a numeral, are called *Dvigu*. The numeral is always the predicate of the noun which follows. They are generally neuters, or feminines, and are meant to express aggregates, but they may also form adjectives, thus becoming possessive compounds, with or without secondary suffixes.

If an aggregate compound is formed, final *a* is changed to ई, fem., or in some cases to अं *am*, neut. Final अन् *an* and आ *â* are changed to ई or अं *am*.

पंचगवं *pañcha-gavam*, neut. an aggregate of five cows, from *pañchan*, five, and *go*, cow. गो *go* (in an aggregate compound) is changed to गव *gava* (Pân. II. 1, 23), and नौ *nau* to नाव *nâva*. पंचगुः *pañcha-guh*, as an adjective, worth five cows (Pân. v. 4, 92). द्विनौ *dvinauh*, bought for two ships. द्व्यंगुलं *dvy-aṅgulam*, neut. what has the measure of two fingers, from *dvi*, two, and *aṅgulih*, finger; final *i* being changed to *a*. द्व्यः *dvy-ahaḥ*, masc. a space of two days; *ahan* changed to *ahaḥ* (Pân. II. 1, 23). पंचकपालः *pañcha-kapâlah*, m. f. n. an offering (*purodâśah*) made in a dish with five compartments, from *pañchan*, five, and *kapâlam*, neut. (Pân. II. 1, 51, 52; IV. 1, 88). त्रिलोकी *tri-loki*, fem. the three worlds: here the *Dvigu* compound takes the fem. termination to express an aggregate (Pân. IV. 1, 21). त्रिभुवनं *tri-bhuvanam*, neut. the three worlds: here the *Dvigu* compound takes the neuter termination. दशकुमारी *dâśa-kumârî*, fem. an assemblage of ten youths. चतुयुगं *chatur-yugam*, neut. the four ages.

§ 520. The following rules apply to the changes of the final syllables in determinative compounds. Very few of them are general as requiring a change without any regard to the

preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar.

1. चूर्ण *rich*, verse, पुर *pur*, town, अप *ap*, water, धुर *dhur*, charge, पथिन् *pathin*, path, add final अ *a* (Pāṇ. v. 4, 74); अर्धर्चः *ardharchaḥ*, a half-verse. This is optional with पथिन् *pathin* after the negative अ *a*; अपथं *apatham* or अपथाः *apanthāḥ*.
2. राजन् *rājan*, king, अहन् *ahan*, day, सखि *sakhi*, friend, become राज *rāja*, अह *aha*, सख *sakha*; महाराजः *mahārājaḥ*. (Pāṇ. v. 4, 91.)
3. उरस् *uras*, if it means chief, becomes उरस *urasa*; अश्वोरसं *aścorasam*, an excellent horse (Pāṇ. v. 4, 93). Likewise after प्रति *prati*, if the locative is expressed; प्रत्युरसं *pratyurasam*, on the chest (Pāṇ. v. 4, 82).
4. अक्षि *akshi*, eye, becomes अक्ष *aksha*, if it ceases to mean eye. गवाक्षः *gavākshaḥ*, a window; but ब्राह्मणाक्षि *brāhmaṇākshi*, the eye of a Brāhman. (Pāṇ. v. 4, 76.)
5. अनस् *anas*, cart, अश्मन् *aśman*, stone, अयस् *ayas*, iron, सरस् *saras*, lake, take final अ *a* if the compound expresses a kind or forms a name. कालायसं *kālayasam*, black-iron; but सद्यः *sadayāḥ*, a piece of good iron. (Pāṇ. v. 4, 94.)
6. ब्रह्मन् *brahman* becomes ब्रह्म *brahma*, if preceded by the name of a country; सुराष्ट्रब्रह्मः *surāṣṭrabrahmaḥ*, a Brāhman of Surāṣṭra (Pāṇ. v. 4, 104). After कु *ku* and महा *mahā* that substitution is optional (Pāṇ. v. 4, 105).
7. तक्षन् *takshan* takes final अ *a* after ग्राम *grāma* and कौट *kauṭa*; ग्रामतक्षः *grāmatakshaḥ*, village carpenter. (Pāṇ. v. 4, 95.)
8. श्वन् *śvan*, dog, takes final अ *a* after अति *ati*, and after certain words, not the names of animals, with which it is compared; आकरश्वः *ākarśvaḥ*, a dog of a die, a bad throw (?). (Pāṇ. v. 4, 97.)
9. अध्वन् *adhvan* becomes अध्व *adhva* after prepositions; प्राध्वः *prādhvaḥ*. (Pāṇ. v. 4, 85.)
10. सामन् *sāman*, hymn, and लोमन् *loman*, hair, become साम *sāma* and लोम *loma* after प्रति *prati*, अनु *anu*, and अप *ava*; अनुलोमः *anulomaḥ*, regular; अनुलोमं *anulomam*, adv. with the hair or grain, i. e. regularly. (Pāṇ. v. 4, 75.)
11. तमस् *tamas* becomes तमस *tamasa* after अव *ava*, सं *saṃ*, and अंध *andha*; अंधतमसं *andhatamasam*, blind darkness. (Pāṇ. v. 4, 79.)
12. रहस् *rahas* becomes रहस *rahasa* after अनु *anu*, अप *ava*, and तप्त *tapta*; अनुरहसः *anurahaḥ*, solitary. (Pāṇ. v. 4, 81.)
13. वर्चस् *varchas* becomes वर्चस *varchasa* after ब्रह्म *brahma* and हस्ति *hasti*; ब्रह्मवर्चसं *brahmvarchasam*, the power of a Brāhman. (Pāṇ. v. 4, 78.)
14. गो *go* becomes गव *gava*, except at the end of an adjectival Dvigu. पंचगवं *pañchagavam*, five cows; but पंचगुः *pañchaguḥ*, bought for five cows. (Pāṇ. v. 4, 92.)
15. नौ *nau*, ship, becomes नाव *nāva*, if it forms a numerical aggregate; पंचनावं *pañchanāvam*, five ships: not when it forms a numerical adjective; पंचनौः *pañchanauḥ*, worth five ships. (Pāṇ. v. 4, 99.)
16. नौ *nau*, ship, after अर्धे *ardha*, becomes नाव *nāva*; अर्धेनावं *ardhanāvam*, half a ship. (Pāṇ. v. 4, 100.)
17. खारी *khārī*, a measure of grain, becomes खार *khāra* as an aggregate; द्विखारं *dvikhāram*: also after अर्धे *ardha*; अर्धेखारं *ardhakhāram*. (Pāṇ. v. 4, 101.)
18. अंजलि *añjali*, a handful, after द्वि *dvi* or त्रि *tri*, may, as an aggregate, take final अ *a*; द्व्यंजलं *dvyañjalam* or द्व्यंजलि *dvyañjali*, two handfuls. (Pāṇ. v. 4, 102.)

19. अंगुलि *aṅguli*, finger, after numerals and indeclinables, becomes अंगुल *aṅgula*; अंगुलं *dvyaṅgulam*, a length of two fingers. (Pāṇ. v. 4, 86.)
20. सक्थि *sakthi*, thigh, becomes सकथ *saktha* after उत्तर *uttara*, मृग *mṛiga*, and पूर्वे *pūrve*; पूर्वसकथं *pūrvasaktham*. (Pāṇ. v. 4, 98.)
21. रात्रि *rātri*, night, after सर्वे *sarva*, after partitive words, after संख्यात *saṅkhyāta*, पुण्य *puṇya*, likewise after numerals and indeclinables, becomes रात्र *rātra*; सर्वरात्रः *sarvarātraḥ*, the whole night; पूर्वरात्रः *pūrvarātraḥ*, the fore-night; द्विरात्रं *dvirātram*, two nights. (Pāṇ. v. 4, 87.)
22. अहन् *ahan*, day, under the same circumstances, becomes अह् *ahna*; सर्वाह्नः *sarvāhnaḥ*, the whole day: but not after a numeral when it expresses an aggregate; द्वयह् *dvayah*, two days. Except also पुण्याहं *puṇyāham*, a good day, and एकाहं *ekāham*, n. and m. a single day. (Pāṇ. v. 4, 88-90.)

II. Collective Compounds.

§ 521. Collective compounds (Dvandva) are divided into two classes. The first class (called इतरेतर *itaretara*) comprises compounds in which two or more words, that would naturally be connected by *and*, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound. The second class (called समाहार *samāhāra*) comprises the same kind of compounds but formed into neuter nouns in the singular. हस्तयो *hasty-āsvau*, an elephant and a horse, is an instance of the former, हस्तयं *hastyāśvam*, the elephants and horses (in an army), an instance of the latter class. Likewise शुक्लकृष्णौ *śukla-kṛishṇau*, white and black; गवायं *gavāśvam*, a cow and a horse.

If instead of a horse and an elephant, हस्तयो *hastyāśvau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, हस्तयः *hastyāśvāḥ*.

§ 522. Some rules are given as to which words should stand first in a Dvandva compound. Words with fewer syllables should stand first: शिवकेशवौ *śiva-keśavau*, Śiva and Keśava; not केशवशिवौ *keśavaśivau*. Words beginning with a vowel and ending in अ should stand first: ईशकृष्णौ *īśa-kṛishṇau*, Īśa and Kṛishṇa. Words ending in इ i (gen. एः *eh*) and उ u (gen. ओः *oh*) should stand first: हरिहरो *hari-harau*, Hari and Hara; also भोक्तृभोग्यौ *bhoktṛi-bhogyau*, the enjoyer and the enjoyed. Lastly, words of greater importance should have precedence: देवदैत्यौ *deva-daiṭyau*, the god and the demon; ब्राह्मणक्षत्रियौ *brāhmanakshatriyau*, a Brāhman and a Kshatriya; मातापितरौ *mātā-pitarau*, mother and father, but in earlier Sanskrit पितरामातरौ *pitara-mātara*, father and mother. (Pāṇ. vi. 3, 33.)

§ 523. Words ending in च्च *ri*, expressive of relationship, or sacred titles, forming the first member of a compound, and being followed by another word ending in च्च *ri*, or by पुत्र *putra*, son, change their च्च *ri* into आ *ā* (Pāṇ. vi. 3, 25). मातृ *mātṛi* + पितृ *pitṛi* form मातापितरौ *mātāpitarau*, father and mother; पितृ *pitṛi* + पुत्र *putra* form पितापुत्रौ *pitāputrau*; होतृ *hotṛi* + पोटृ *potṛi* form होतापोतारौ *hotāpotārau*, the Hotṛi and Potṛi priests.

§ 524. When the names of certain deities are compounded, the first sometimes lengthens its final vowel (Pāṇ. vi. 3, 26). Thus मित्रावरुणौ *mitrāvaruṇau*, Mitra and Varuṇa; अग्नीषोमौ *agnishomau*, Agni and Soma. Similar irregularities appear in words like

आवापृथिव्यौ *dyāḍ-ṛithivyau*, heaven and earth; उषासानक्तं *uśhāśā-nāktam*, dawn and night (Pāṇ. vi. 3, 29-31).

§ 525. If the compound takes the termination of the singular, then final च *ch*, छ *chh*, ज् *j*, झ् *jh*, द् *d*, श् *sh*, and ह् *h* take an additional अ *a*. वाक् *vāch*+त्वक् *tvach* form वाक्त्वचं *vāktvacham*, speech and skin (Pāṇ. v. 4, 106). अहन् *ahan*, day (see § 90, 196), and रात्रि *rātri*, night, form the compound अहोरात्रः *ahorātraḥ*, a day and night, a *συχθήμερον* (Pāṇ. v. 4, 87).

§ 526. भ्रातरौ *bhrātarau* may be used in the sense of brother and sister; पुत्रौ *putrau* in the sense of son and daughter; पितरौ *pitarau* in the sense of father and mother; स्वशुरौ *śvaśurau* in the sense of father and mother-in-law. Man and wife may be expressed by जायापती *jāyā-patī*, जंपती *jampatī*, or दंपती *dampatī*.

III. Possessive Compounds.

§ 527. Possessive compounds (Bahuvrīhi) are always predicates referring to some subject or other. A determinative may be used as a possessive compound by a mere change of termination or accent. Thus नीलोत्पलं *nīla-utpalam*, a blue lotus, is a determinative compound (Tatpuruṣha, subdivision Karmadhāraya); but in नीलोत्पलं सरः *nīlotpalam sarah*, a blue lotus lake, *nīlotpalam* is an adjective and as such a predicative or possessive compound; (see Pāṇ. II. 2, 24, com.) In the same manner अनाश्वः *anaśvaḥ*, not-a-horse, is a determinative, अनाश्वो रथः *anaśvo rathaḥ*, a cart without a horse, a horseless cart, a possessive compound.

Examples: प्राप्नोदको ग्रामः *prāpta-udako grāmah*, a water-reached village, a village reached by water. ऊढरथोऽनङ्गान् *ūḍha-ratho 'naḅvān*, a bull by whom a cart (*rathaḥ*) is drawn (*ūḍha*). उपहृतापशू रुद्रः *upahṛita-paśū rudrah*, Rudra to whom cattle (*paśuh*) is offered (*upahṛita*). पीताम्बरो हरिः *pīta-ambaro hariḥ*, Hari possessing yellow garments. प्रपर्णाः *pra-parṇah*, leafless, i. e. a tree from which the leaves are fallen off. अपुत्रः *a-putrah*, sonless. चित्रगुः *chitra-guḥ*, possessed of a brindled cow. रूपवन्नायः *rūpavad-bhāryah*, possessed of a beautiful wife. द्विमूर्धः *dvi-mūrdhah*, two-headed: here *mūrdha* stands for *mūrdhan*. द्विपाद् *dvi-pād*, two-legged: here *pād* stands for *pāda*. सुहृद् *su-hṛid*, having a good heart, a friend. भक्षितभिक्षः *bhakhita-bhikshaḥ*, one who has eaten his alms. नीलोत्पलवपुः *nīla-ujjvala-vapuh*, having a blue resplendent body.

§ 528. Bahuvrīhi compounds frequently take suffixes. The following rules apply to the changes of the final syllables in possessive compounds :

1. सक्थि *sakthi*, thigh, and अक्षि *akshi*, eye, if they mean really thigh and eye, take final अ *a*; कमलाक्षः *kamalākshaḥ*, lotus-eyed. (Pāṇ. v. 4, 113.)
2. अंगुलि *aṅguli*, finger, substitutes final अ *a* if it refers to wood; अंगुलं दारु *aṅgulaṃ dāru*, a piece of wood with two prongs*. (Pāṇ. v. 4, 114.)

* अंगुलिसदृशावयवं धान्यादिविज्ञेयकाष्ठं, Prakriyā-Kaumudī.

3. मूर्धन् *mūrdhan*, head, substitutes final अ *a* after द्वि *dvi* and त्रि *tri*; द्विमूर्धः *dvimūrdhaḥ*, having two heads. (Pāṇ. v. 4, 115.)
4. लोमन् *loman*, hair, substitutes final अ *a* after अन्तर *antar* and वहिः *vahiḥ*; अन्तर्लोमः *antar-lomaḥ*, having the hairy part inside. (Pāṇ. v. 4, 117.)
5. नासिका *nāsikā*, nose, becomes नस *nasa*, if it stands at the end of a name; गोनसः *gonasaḥ*, cow-nosed, i. e. a snake; but not after स्थूल *sthūla*; स्थूलनासिकः *sthūla-nāsikaḥ*, large-nosed, i. e. a hog. The same change takes place after prepositions; उन्नसः *unnasaḥ*, with a prominent nose. (Pāṇ. v. 4, 118, 119.)
6. After अ *a*, दुः *duḥ*, or सु *su*, हलि *halī*, furrow, and सक्थि *sakthi*, thigh, may substitute final अ *a*; अहलः *ahalaḥ* or अहलिः *ahaliḥ*. (Pāṇ. v. 4, 121.)
7. After the same particles, प्रजा *prajā*, progeny, and मेधा *medhā*, mind, are treated like nouns ending in अस् *as*; दुर्मेधाः *durmeddhāḥ*. (Pāṇ. v. 4, 122.)
8. धर्म *dharma*, law, preceded by one word, is treated like a noun ending in अन् *an*; कल्याणधर्मो *kalyāṇadharmō*. (Pāṇ. v. 4, 124.)
9. जंभा *jambhā*, jaw, after certain words, becomes जंभन् *jambhan*; सुजंभा *su-jambhā*.
10. जानु *jānu*, knee, after प्र *pra* and सं *saṃ*, becomes जु *jū*; प्रजुः *prajāḥ* (Pāṇ. v. 4, 129). This is optional after ऊर्ध्व *ūrdhva* (Pāṇ. v. 4, 130).
11. ऊधस् *ūdhas*, udder, becomes ऊधन् *ūdhan*; कुडोष्ठी *kuḍoṣṭhī*. (Pāṇ. v. 4, 131.)
12. धनुस् *dhanas*, bow, becomes धन्वन् *dhanvan*; पुष्पधन्वा *pushpadhanvā*, having a bow of flowers (Pāṇ. v. 4, 132). In names this is optional.
13. जया *jāyā*, wife, becomes जानि *jāni*; सुभजानिः *subhajāniḥ*. (Pāṇ. v. 4, 134.)
14. गंध *gandha*, smell, substitutes गंधि *gandhi* after certain words; सुगंधिः *sugandhiḥ*. (Pāṇ. v. 4, 135-137.)
15. पाद् *pāda*, foot, becomes पाद् *pād* after certain words; व्याघ्रपाद् *vyāghrapād*. (Pāṇ. v. 4, 138-140.)
16. दाँत *danta*, tooth, becomes दन् *dat* after many words; द्विदन् *dvidan*, having two teeth, (sign of a certain age); fem. द्विदन्ती *dvidanti*. (Pāṇ. v. 4, 141-145.)
17. ककुद् *kakuda*, hump, becomes ककुद् *kakud* after certain words and in certain senses; अजातककुद् *ajātakakud*, a young bull before his humps have grown. (Pāṇ. v. 4, 146-148.)
18. उरस् *uras* and other words belonging to the same class add final क *ka*; व्यूढोरकः *vyūḍhorakaḥ*, broad-chested. (Pāṇ. v. 4, 151.)
19. Words in इन् *in* add final क *ka* in the feminine; बहुस्वामिका *bahusvāmikā*, having many masters, from स्वामिन् *svāmin*, master. (Pāṇ. v. 4, 152.)
20. Feminine words in ईत्, like नदी *nadī*, and words in रि *ri*, add final क *ka*; बहुकुमारीकः *bahukumārīkaḥ*, having many maidens; बहुभर्तृकः *bahubhartṛikaḥ*, having many husbands. (Pāṇ. v. 4, 153.)
21. Most other words may or may not add final क *ka*; बहुमालकः *bahumālakaḥ* or बहुमालः *bahumālahaḥ* or बहुमालः *bahumālahaḥ*. (Pāṇ. v. 4, 154.)

IV. Adverbial Compounds.

§ 529. Adverbial or indeclinable compounds (Avyayībhāva) are formed by joining an indeclinable particle with another word. The resulting compounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end, like adverbs, in the ordinary terminations of the nom. or acc. neut.

Examples : अधिहरि *adhi-hari*, upon Hari, instead of अधि हरे *adhi harau*, loc. sing. अनुविष्णु *anu-vishṇu*, after Viṣṇu, instead of अनु विष्णु *anu viṣṇum*, acc. sing. उपकृष्णं *upa-kṛishṇam*, near to Kṛishṇa. निर्मक्षिकं *nir-makshikam*, free from flies, flylessly. अतिहिमं *ati-himam*, past the winter, after the winter, instead of अति हिमं *ati himam*, acc. sing. प्रदक्षिणं *pradakshinam*, to the right. अनुरूपं *anu-rūpam*, after the form, i. e. accordingly, instead of अनु रूपं *anu rūpam*, acc. sing. यथाशक्ति *yathā-śakti*, according to one's ability, instead of शक्तिर्यथा *śaktir yathā*. सतृणं *sa-triṇam* with the grass; सतृणमस्ति *satriṇam attī*, he eats (everything) even the grass, instead of तृणेन सह *triṇena saha*, with the grass. यावच्चोकं *yāvach-ḥhlokam*, at every verse. आमुक्ति *āmukti*, until final delivery. अनुगंगं *anu-gaṅgam*, near the Gaṅgā. उपशरदं *upa-śaradam*, near the autumn; from शरद् *śarad*, autumn (Pāṇ. v. 4, 107). उपजरसं *upa-jarasam*, at the approach of old age; from जरस् *jaras*, old age (§ 167). उपसमित् *upa-samit* or उपसमिधं *upa-samidham*, near the fire-wood; from समिध् *samidh*, fire-wood. उपराजं *upa-rājam*, near the king; from राजन् *rājan*, king.

§ 530. There are some Avyayibhāvas the first element of which is not an indeclinable particle. Ex. तिष्ठतु *tishṭhad-gu*, at the time when the cows stand to be milked; पञ्चगंगं *pañcha-gaṅgam*, at the place where the five Gaṅgās meet, (near the Mādhav-rāo ghāt at Benares); प्रत्यग्रामं *pratyag-grāmam*, west of the village.

§ 531. The following rules apply to the changes of the final syllables in adverbial compounds :

1. Words ending in mutes (*k, kh, g, gh, ch, chh, j, jh, ṭ, ṭh, ḍ, ḍh, t, th, d, dh, p, ph, b, bh*) may or may not take final अ *a*; उपसमिधं *upasamidham* or उपसमित् *upasamit*, near the fire-wood. (Pāṇ. v. 4, 111.)
2. Words ending in अन् *an* substitute final अ *a*; अध्यात्मं *adhyātmanam*, with regard to one-self. (Pāṇ. v. 4, 108.)
3. But neuters in अन् *an* may or may not; उपचर्मं *upacharmam* or उपचर्मा *upacharma*, near the skin. (Pāṇ. v. 4, 109.)
4. नदी *nadī*, पौर्यमासी *pauryamāsī*, आग्रहायणी *āgrahāyaṇī*, and गिरि *giri* may or may not take final अ *a*; उपनदि *upanadī* or उपनदं *upanadam*, near the river. (Pāṇ. v. 4, 110, and 112.)
5. Words belonging to the class beginning with शरद् *śarad* take final अ *a*; उपशरदं *upaśaradam*, about autumn. (Pāṇ. v. 4, 107.)

APPENDIX I.

DHÂTUPÂTHA OR LIST OF VERBS.

Explanation of some of the Verbal Anubandhas or Indicatory Letters.

अ *a* is put at the end of roots ending in a consonant in order to facilitate their pronunciation.

Accent.—The last letter of a root is accented with the acute, the grave, or circumflex accent, in order to show that the verb follows the Parasmaipada, the Âtmanepada, or both forms.

The roots themselves are divided into *udâta*, acutely accented, and *anudâta*, gravely accented, the former admitting, the latter rejecting the intermediate इ *i*.

आ *d* prohibits the use of the intermediate इ *i* in the formation of the Nishthâs (§ 333, D. 2), Pân. VII. 2, 16. Ex. फुलः *phullaḥ* from निफला *nīphalâ*.

इ *i* requires the insertion of a nasal after the last radical vowel, which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345, ¹⁰), Pân. VII. 1, 58; VI. 4, 24. Ex. नंदति *nandati* from नदि *nadi*, Pass. नंद्यते *nandyate*; but from मन्च् or मन्च् *manth*, Pres. मन्चति *manthati*, Pass. मन्च्यते *mathyate*.

इर् *ir* shows that a verb may take the first or second aorist in the Parasmaipada (§ 367), Pân. III. 1, 57. Ex. अच्युतत् *achyutat* or अच्योतीत् *achyotîti* from च्युतिर् *chytir*.

ई *i* prohibits the use of the intermediate इ *i* in the formation of the Nishthâs (§ 333, D. 2), Pân. VII. 2, 14. Ex. उन्नः *unnah* from उन्दी *undî*.

उ *u* renders the admission of the intermediate इ *i* optional before the gerundial त्वा *tvâ* (§ 337, II. 5), Pân. VII. 2, 56; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. समित्वा *samitvâ* or सान्त्वा *sântvâ* from समु *samu*; but सान्तः *sântah*.

ऊ *û* renders the admission of the intermediate इ *i* optional in the general tenses before all consonants but य *y* (§ 337, I. 2), Pân. VII. 2, 44; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. सेद्धा *seddhâ* or सेधिता *sedhitâ* from सिधु *sidhû*; but सिद्धः *siddhah*.

च *ri* prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372*), Pân. VII. 4, 2. Ex. अलुलोकत् *alulokat* from लोक *lokri*.

- हृ ङ shows that the verb takes the second aorist in the Parasmaipada (§ 367), Pân. III. 1, 55. Ex. अगमत् *agamat* from गम् *gam̐i*.
- ए e forbids Vṛiddhi in the first aorist (§ 348*), Pân. VII. 2, 5. Ex. अमथीत् *amathit* from मथे *mathe*.
- ओ o indicates that the participle is formed in न *na* instead of त *ta* (§ 442, 5), Pân. VIII. 2, 45. Ex. पीनः *pīnaḥ* from ओष्यायी *oṣyāyī*.
- इ ण shows that the verb follows the Âtmanepada (Pân. I. 3, 12).
- ञ ण shows that the verb follows both the Âtmanepada and Parasmaipada, the former if the act reverts to the subject (Pân. I. 3, 72).
- त्रि णि shows that the past participle has the power of the present (Pân. III. 2, 187). Ex. फुल्लः *phullaḥ*, blown, from त्रिफल्हा *triphala*.
- म् m shows that the vowel is not lengthened in the causative (§ 462, note), Pân. VI. 4, 92; and that the vowel is optionally lengthened in the aorist of the passive (Pân. VI. 4, 93).

Bhū Class (Bhvādi, I Class).

I. Parasmaipada Verbs.

1. भू *bhū*, to be.

- Parasmaipada : P. 1. भवामि *bhāvāmi*, 2. भवसि *bhāvasi*, 3. भवति *bhāvati*, 4. भवावः *bhāvāvaḥ*, 5. भवथः *bhāvathaḥ*, 6. भवतः *bhāvataḥ*, 7. भवानः *bhāvāmaḥ*, 8. भवथ *bhāvatha*, 9. भवन्ति *bhāvanti*, I. 1. अभवं *ābhavam*, 2. अभवः *ābhavaḥ*, 3. अभवत् *ābhavat*, 4. अभवाव *ābhāvāva*, 5. अभवतं *ābhavatam*, 6. अभवतां *ābhavatām*, 7. अभवाम *ābhāvāma*, 8. अभवत *ābhāvata*, 9. अभवन् *ābhavan*, O. 1. भवेयं *bhāveyam*, 2. भवेः *bhāveḥ*, 3. भवेत् *bhāvet*, 4. भवेव *bhāveva*, 5. भवेतं *bhāvetam*, 6. भवेतां *bhāvetām*, 7. भवेन *bhāvena*, 8. भवेत् *bhāvetā*, 9. भवेयुः *bhāveyuḥ*, I. 1. भवानि *bhāvāni*, 2. भव *bhāva*, 3. भवतु *bhāvatu*, 4. भवाव *bhāvāva*, 5. भवतं *bhāvataḥ*, 6. भवतां *bhāvataḥ*, 7. भवाम *bhāvāma*, 8. भवत *bhāvata*, 9. भवन्तु *bhāvantu* || Pf. 1. बभूव *babhūva*† (see p. 175), 2. बभूविष *babhūvitha*, 3. बभूव *babhūva*, 4. बभूविष *babhūvivā*, 5. बभूवयुः *babhūvāthuh*, 6. बभूवतुः *babhūvātuh*, 7. बभूविष *babhūvimā*, 8. बभूव *babhūvā*, 9. बभूवुः *babhūvūḥ*, II A. 1. अभूवं *ābhūvam* (see p. 188), 2. अभूः *ābhūḥ*, 3. अभूत् *ābhūt*, 4. अभूव *ābhūva*, 5. अभूतं *ābhūtam*, 6. अभूतां *ābhūtām*, 7. अभूम *ābhūma*, 8. अभूत *ābhūta*, 9. अभूवन् *ābhūvan*, F. 1. भविष्यामि *bhavishyāmi*, 2. भविष्यसि *bhavishyāsi*, 3. भविष्यति *bhavishyāti*, 4. भविष्यावः *bhavishyāvaḥ*, 5. भविष्यथः *bhavishyāthaḥ*, 6. भविष्यतः *bhavishyātaḥ*, 7. भविष्यामः *bhavishyāmaḥ*, 8. भविष्यथ *bhavishyātha*, 9. भविष्यन्ति *bhavishyānti*, C. 1. अभविष्यं *ābhavishyam*, 2. अभविष्यः *ābhavishyaḥ*, 3. अभविष्यत् *ābhavishyat*, 4. अभविष्याव *ābhavishyāva*, 5. अभविष्यतं *ābhavishyatam*, 6. अभविष्यतां *ābhavishyatām*, 7. अभविष्याम *ābhavishyāma*, 8. अभविष्यत *ābhavishyata*, 9. अभविष्यन् *ābhavishyan*,

† The reduplicative syllable *ba* is irregular, instead of *bu*. The base, too, is irregular (Pân. I. 2, 6); the regular form would have been *बुभाव* *bubhāva*.

P. F. 1. भवितास्मि *bhavitāsmi*, 2. भवितासि *bhavitāsi*, 3. भविता *bhavitā*, 4. भवितासः *bhavitāsvaḥ*, 5. भवितास्यः *bhavitāsthaḥ*, 6. भवितासौ *bhavitārau*, 7. भवितासः *bhavitāsmah*, 8. भवितास्य *bhavitāstha*, 9. भवितासः *bhavitārah*, B. 1. भूयासं *bhūyāsam*, 2. भूयाः *bhūyāḥ*, 3. भूयान् *bhūyānt*, 4. भूयास *bhūyāsva*, 5. भूयासं *bhūyāstam*, 6. भूयासं *bhūyāstām*, 7. भूयास *bhūyāsva*, 8. भूयास *bhūyāstā*, 9. भूयासुः *bhūyāsuḥ* ॥ Part. Pres. भवन् *bhāvan*, Perf. बभूवन् *babhūvān*, Fut. भविष्यन् *bhavishyān*, Ger. भूत्वा *bhūtvā* or °भूय *-bhūya*, Adj. भवितव्यः *bhavitavyaḥ*, भवनीयः *bhavanīyaḥ*, भवः *bhāvyāḥ* (§ 456).

Ātmanepada* : P. 1. भवे *bhāve*, 2. भवसे *bhāvase*, 3. भवते *bhāvate*, 4. भवापहे *bhāvāpāhe*, 5. भवेथे *bhāvethe*, 6. भवते *bhāvete*, 7. भवामहे *bhāvāmahe*, 8. भवाम्हे *bhāvāmhve*, 9. भवन्ते *bhāvante*, I. 1. अभवे *ābhave*, 2. अभवथाः *ābhavathāḥ*, 3. अभवता *ābhavata*, 4. अभवावहि *ābhāvāvahi*, 5. अभवेयां *ābhavethām*, 6. अभवेतां *ābhavetām*, 7. अभवामहि *ābhāvāmahi*, 8. अभवाम्हे *ābhāvāmhvam*, 9. अभवन्त *ābhavanta*, O. 1. भवेय *bhāveya*, 2. भवेथाः *bhāvetthāḥ*, 3. भवेत *bhāveta*, 4. भवेवहि *bhāvevahi*, 5. भवेवाचां *bhāveyāthām*, 6. भवेयातां *bhāveyātām*, 7. भवेमहि *bhāvemahi*, 8. भवेम्वं *bhāvedhvam*, 9. भवेरन् *bhāveran*, I. 1. भवै *bhāvai*, 2. भवस्व *bhāvasva*, 3. भवतां *bhāvātām*, 4. भवापहे *bhāvāpāhai*, 5. भवेयां *bhāvetthām*, 6. भवेतां *bhāvetām*, 7. भवामहे *bhāvāmahai*, 8. भवाम्वं *bhāvāmhvam*, 9. भवन्तां *bhāvantām* ॥ Pf. 1. बभूवे *babhūvé* (see note †, page 245), 2. बभूविषे *babhūviṣhé*, 3. बभूवे *babhūvé*, 4. बभूविषहे *babhūviṣāhe*, 5. बभूवापे *babhūvāpē*, 6. बभूवाते *babhūvāte*, 7. बभूविमहे *babhūvimāhe*, 8. बभूविम्वे or °द्वे *babhūvidhvé* or *-dhvé* (see § 105), 9. बभूविरे *babhūviré*, I A. 1. अभविषि *ābhaviṣi*, 2. अभविषाः *ābhaviṣhāḥ*, 3. अभविषि *ābhaviṣi*, 4. अभविष्वहि *ābhaviṣhvahi*, 5. अभविषाचां *ābhaviṣhāthām*, 6. अभविषातां *ābhaviṣhātām*, 7. अभविष्वहि *ābhaviṣhvahi*, 8. अभविष्वं or °द्वं *ābhavidhvam* or *-dhvam*, 9. अभविषता *ābhaviṣhata*, F. भविष्ये *bhavishyē* &c., C. अभविष्ये *ābhaviṣhye* &c., P. F. 1. भविताहे *bhavitāhe*, 2. भवितासे *bhavitāse*, 3. भविता *bhavitā*, 4. भवितासहे *bhavitāsvahe*, 5. भवितासापे *bhavitāsdāthe*, 6. भवितासौ *bhavitārau*, 7. भवितासमहे *bhavitāsmāhe*, 8. भवितास्ये *bhavitāsthahe*, 9. भवितासः *bhavitārah*, B. 1. भविषीय *bhavishīyā*, 2. भविषीडाः *bhavishīṣhāḥ*, 3. भविषीह *bhavishīṣhā*, 4. भविषीवहि *bhavishīvāhi*, 5. भविषीयास्यां *bhavishīyāsthām*, 6. भविषीयासां *bhavishīyāstām*, 7. भविषीमहि *bhavishīmāhi*, 8. भविषीम्वं or °द्वं *bhavishīdhvām* or *-dhvām*, 9. भविषीरन् *bhavishīrān* ॥ Part. Pres. भवमानः *bhāvamānaḥ*, Perf. बभूवानः *babhūvānāḥ*, Fut. भविष्यमानः *bhavishyāmānaḥ*.

Passive : P. 1. भूये *bhūyé* †, 2. भूयसे *bhūyāse*, 3. भूयते *bhūyāte*, 4. भूयापहे *bhūyāpāhe*, 5. भूयेथे *bhūyéthe*, 6. भूयते *bhūyāte*, 7. भूयामहे *bhūyāmahe*, 8. भूयाम्वे *bhūyāmhve*, 9. भूयन्ते *bhūyānte*, I. अभूये *ābhūye* &c., O. भूयेय *bhūyéya* &c., I. भूये *bhūyāi* &c. ॥

* भू *bhū* may be used in the Ātmanepada after certain prepositions. Even by itself it is used in the sense of obtaining : स त्रियं भवते *sa triyam bhavate*, he obtains happiness. (Sār. p. 4, l. 3.)

† भू *bhū* with अनु *anu* means to perceive, and may yield a passive.

Pf. बभूवे *babhūve* &c., like *Ātmanepada*, I A. 1. अभविषि or अभविषि *ābhāvishi*, 2. अभविषाः or अभविषाः *ābhāvishīhāḥ*, 3. अभवि *ābhāvi*, 4. अभविष्वहि *ābhāvishvahi* &c., like *Ātmanepada*, F. भविष्ये or भविष्ये *bhāvishyē* &c., C. अभविष्ये or अभविष्ये *ābhāvishyē* &c., P. F. भविष्याहे or भविष्याहे *bhāvishyāhe* &c., B. भविषीय or भविषीय *bhāvishīyā* &c. || Part. Pres. भूयमानः *bhūyāmanah*, Fut. भविष्यमाणः *bhāvishyāmanah*, Past भूतः *bhūtāh*.

Causative, Parasmaipada : P. भावयामि *bhāvāyāmi*, I. अभवयं *ābhāvayam*, O. भावयेयं *bhāvāyeyam*, I. भावयानि *bhāvāyāni* || Pf. भावयांचकार *bhāvayāñchakāra*, II A. अवोभवं *āvibhavam*, F. भावयिष्यामि *bhāvayishyāmi*, C. अभवयिष्यं *ābhāvayishyam*, P. F. भावयितास्मि *bhāvayitāsmi*, B. भाव्यासं *bhāvāyāsam*.

Causative, *Ātmanepada* : P. भावये *bhāvāye*, I. अभवये *ābhāvāye*, O. भावयेय *bhāvāyeya*, I. भावये *bhāvāyai* || Pf. भावयांचक्रे *bhāvayāñchakre*, II A. अवोभवे *āvibhave*, F. भावयिष्ये *bhāvayishyē*, C. अभवयिष्ये *ābhāvayishyē*, P. F. भावयिताहे *bhāvayitāhe*, B. भावयिषीय *bhāvayishīyā*.

Causative, Passive : P. भाव्ये *bhāvāyē*, I. अभव्ये *ābhāvāyē*, O. भाव्येय *bhāvāyēya*, I. भाव्ये *bhāvāyai* || Pf. भावयांचक्रे, °बभूवे, °आसे, *bhāvayāñchakre*, -*babhūve*, -*āse*, I A. अभवयिषि *ābhāvayishi* or अभविषि *ābhāvishi*, F. भावयिष्ये *bhāvayishyē* or भविष्ये *bhāvishyē*, C. अभवयिष्ये *ābhāvayishyē* or अभविष्ये *ābhāvishyē*, P. F. भावयिताहे *bhāvayitāhe* or भविष्याहे *bhāvishyāhe*, B. भावयिषीय *bhāvayishīyā* or भविषीय *bhāvishīyā*.

Desiderative, Parasmaipada : P. बुभूषामि *būbhūshāmi*, I. अबुभूषं *ābubhūsham*, O. बुभूषेयं *būbhūshēyam*, I. बुभूषाणि *būbhūshāṇi* || Pf. बुभूषांचकार *bubhūshāñchakāra*, I A. अबुभूषिषं *ābubhūshisham*, F. बुभूषिष्यामि *bubhūshishyāmi*, C. अबुभूषिष्यं *ābubhūshishyam*, P. F. बुभूषितास्मि *bubhūshitāsmi*, B. बुभूष्यासं *bubhūshyāsam*.

Desiderative, *Ātmanepada* : P. बुभूषे *būbhūshe*, I. अबुभूषे *ābubhūshe*, O. बुभूषेय *būbhūshēya*, I. बुभूषे *būbhūshai* || Pf. बुभूषांचक्रे *bubhūshāñchakre*, I A. 1. अबुभूषिषि *ābubhūshishi*, 2. अबुभूषिषाः *ābubhūshishīhāḥ*, 3. अबुभूषिषि *ābubhūshishīḥ*, F. बुभूषिष्ये *bubhūshishyē*, C. अबुभूषिष्ये *ābubhūshishyē*, P. F. बुभूषिताहे *bubhūshitāhe*, B. बुभूषिषीय *bubhūshishīyā*.

Desiderative, Passive : P. बुभूष्ये *bubhūshyē*, I. अबुभूष्ये *ābubhūshyē*, O. बुभूष्येय *bubhūshyēya*, I. बुभूष्ये *bubhūshyai* || Pf. बुभूषांचक्रे *bubhūshāñchakre*, I A. 1. अबुभूषिषि *ābubhūshishi*, 2. अबुभूषिषाः *ābubhūshishīhāḥ*, 3. अबुभूषिषि *ābubhūshi* (see § 406), F. बुभूषिष्ये *bubhūshishyē*, C. अबुभूषिष्ये *ābubhūshishyē*, P. F. बुभूषिताहे *bubhūshitāhe*, B. बुभूषिषीय *bubhūshishīyā*.

Intensive, *Ātmanepada* : P. 1. बोभूये *bobhūyē*, 2. बोभूयसे *bobhūyāse*, 3. बोभूयते *bobhūyāte*, 4. बोभूयावहे *bobhūyāvāhe*, 5. बोभूयेथे *bobhūyēthe*, 6. बोभूयेते *bobhūyēte*, 7. बोभूयामहे *bobhūyāmahe*, 8. बोभूयध्वे *bobhūyādhwē*, 9. बोभूयंते *bobhūyāntē*, I. 1. अबोभूये *ābobhūye*, 2. अबोभूयथाः *ābobhūyathāḥ*, 3. अबोभूयत *ābobhūyata*, 4. अबोभूयावहि *ābobhūyāvāhi*, 5. अबोभूयेथां *ābobhūyēthām*, 6. अबोभूयेतां *ābobhūyētām*, 7. अबोभूयामहि *ābobhūyāmāhi*, 8. अबोभूयध्वं *ābobhūyādhvam*, 9. अबोभूयंत *ābobhūyānta*, O. बोभूयेय

bobhūyēya &c., I. 1. बोभूयै *bobhūyái*, 2. बोभूयस्व *bobhūyāsva*, 3. बोभूयतां *bobhūyātām*, 4. बोभूयावहे *bobhūyāvahai*, 5. बोभूयेषां *bobhūyēthām*, 6. बोभूयेतां *bobhūyētām*, 7. बोभूयामहे *bobhūyāmahai*, 8. बोभूयध्वं *bobhūyādhvam*, 9. बोभूयन्तां *bobhūyāntām* । Pf. बोभूयांचक्रे *bobhūyāñchakre*, I A. 1. अबोभूयिषि *ábobhūyishi*, 2. अबोभूयिषाः *ábobhūyishīhāh*, 3. अबोभूयिषिह *ábobhūyishīha*, 4. अबोभूयिष्यहि *ábobhūyishyahi*, 5. अबोभूयिष्यां *ábobhūyishyāñhām*, 6. अबोभूयिष्यातां *ábobhūyishyātām*, 7. अबोभूयिष्यहि *ábobhūyishyahi*, 8. अबोभूयिष्यं or ँ *ábobhūyishyam* or *-dhvam*, 9. अबोभूयिष्यत *ábobhūyishyata*, F. बोभूयिष्ये *bobhūyishyē*, C. अबोभूयिष्ये *ábobhūyishyē*, P. F. बोभूयिष्याहे *bobhūyishyāhe*, B. बोभूयिषीय *bobhūyishīyā*.

Intensive, Parasmaipada : P. 1. बोभोमि *bóbhomi* or बोभवीमि *bóbhavīmi*, 2. बोभोषि *bóbhoshi* or बोभवीषि *bóbhavīshi*, 3. बोभोति *bóbhoti* or बोभवीति *bóbhavīti*, 4. बोभूयः *bobhūvāh*, 5. बोभूयः *bobhūthāh*, 6. बोभूतः *bobhūtāh*, 7. बोभूयः *bobhūmāh*, 8. बोभूय *bobhūthā*, 9. बोभुवति *bóbhuvati*, I. 1. अबोभवं *ábobhavam*, 2. अबोभोः *ábobhoh* or अबोभवीः *ábobhavīh*, 3. अबोभोत् *ábobhot* or अबोभवोत् *ábobhavīt*, 4. अबोभूय *ábobhūva*, 5. अबोभूतं *ábobhūtam*, 6. अबोभूतां *ábobhūtām*, 7. अबोभूय *ábobhūma*, 8. अबोभूत *ábobhūta*, 9. अबोभवुः *ábobhavuh*, O. बोभूयां *bobhūyāñ*, I. 1. बोभवामि *bóbhavāmi*, 2. बोभूहि *bobhūhī*, 3. बोभोतु *bóbhhotu* or बोभवीतु *bóbhavītu*, 4. बोभवाव *bóbhavāva*, 5. बोभूतं *bobhūtām*, 6. बोभूतां *bobhūtām*, 7. बोभवाम *bóbhavāma*, 8. बोभूत *bobhūtā*, 9. बोभुवतु *bóbhuvatu* ॥ Pf. 1. बोभवांचकार *bobhavāñchakāra*, 4. बोभवांचकृव *bobhavāñchakṛiva*, 7. बोभवांचकृम *bobhavāñchakṛima*; also 1. बोभाव *bobhāva* or बोभूय *bobhūva*, 2. बोभूविष *bobhūvītha*, 3. बोभाव *bobhāva* or बोभूय *bobhūva*, 4. बोभूविष *bobhūvivā**, 5. बोभूवपुः *bobhūvāthuh*, 6. बोभूवतुः *bobhūvātuh*, 7. बोभूविम *bobhūvimā*, 8. बोभूय *bobhūvā*, 9. बोभूयुः *bobhūvūh*, II A. 1. अबोभूवं *ábobhūvam*, 2. अबोभूः *ábobhūh* or अबोभूवीः *ábobhūvīh*, 3. अबोभूत् *ábobhūt* or अबोभूवोत् *ábobhūvīt*, 4. अबोभूय *ábobhūva*, 5. अबोभूतं *ábobhūtam*, 6. अबोभूतां *ábobhūtām*, 7. अबोभूय *ábobhūma*, 8. अबोभूत *ábobhūta*, 9. अबोभवुः *ábobhūvuh* (not अबोभूवन् *ábobhūvan*), I A. 1.† अबोभाविषं *ábobhāvisham*, 4. अबोभाविष्य *ábobhāvishva*, 7. अबोभाविष्य *ábobhāvishma*, F. बोभविष्यामि *bobhavishyāmi*, C. अबोभविष्यं *ábobhavishyam*, P. F. बोभविष्यासि *bobhavishyāsi*, B. बोभूयासं *bobhūyāsam*.

Note—Grammarians who allow the intensive without *ya* to form an *Ātmanepada*, give the following forms : Pres. बोभूते *bobhūté*, Impf. अबोभूत *ábobhūta*, Opt. बोभुवीत *bóbhuvīta*, Imp. बोभूतां *bobhūtām*, Per. Perf. बोभवांचक्रे *bobhavāñchakre*, Aor. अबोभविषिह *ábobhavishīha*, Fut. बोभविष्यते *bobhavishyāte*, Cond. अबोभविष्यत *ábobhavishyāta*, Per. Fut. बोभविष्यासि *bobhavishyāsi*, Ben. बोभविषीह *bobhavishīhā*. (See Colebrooke, p. 194.)

* The form बोभूविष *bobhūvīva* is not sanctioned by any rule of Pāṇini.

† The first aorist is the usual form for intensives, but in *bhū* it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for *bhū* (Colebr. p. 193). The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p. 191 seq.

2. चिन् *chit*, to think, (चिन्ती.)

The Anubandha ई३ shows that the participle in तः *taḥ* takes no intermediate इ॑.

P. चेतति, I. अचेतत्, O. चेतत्, I. चेततु ॥ Pf. 1. चिचेत्, 2. चिचेत्थि, 3. चिचेत्, 4. चिचित्वि, 5. चिचित्थुः, 6. चिचित्तुः, 7. चिचित्थि, 8. चिचित्, 9. चिचित्तुः, I A. 1. अचेतिवं, 2. अचेतीः, 3. अचेतीत्, 4. अचेतिष्, 5. अचेतिहं, 6. अचेतिहां, 7. अचेतिष्, 8. अचेतिह, 9. अचेतिषुः, F. चेतियति, C. अचेतिष्यत्, P. F. चेतिता, B. चित्वात् ॥ Pt. चिन्तः, चिचित्वात्, Ger. चेतित्वा or चितित्वा, °चित्, Adj. चेतितव्यः, चेतनीयः, चेत्यः ॥ Pass. चित्यते, Aor. अचेति, Caus. चेतयति, Aor. अचीचितत्, Des. चिचेतिषति or चिचित्तिषति, Int. चेतित्यते, चेचेति.

3. च्युत् *chyut*, to sprinkle, (च्युतिर्.)

The Anubandha इ३r shows that the verb may take the first and second aorist.

P. च्योति, I. अच्योतत्, O. च्योतेत्, I. च्योततु ॥ Pf. 1. चुच्योत्, 2. चुच्योत्थि, 4. चुच्युत्थि, I A. 1. अच्योतिवं, 2. अच्योतीः, 3. अच्योतीत्, 9. अच्योतिषुः, or II A. 1. अच्युतं, 2. अच्युतः, 3. अच्युतत्, 9. अच्युतन्, F. च्योतिष्यति, C. अच्योतिष्यत्, P. F. च्योतिता, B. च्युत्वात् ॥ Pt. च्युतिः or च्योतिः, चुच्युत्वात्, Ger. च्योतित्वा or च्युतित्वा, Adj. च्योतिष्यः ॥ Pass. च्युत्यते, Caus. च्योतयति, Aor. अच्युतत्, Des. चुच्योतिषति or चुच्युतिषति, Int. चोच्युत्यते, चोच्योति.

4. च्युत् *śchyut*, to flow, (च्युतिर्.)

P. च्योति, I. अच्योतत्, O. च्योतेत्, I. च्योततु ॥ Pf. 1. चुच्योत्, 9. चुच्युत्, I A. 1. अच्योतिवं, 2. अच्योतीः, or II A. 1. अच्युतं, F. च्योतिष्यति, C. अच्योतिष्यत्, P. F. च्योतिता, B. च्युत्वात् &c.

Note—This verb is sometimes written च्युत्.

5. मन्थ् *manth*, to shake.

P. मन्थति ॥ Pf. 1. मन्थं, 2. मन्थिष्य, 3. मन्थं, 7. मन्थिम, 8. मन्थपुः (Pân. 1. 2, 5) or, less correctly, मन्थपुः (§ 328, 4), I A. मन्थीत्, F. मन्थिष्यति, P. F. मन्थिता, B. मन्थ्यात् (§ 345, 10) ॥ Pt. मन्थितः, मन्थ्यात् or मन्थिष्यात् (cf. § 395, note), Ger. मन्थित्वा or मन्थित्वा (Pân. 1. 2, 23; § 428), °मन्थ्य, Adj. मन्थितव्यः, मन्थनीयः, मन्थ्यः ॥ Pass. मन्थ्यते, Caus. मन्थयति, Des. मन्थिष्यति, Int. मन्थ्यते, मन्थिषि or मन्थीति, Impf. 3. अमन्थन्.

Note—Roots ending in consonants preceded by a nasal, lose the nasal before weakening (*kit*, *nit*) terminations (Pân. vi. 4, 24); but not roots written with Anubandha इ. The terminations of the reduplicated perfect in the dual and plural are weakening (*kit*), except after roots ending in double consonants (Pân. 1. 2, 5). According to some, however, the weakening is allowed even after double consonants: केचिदिनि । प्रबोधोदयपृत्तिकारादयः । तथा च प्रबोधोदयपृत्तावुक्तं । संयोगाद्दिद किद्धा । ररजतुः ररजुरिति ॥ Roots, however, which thus drop the penultimate nasal in the perfect, need not take इ instead of reduplication: न्लोपिनो नेति केचिन् मन्थतुः । Prakriyâ-Kaumudî, p. 7 b.

Native grammarians admit a verb मन्थति (*mathe*), and another मन्थति, which supply a variety of verbal derivatives.

6. कुण् *kunth*, to strike, (कुण्पि.)

Roots marked in the Dhâtupâṭha by technical final इ॑ keep their penultimate nasal throughout.

This root can take no Guṇa, on account of its final conjunct consonant.

P. कुण्पति, I. अकुण्पत्, O. कुण्पेत्, I. कुण्पतु ॥ Pf. 1. कुकुण्प, 2. कुकुण्पिष्य, 9. कुकुण्पुः, I A.

अकुंपीत्, 9. अकुंपिषुः, F. कुंपिष्यति, P. F. कुंपिता, B. कुंप्यात्, (प्रनिकुंप्यात्, § 99, not with lingual ण्, as Carey gives it) ॥ Pt. कुंपितः, चुकुंपान्, Ger. कुंपित्वा, °कुम्प, Adj. कुंपितव्यः ॥ Pass. कुम्प्यते, Caus. कुम्पयति, Des. चुकुंपिषति, Int. चोकुम्प्यते, चोकुम्पि.

7. सिष् *sidh*, to go (विष्), and सिष् *sidh*, to command (विष्).

P. सेषति (निलेषति*), I. असेषत् ॥ Pf. 1. सिषेथ, 2. सिषेथिष, 9. सिषिषुः, I A. असेषीत्, F. सेषिष्यति, P. F. सेषिता, B. सिष्यात्.

In the sense of commanding or ordaining, this root is marked by technical ञ् (विष्), and hence the intermediate इ may be omitted. Thus Pf. 2. सिषेथिष or सिषेथ, 4. सिषिथिष or सिषिथ्य &c., F. सेषिष्यति or सेष्यति, P. F. सेषिता or सेड, I A. असेषीत् (as before), or 1. असेत्सं, 2. असेत्सीः, 3. असेत्सीत्, 4. असेत्स्य, 5. असेत्सं, 6. असेत्सं, 7. असेत्स्य, 8. असेत्स्य, 9. असेत्सुः ॥ Pt. सिड्, Ger. सेषित्वा or सिड्वा, °सिष्य, Adj. सेषितव्यः or सेडव्यः ॥ Pass. सिष्यते, Caus. सेषयति, Des. सिसेषिषति or सिषिष्यति (§ 103), Int. सेषिष्यते, सेषेडि.

8. खद् *khad*, to be steady, to kill, to eat.

P. खदति ॥ Pf. 1. अखाद (ã), 2. अखदिष, 3. अखाद, 4. अखदिष, 5. अखदपुः, 6. अखदद्, 7. अखदिष, 8. अखद, 9. अखदुः, I A. अखादीत् or अखदीत् (ã), (Pân. VII. 2, 7; § 348), F. खदिष्यति, P. F. खदिता, B. खद्यात् ॥ Pt. खदितः, अखद्यान्, Ger. खदित्वा, °खद्य, Adj. खदितव्यः ॥ Pass. खद्यते, Caus. खादयति, Des. षिखदिषति, Int. आखद्यते, आखद्यि.

9. गद् *gad*, to speak.

P. गदति (प्रथिगदति), I. अगदत् (प्रथगदत्), O. गदेत्, I. गदद् ॥ Pf. 1. जगद (ã), 2. जगदिष, 9. जगदुः, I A. अगदीत् or अगदीत् (ã), (Pân. VII. 2, 7; § 348), F. गदिष्यति, C. अगदिष्यत्, P. F. गदिता, B. गद्यात् ॥ Caus. गादयति, Des. जिगदिषति, Int. जागद्यते, जागद्यि.

10. रद् *rad*, to trace, to scratch.

P. रदति ॥ Pf. 1. रराद (ã), 2. रेदिष, 9. रेदुः, I A. अरदीत् or अरदीत् (ã), (§ 348).

11. नद् *nad*, to hum, (णद्).

P. नदति (प्रणदति, प्रथिनदति) ॥ Pf. 1. ननाद (ã), 2. नेदिष, 9. नेदुः, I A. अनदीत् or अनदीत् (ã).

12. अर्द् *ard*, to go, to ask, to pain.

P. अर्दति, I. आर्दत् ॥ Pf. 1. आनर्द, 2. आनर्दिष, 9. आनर्दुः, I A. आर्दीत्, F. अर्दिष्यति ॥ Pt. अर्दितः, not आर्तेः, see also p. 166 ॥ Caus. अर्दयति, आर्दिदत्, Des. अर्दिदिषति.

13. इद् *ind*, to govern, (इदि.)

P. इदति, I. इंदत्, O. इंदेत्, I. इंदद् ॥ Pf. इंदांश्कार (§ 325) or इंदाभास or इंदांश्भूष,

* The change of स् into ष् is forbidden by Pāṇini VIII. 3, 113, when सिष् means to go. It is admitted by the Śār. The Anubandha ञ् is sometimes added to सिष् to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate इ is optional in the gerund, and forbidden in the past participle (§ 337, II. 5). The forms without intermediate इ belong properly only to सिष् to command. This verb *must* change its initial स् after prepositions; निलेषति.

IA. १. ऐंदिभं, २. ऐंदीः, F. इंदिष्यति, C. ऐंदिष्यत्, P. F. इंदिता, B. इंछात् ॥ Pt. इंदितः, Perf. इंदांभकृवान् or बभूवान् or आसिवान्, Perf. Pass. इंदांभक्रावः or बभूवानः or आसावः.

14. निंद् *nind*, to blame, (शिदि.)

P. निंदति (प्रनिंदनं or प्रशिंदनं, § 98, 8, 2) ॥ Pf. निनिंद, I A. अनिंदीत्, F. निदिष्यति, P. F. निदिता, B. निछात्.

15. निष् *niksh*, to kiss, (शिष्.)

P. निष्ति (प्रशिष्ति, not प्रनिष्ति, § 98, 8, 2) ॥ Pf. निनिष्, I A. अनिष्तीत्, F. निदिष्यति, P. F. निदिता, B. निष्सात्.

16. उक् *ukh*, to go.

P. ओसति (प्रोसति, § 43), I. ओसत् ॥ Pf. १. उषोस (§ 314), २. उषोसिष, ३. उषोस, ७. उसिन, I A. ओसीत्, F. ओसिष्यति, C. ओसिष्यत्, P. F. ओसिता, B. उष्यात् ॥ Pass. उष्यते, Caus. ओसयति, Des. ओषिसिषति.

17. अञ् *añch*, to go, to worship, (अञ्चु and अचि.)

The Anubandha उञ् of अञ्चु *añchu* allows the option of intermediate इ in the gerund, अञ्चित्वा *añchitvā* or अञ्चिता *añchitā*, and its nasal remains, except before weakening forms (see *manth*, No. 5); but the Anubandha इ of अचि *achi* requires the nasal throughout (Dhātupāṭha 7, 6).

P. अञ्चति ॥ Pf. १. आनञ्च (§ 313), १. आनञ्चुः (but see No. 5, note), I A. आञ्चीत्, F. अञ्चिष्यति, C. आञ्चिष्यत्, P. F. अञ्चिता, B. अञ्च्यात् (may he worship), अञ्च्यात् (may he go), § 345, ¹⁰.

Pass. अच्यते and अञ्च्यते, Caus. अञ्चयति, Des. अञ्चिषिषति.

Distinguish between अञ्चितः worshipped, Ger. अञ्चित्वा having worshipped, and अञ्चः moved (Pāṇ. VII. 2, 53; VI. 4, 30); अञ्च never seems to lose its nasal when it means to honour: Pass. अच्यते he is honoured, अच्यते he is moved. The two roots, however, are not always kept distinct.

18. आञ् *āñchh*, to stretch, (आञ्चि.)

P. आञ्चति ॥ Pf. आनाञ्च or आञ्च (§ 313), I A. आञ्चीत्, F. आञ्चिष्यति ॥ Caus. आञ्चयति, Des. आञ्चिषिषति.

19. मुञ् *mruch*, to go, (मुञ्चु.)

ओचति ॥ This and other verbs enumerated § 367 take optionally the first or second aorist; अओचीत् or अमुचत् ॥ Pt. मुञ्चः, Perf. मुञ्चुवान्, Ger. मुञ्चित्वा, ओचित्वा (Pāṇ. I. 2, 26), or मुञ्चा.

20. हृञ् *hurchh*, to be crooked, (हृञ्चि.)

P. हृञ्चति (§ 143) ॥ Pf. मुहृञ्चि, I A. अहृञ्चीत् ॥ Pt. हृञ्चिः or हृञ्चिः (§ 431, 2).

21. वज् *vaj*, to go.

P. वजति ॥ Pf. १. ववाज (ā), २. ववजिष (§ 328), I A. अवजतीत् or अवजितीत्, F. वजिष्यति.

22. व्रज् *vraj*, to go.

P. व्रजति ॥ Pf. १. वव्राज (ā), २. वव्रजिष, I A. अव्रजतीत् (§ 348*) ॥ Pt. व्रजितः ॥ Caus. व्राजयति, Des. विव्रजिषति, Int. वाव्रज्यते, वाव्रजिः.

23. अज् *aj*, to go, to throw.

P. अजति, I. आजत् ॥ वी must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except च् (Pāp. II. 4, 56, vārt.) this substitution is optional, i. e. both अज् and वी may be used ॥ Pf. 1. विवाय (ā), 2. विवेय or विवयिष (§ 335, 3), [आजिच], 3. विवाय, 4. विविष (§ 334), [आजिच], 5. विव्युः, 6. विव्युः, 7. विविष [आजिन], 8. विव्य, 9. विव्युः, I A. अवेवीत् [आजीत्], 9. अवेवुः, F. वेवति (§ 332, 3), C. अवेवत्, P. F. वेता, B. वीवात् [F. अजिचति, C. आजिचत्, P. F. अजिता] ॥ Pt. वीतः [अजितः], Perf. विवीचत् [आजिचान्], Ger. वीत्वा [अजित्वा], °वीय, Adj. वेतव्यः [अजितव्यः], वयनीयः, वेवः ॥ Pass. वीयते, Caus. वावयति, Des. विवीचति [अजिचति], Int. वेवीचते (वेवेति is not sanctioned by Pāṇini).

24. क्षि *kshi*, to wane, *trans.* to diminish, (Colebrooke.)

P. क्षयति ॥ Pf. 1. विक्षाय (ā), 2. विक्षेय or विक्षयिष, 9. विक्षिद्युः, I A. अक्षेवीत्, F. क्षेयति, B. क्षीयात् (§ 390) ॥ Pt. क्षितः or क्षीकः ॥ Pass. क्षीयते, Caus. क्षावयति, Des. विक्षीयति, Int. वेक्षीयते, वेक्षेति. The Caus. क्षपयति belongs to क्षे (§ 462, II. 23) *.

25. कट् *kaṭ*, to rain, to encompass, (कटे.)

The Anubandha ए e prevents the lengthening of the vowel in the aorist.

P. कटति ॥ Pf. चकाट, I A. अकटीत् (no Vṛiddhi, § 348†).

26. गुप् *gup*, to protect, (गुप्.)

The verbs गुप् *gup*, to guard, धूप *dhūp*, to warm, विह् *richh*, to go, पञ् *pañ*, to traffic, पन् *pañ*, to praise, take ञाय *āya* in the special tenses, and take it optionally in the rest. (Pāp. III. 1, 28; 31.)

P. गोपायति, I. अगोपायत्, O. गोपायेत्, I. गोपायत् ॥ Pf. गोपायांश्कार (§ 325, 3) or जुगोप, I A. अगोपायीत्, अगोपीत्, or अगोष्ठीत् (§ 337, I. 2), 6. अगोष्ठां, F. गोपायिषति, गोपिषति, or गोप्यति, P. F. गोपायिता, गोपिता, or गोष्ठा, B. गोपाय्यात् or गुष्ठात् ॥ Pt. गोपायितः or गुष्ठाः, Ger. गोपायित्वा, गोपित्वा, or गुष्ठा, Adj. गोपायितव्यः, गोपितव्यः, or गोष्यः ॥ Caus. गोपयति or गोपाययति, Des. जुगुष्यति, जुगुषिषति, जुगोपिषति, or जुगोपायिषति, Int. जोगुष्यते, जोगोषि.

27. धूप *dhūp*, to warm.

P. धूपायति ॥ Pf. धूपायांश्कार or दुधूप (no Guṇa, because the vowel is long), I A. अधूपायीत् or अधूपीत्.

28. तप् *tap*, to burn, (§ 332, 14.)

P. तपति ॥ Pf. 1. तताप (ā), 2. ततप्य or तेपिष (§ 335, 3), 3. तताप, I A. 1. अतापं, 2. अताप्यीः, 3. अताप्यीत्, 6. अताप्यां (§ 351), F. तप्यति, P. F. तप्ता, B. तप्यात् ॥ Pt. तपः,

* The causative cannot have short *a*, and though both Westergaard and Boehtlingk-Roth give the short *a*, they produce no authority for it. The participle क्षयितः is equally impossible, and should always be changed into क्षयितः.

तेपिवान्, Ger. तप्ता, Adj. तप्यः, तप्यः (short, because it ends in ष्, § 456, 6) ॥
Pass. तप्यते, Caus. तापयति, Des. तिताप्यति, Int. तातप्यते, तातपि.

Note—With certain prepositions तप् takes the Âtmanepada (Pāṇ. I. 3, 27); उन्नपते, वितपते it shines. It has an active sense in the passive (i. e. Div Âtm.), if it refers to तपः austere devotion; तप्यते तपस्तापसः the devotee performs austere devotion. In the sense of regretting (being burnt) it forms the Aor. अतप; अन्ववातन पापेन कर्मणा he was distressed by a sinful act. (Colebr.)

29. चम् cham, to eat, (चमु.)

The following verbs lengthen their vowel in the special tenses (Pāṇ. VII. 3, 75, 76): चम् cham, if preceded by चा d, to rinse, आचामति achāmati; शिष् shiṣh, to spit, शिष्वति shiṣhvati (see No. 35); क्रम् kram, to stride, क्रामति krāmati (see No. 30); क्लम् klam, to tire, क्लामति kldāmati. गुह् guh, to hide, गूहति gūhati, follows a different rule, lengthening its vowel throughout, instead of taking Guṇa, when a vowel follows. (Pāṇ. VI. 4, 89.)

P. चमति, but after the prep. चा, आचामति ॥ Pf. I. चचाम (ā), 2. चेमिष &c., I A. अचमोत् (§ 348*) ॥ Pt. चांतः (§ 429), Ger. चात्वा or चमित्वा, Adj. चमित्यः, चाम्यः (Pāṇ. III. 1, 126) ॥ Caus. चामयति (§ 462).

30. क्रम् kram, to stride, (क्रमु.)

क्रमु kram, to stride, भ्राशु bhrās, to shine, भ्राशु bhlās, to shine, भ्रमु bhrām, to roam, क्लमु klam, to fail, त्रसु tras, to tremble, त्रुटु truf, to cut, लशु lash, to desire, may take य ya in the special tenses. Hence भ्राम्यति bhrāmyati or भ्रमति bhramati. (Pāṇ. III. 1, 70.)

P. क्रामति or क्राम्यति, I. अक्रामत् or अक्राम्यत् ॥ Pf. अक्राम, I A. अक्रमीत् (§ 348*), F. क्रमिष्यति, P. F. क्रमिता, B. क्रम्यात् ॥

क्रम् lengthens its vowel in the general tenses (śit) of the Parasmaipada (Pāṇ. VII. 3, 76). Hence क्रामति, but क्रमते. It takes no intermediate इ in the Âtm.; Fut. क्रंस्यते, P. F. क्रंता, Aor. अक्रंस्त; but some grammarians admit intermediate इ.

Pt. क्रंतः, Perf. अक्रएवान्, Ger. क्रंत्वा (ā) or क्रमित्वा (§ 429), Adj. क्रमित्यः ॥ Pass. क्रम्यते, Caus. क्रमयति, § 461, (after prep. also क्रामयति), Des. चिक्रमिषति or चिक्रंसते, Int. चंक्रम्यते, चंक्रंति.

Note—It has been doubted whether क्रम् in the Div class also lengthens its vowel. It is not one of the eight Śam verbs (Pāṇ. VII. 3, 74); and in Pāṇ. VII. 3, 76, śyan is no longer valid. The Prasāda gives क्रम्यति; but adds, स्वमते तु श्यन्वपि दीर्घः क्राम्यतीति। The Śārasvatī decides for क्राम्यति, giving the general rule (II. 1, 145) शनादीनां दीर्घो भवति यकारे परे। and enumerating as शमादि, शम्दम् अम् अम् अम् क्रम्दम्. But क्रम् is not a Śamādi at all, and instead of क्रम् we ought to read क्रम्. Tārānātha in the Dhātūrūpadarsa gives क्रम्यति, Rājārāmasāstri supports क्राम्यति.

31. यम् yam, to stop.

The roots गम् gam, to go, यम् yam, to cease, and इष् ish, to wish, substitute च्च chchha for their final in the special tenses. (Pāṇ. VII. 3, 77.)

P. यच्छति, I. अयच्छत् ॥ Pf. I. ययाम (ā), 2. ययंष or येमिष, 9. येमुः, I A. अयंसीत् (§ 359), F. यंस्यति, P. F. यंता, B. यम्यात् ॥ Pt. यतः, येमिवान्, Ger. यत्वा, °यम्य or °यत्, Adj.

यंत्यः, यम्यः (नियाम्यः) ॥ Pass. यम्यते, Caus. यमयति (ऌ), (§ 461), II A. अयीयन्, Des. यियंसति, Int. यंयम्यते or यंयंति.

Note—यम् may be used in the Âtm. with the prep. आ, if it is either intransitive, आयच्छते तद्: the tree spreads, or governs as its object a member of the agent's body; आयच्छते पाणिं he puts forth his hand. Likewise with the prep. आ, सं, उद्, if it is used reflectively; संयच्छते व्रीहीन् he heaps together his own rice. Likewise after उप, when it means to espouse; रामः सीतामुपार्यस्त Râma married Sîtâ: here the Aor. may also be उपायत; like उदायत he divulged another's faults. (§ 356.)

32. नम् *nam*, to bow, (यम्.)

P. नमति ॥ Pf. I. ननाम (ऌ), 2. ननंथ or नेमिथ, 9. नेयुः, I A. अनंसीत् (§ 359), F. नंस्यति, P. F. नंता, B. नम्यात् &c., like यम्. On the Causative, see § 461.

Note—नम् may be conjugated in the Âtmanepada. (Pân. III. 1, 89.)

The Anubandha उ given to it by some grammarians is declared wrong by others.

33. गम् *gam*, to go, (गम्.)

P. गच्छति ॥ Pf. I. जगाम (ऌ), 2. जगमिथ or जगंथ, 3. जगाम, 4. जगिमथ (§ 328, 3), 5. जगमयुः &c., II A. अगमत् (§ 367), F. गमिष्यति (§ 338, 2), P. F. गंता, B. गम्यात् ॥ Pt. गतः, Perf. जगिमान् or जगन्वान्, Ger. गत्वा, ँगम्य or ँगत्य, Adj. गंत्यः, गम्यः ॥ Pass. गम्यते, Caus. गमयति, Aor. अजीगमत्, Des. जिगमिषति, Int. जंगम्यते or जंगंति.

Note—With prep. सं it follows the Âtm., if intransitive. The Caus. too, with the prep. आ, may follow the Âtm., if it means to have patience; आगमयस्व तावत् wait a little. In the Âtm. the final म् may be dropt in the Aor. and Ben.; समगत or समगंस्त, संगसीष्ट or संगंसीष्ट. (See § 355.)

34. फल् *phal*, to burst, (भिफला.)

P. फलति ॥ Pf. I. पफाल (ऌ), 2. फेलिथ (§ 336, II. 2), 3. पफाल, 4. फेलिथ, I A. अपफालीत् (§ 348*), F. फलिष्यति ॥ Pt. फुल्लः (Pân. VIII. 2, 55), Ger. फलिन्वा ॥ Pass. फल्यते, Caus. फालयति, Aor. अपीफलत्, Des. पिफलिषति, Int. पंफुल्यते, पंफुलि. (Pân. VII. 4, 87-89.)

35. शिव् *shihiv*, to spit, (शिवु.)

P. शीषति ॥ Pf. तिष्ठेव or टिष्ठेव, I A. अशेवीत्, F. शेविष्यति ॥ Pt. ड्युतः ॥ Pass. शीष्यते (§ 143), Caus. शेवयति, Des. तिष्ठीविषति or तुष्टुषति (Pân. VII. 2, 49), Int. तेष्ठीष्यते. No Intensive Parasmaipada.

Vowel lengthened in special tenses (see No. 29). Initial sibilant unchangeable (§ 103).

36. जि *ji*, to excel.

P. जयति ॥ Pf. I. जिगाय (ऌ), 2. जिगेथ or जिगयिथ, 3. जिगाय, 4. जिगियथ, 5. जिगययुः, 6. जिगयतुः, 7. जिगियम, 8. जिग्य, 9. जिग्युः, I A. अजेवीत् (§ 350), F. जेष्यति, P. F. जेता, B. जीयात् ॥ Pt. जितः, Perf. जिगिमान्, Ger. जित्वा, Adj. जेत्यः, जयनीयः, जेयः, and जय्यः (§ 456, 2), जित्यः only with हलिः (Pân. III. 1, 117) ॥ Pass. जीयते, Aor. अजायि, Caus. जाययति, Aor. अजीजयत्, Des. जिगीषति, Int. जेजीयते, जेजेति. It follows the Âtmanepada with the prepositions परा and वि.

The change of ज् into ग् in the reduplicated perfect is anomalous (§ 319). It does not

take place in ज्या to wither (जिनति), although the rule of Pāṇini might seem to comprehend that root after it has taken Samprasāraṇa. ज्या forms its reduplicated perfect जिज्या.

37. अक्ष *aksh*, to obtain, (अक्ष्.)

अक्ष *aksh* follows also the Su class, अक्ष्योति *akshyoti* &c.

P. अक्षति ॥ Pf. 1. आनक्ष, 2. आनक्षिष or आनक्ष, 3. आनक्ष, 4. आनक्षिष or आनक्ष, 5. आनक्षपुः, 6. आनक्षतुः, 7. आनक्षिम or आनक्ष, 8. आनक्ष, 9. आनक्षुः, I A. 1. आक्षिषं or आक्षं, 2. आक्षीः, 3. आक्षीत्, 4. आक्षिष्व or आक्ष, 5. आक्षिष्टं or आक्षं, 6. आक्षिष्टां or आक्षां, 7. आक्षिष्व or आक्ष, 8. आक्षिष्ट or आक्ष, 9. आक्षिषुः or आक्षुः, F. अक्षिष्यति or अक्ष्यति, P. F. अक्षिता or अक्षा ॥ Pt. अक्षः, Ger. अक्षा or अक्षित्वा ॥ Pass. अक्ष्यते, Caus. अक्षयति, Aor. आक्षिषत्, Des. आक्षिष्यति (§ 476).

तक्ष्, to hew, follows अक्ष throughout, also in the optional forms of the Su class.

38. कृष् *krish*, to drag along, to furrow.

P. कर्षति ॥ Pf. 1. चकर्षे, 2. चकर्षिष, 3. चकर्षे, 4. चकृषिष (§ 335, 3), I A. 1. चकार्षीं, 2. चकार्षीः, 3. चकार्षीत्, 4. चकार्षी, 5. चकार्षी, 6. चकार्षी, 7. चकार्षी, 8. चकार्षी, 9. चकार्षुः; or चक्राक्षं &c., or I A. 4. चकृक्षं &c. If used in the Âtmanepada, the two forms would be,

| | | |
|------------------------|---------------|----------------|
| I A. 2. 1. चकृक्षि, | 2. चकृष्टाः, | 3. चकृष्ट, |
| I A. 4. 1. id. | 2. चकृक्षयाः, | 3. चकृक्षत, |
| I A. 2. 4. चकृष्टहि, | 5. चकृक्षयां, | 6. चकृष्टातां, |
| I A. 4. 4. चकृष्टावहि, | 5. id. | 6. id. |
| I A. 2. 7. चकृष्टहि, | 8. चकृष्टं, | 9. चकृष्टत, |
| I A. 4. 7. चकृष्टामहि, | 8. चकृष्टं, | 9. चकृष्टत. |

F. कृष्यति or कर्ष्यति, P. F. कृष्टा or कर्षी ॥ Pt. कृष्टः, Ger. कृष्ट्वा ॥ Pass. कृष्यते, Caus. कर्षयति, Aor. अचकर्षत् or अचीकृषत्, Des. चिकृषति, Int. चरीकृष्यते, चरीकर्षी or चरीकृष्टि.

The peculiar Guṇa and Vṛiddhi of कृष्, viz. र and ष, instead of ऋ and अर्, take place necessarily in कृष्, to emit, and दृष्, to see (Pāṇ. vi. 1, 58); कृष्टा, दृष्टा, अत्राक्षीत्, and अद्राक्षीत्: optionally in verbs with penultimate कृष्, which reject intermediate इ (Pāṇ. vi. 1, 59); कृष् to rejoice, क्षमा or तप्ति, Aor. अताप्सीत्, अत्राप्सीत् or अतृपत्.

39. रुष् *rush*, to kill.

P. रोषति ॥ Pf. 1. हरोष, 2. हरोषिष, 9. हरुषुः, I A. अरोषीत्, F. रोषिष्यति, P. F. रोषा or रोषिता (§ 337, II. 1).

40. उष् *ush*, to burn.

P. औषति, I. औषत् ॥ Pf. 1. औषांचकार or उवोष (§ 326), 2. उवोषिष, 3. उवोष, 4. अषिष &c., I A. औषीत्, F. औषिष्यति, P. F. औषिता, B. उष्यात् ॥ Pt. उषितः or औषितः (§ 425) ॥ Des. औषिषिषति.

41. मिह् *mih*, to sprinkle.

P. मेहति ॥ Pf. 1. मिमेह, 2. मिमेहिष, I A. अमिषत् (§ 360), F. मेह्यति, P. F. मेढा ॥

Pt. नीटः, Perf. नीटान् (निमित्तान्), Ger. नीटु ॥ Caus. नेहयति, अननीमिहन्, Des. निमित्तति,
Int. नेमिहते, नेमिडि, (नेमिडि, Westerg.)

42. दह् *dah*, to burn.

P. दहति ॥ Pf. 1. ददाह (दं), 2. देहिय or ददग्ध, F. धहति (§ 118), P. F. दग्धा, B. ददाह्, I A. 1. अधाअं, 2. अधाअीः, 3. अधाअीत्, 4. अधाअ, 5. अदाअं, 6. अदाअं, 7. अधाअ, 8. अदाअ, 9. अधाअुः (see p. 185) ॥ Pt. दग्धः ॥ Caus. दाहयति, Aor. अदीदहन्, Des. दिधयति, Int. दंदहते, दंदग्धि.

43. ग्लै *glai*, to droop; also ग्लै *mlai*, to fade.

P. ग्लायति, O. ग्लायेत् ॥ Pf. 1. जग्लौ (§ 329), 2. जग्लिष or जग्लाय, 3. जग्लौ, 4. जग्लिष, 5. जग्लयुः, 6. जग्लहुः, 7. जग्लिन, 8. जग्ल, 9. जग्लुः, I A. 1. अग्लासिषं (§ 357), 2. अग्लासीः, 3. अग्लासीत्, 4. अग्लासिष, 5. अग्लासिषं, 6. अग्लासिषं, 7. अग्लासिष, 8. अग्लासिष, 9. अग्लासिषुः, F. ग्लास्यति, P. F. ग्लाता, B. ग्लायत् or ग्लेयात् (§ 392†) ॥ Pt. ग्लानः, Ger. ग्लात्वा, ग्लाय, Adj. ग्लातव्यः, ग्लानीयः, ग्लेयः ॥ Pass. (impers.) ग्लायते, Caus. ग्लाषयति or ग्लपयति (Dh. P. 19, 68), Des. जिग्लासति, Int. जाग्लायते, जाग्लति.

44. गै *gai*, to sing; also रै *rai*, to bark, कै *kai*, to croak.

P. गायति ॥ Pf. जगौ, I A. अगासीत्, F. गास्यति, P. F. गाता, B. गेयात् (§ 392). Mark the difference between गै and ग्लै in the Bened. ॥ Pt. गीतः, Ger. गीत्वा, गाय, Adj. गातव्यः, गानीयः, गेयः ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासति, Int. जेगीयते, जागाति.

45. श्यै *shyai*, to sound, to gather; also स्त्यै *styai*, the same. (§ 103.)

P. श्यायति (§ 103), I. अश्यायत् ॥ Pf. तश्यौ, I A. अश्यासीत्, F. श्यास्यति, P. F. श्याता, B. श्यायात् or श्येयात् ॥ Pt. श्यानः, प्रश्लीतः, प्रश्लीतः (§ 443).

Note—With regard to the initial lingual sibilant, the Prasāda quotes the Vārttika to Pāṇ. vi. 1, 64, as सुआतुश्वेष्वच्छिवां सन्निषेधः । A marginal note says, सुआतुश्वेष्वच्छिवां मिति श्यै श्वसंघातयोरिति पश्यते । तदयुक्तं । माधवीयायां धातुवृत्तौ तथा युक्तिप्रदर्शनात्पदमंजरीकारादिभिरस्पृहत्वाच्च ॥

46. दै *dai*, to cleanse, (देव्.)

This verb is distinguished by a mute ए *p* from other verbs, like दा *dd* &c. It is therefore not comprised under the शु *ghu* verbs (§ 392*); it takes the first aorist (3rd form), and does not substitute ईँ or ए for आ *d*.

P. दायति ॥ Pf. ददौ, I A. 1. अदासिषं, 2. अदासीः &c., F. दास्यति, P. F. दाता, B. दायत् ॥ Pt. दातः ॥ Pass. दायते, Caus. दापयति, Des. दिदासति, Int. दादायते, दादाति.

47. धे *dhe*, to drink, (धेद्.)

This verb is one of the six so-called शु *ghu* roots (§ 392), roots which in the general tenses have for their base दा *dd* or धा *dhā*.

P. धयति ॥ Pf. 1. दधौ, 2. दधिष or दधाय, 3. दधौ, 4. दधिव, 5. दधयुः, 6. दधहुः, 7. दधि, 8. दध, 9. दधुः. It admits I A. 3. (§ 357), II A. (§ 368), and Red. II A. (§ 371):

| | | |
|-------------|------------|--------------|
| 1. अधासिषं, | 2. अधासीः, | 9. अधासिषुः, |
| 1. अधां, | 2. अधाः, | 9. अधुः, |
| 1. अदधं, | 2. अदधः, | 9. अदधन्. |

F. धास्यति, P. F. धाता, B. धेयात् ॥ Pt. धीतः, Ger. धीत्वा, °धाय ॥ Pass. धीयते, Caus. धाययति (Âtm. °ते to swallow), Aor. अधोधयत्, Des. धित्सति, Int. देधीयते, दाधाति, or, with the always optional ई, दाधेति.

48. दृञ् *driś*, to see, (दृशिर्.)

This root substitutes पश्य *paśya* in the special tenses.

P. पश्यति, I. अपश्यत्, O. पश्येत्, I. पश्यतु ॥ Pf. 1. ददर्श, 2. ददर्शिय or दद्रुह (§ 335), 3. ददर्श, 4. ददृशिव, 5. ददृशयुः, 6. ददृशतुः, 7. ददृशिम, 8. ददृश, 9. ददृशुः, I A. 1. अद्राक्षं, 2. अद्राक्षीः, 3. अद्राक्षीत्, 4. अद्राक्ष, 5. अद्राक्षं, 6. अद्राक्षां, 7. अद्राक्षन्, 8. अद्राक्ष, 9. अद्राक्षुः (§ 360, 364); or II A. 1. अदर्श, 9. अदर्शन्, F. द्रक्षति, P. F. द्रुहा, B. दृश्यात् ॥ Pt. दृहः, Ger. दृहा, °दृश्य, Adj. द्रक्ष्यः, दर्शनीयः, दृश्यः ॥ Pass. दृश्यते, F. दर्शियते or द्रक्ष्यते (§ 411), P. F. दर्शिता or द्रुहा, B. दर्शिवीह or दृक्षीह, Aor. अदर्श, Caus. दर्शयति, Aor. अदीदृशत् or अददर्शत्, Des. दिदृक्षते (Âtm.), Int. दरीदृश्यते, ददीर्हि.

दृञ् and वृञ् take र and रा, instead of अर् and आर्, as their Guṇa and Vṛiddhi before consonantal terminations (Pāṇ. VI. 1, 58). See No. 38.

Other verbs which substitute different bases in the special tenses (Pāṇ. VII. 3, 78): च्चु forms च्चुञ्चति; सृ, धावति; शद्, शीयते (Âtm.); सद्, सीदति; पा, पिबति; प्रा, जिब्रति; भ्रा, धनति; स्या, तिष्ठति; स्ना, मनति; दा, यञ्चति.

49. च्चु *ri*, to go.

P. च्चुञ्चति (उपाञ्चति, § 44), I. आञ्चत् ॥ Pf. 1. आर, 2. आरिष (§ 338, 7), 3. आर, 4. आरिव, 5. आरयुः, 6. आरतुः, 7. आरिम, 8. आर, 9. आरुः, I A. 1. आर्ष, 2. आर्षी, 3. आर्षीत्, 9. आर्षुः; the Second Aor. आरं is generally referred to the च्चु of the Hu class, इयति; F. अरिष्यति (§ 338, 2), C. आरिष्यत्, P. F. अर्ता, B. अर्थात् (§ 390) ॥ Pt. च्चुतः or च्चुणः, Ger. च्चुत्वा, °च्चुत् ॥ Pass. अर्यते, Caus. अर्ययति, Des. अरिष्यति, Int. अरार्यते, अरति, अरियति, अररीति, अरियरीति (exceptional intensive, § 479, with the sense of moving tortuously).

50. सृ *si*, to go.

P. धावति always means to run, while सरति is used likewise in the sense of going ॥ Pf. 1. ससार (ã), 2. ससर्थे (§ 335, 3), 3. ससार, 4. ससृव, 5. ससृपुः, 6. ससृतुः, 7. ससृम, 8. ससृ, 9. ससृः, I A. 1. असार्ष, 2. असार्षीः, 3. असार्षीत्; the Second Aor. असारं is generally referred to the सृ of the Hu class; F. सरिष्यति, P. F. सर्ता, B. स्रियात् (§ 390) ॥ Pt. सृतः ॥ Caus. सारयति, Des. सिस्तीषति, Int. सेस्तीयते, ससैर्ति (§ 490).

51. शद् *śad*, to wither, (शद्.)

The special tenses take the Âtmanepada.

P. शीयते, I. अशीयत्, O. शीयेत्, I. शीयतां ॥ Pf. 1. शशाद (ã), 2. शशत्य or शेदिष,

9. ड्रेदुः, II A. अडदत्, F. डडत्यति, P. F. डडत्ता, B. डडत्तात् ॥ Caus. डडत्तयति (डडदत्ति he drives), Des. डडडडत्यति, Int. डडडडत्ते, डडडडति.

52. सद् *sad*, to perish, (बद्.)

P. सीदति (निबीदति) ॥ Pf. 1. ससाद (ऒ), 2. सेदिष or ससत्थ, 9. सेदुः, II A. अडदत् (न्यडदत्), F. सडत्यति, P. F. सडत्ता, B. सडत्तात् ॥ Pt. सडः ॥ Pass. सडते, Aor. असादि, Caus. सादयति, Aor. असीडदत्, Des. सिषत्यति, Int. सासत्ते, सासति.

53. पा *pā*, to drink.

P. पिबति ॥ Pf. 1. पपौ, 2. पपिष or पपाष, 9. पपुः, II A. अपात्, F. पात्यति, P. F. पाता, B. पेयात् (§ 392) ॥ Pt. पीतः, Ger. पीत्वा, °पाय, Adj. पातथ्यः, पानीयः, पेयः ॥ Pass. पीयते, Aor. अपायि, Caus. पाययति (or °ते to swallow), Aor. अपीष्यत् (Pân. VII. 4, 4), Des. पिषत्यति, Int. पेपीयते, पापाति.

54. घ्रा *ghrā*, to smell, to perceive odour.

P. जिघ्रति, I. अजिघ्रत्, O. जिघ्रेत्, I. जिघ्रतु ॥ Pf. 1. जघ्नौ, 2. जघ्रिष or जघ्राष, 9. जघुः, II A. अघ्रात्, or I A. अघ्रासीत् (§ 368, 357), F. घ्रात्यति, P. F. घ्राता, B. घ्रायात् or घ्रेयात् (§ 392†) ॥ Pt. घ्रातः or घ्राकः, Ger. घ्रात्वा ॥ Pass. घ्रायते, Aor. अघ्रादि, Caus. घ्रापयति, अजिघ्रपत् or अजिघ्रिपत् (Pân. VII. 4, 6), Des. जिघ्रासति, Int. जेघ्रीयते, जाघ्राति.

55. ध्मा *dhmā*, to blow.

P. धमति ॥ Pf. दध्मौ, I A. अध्मासीत्, F. ध्मात्यति, B. ध्मायात् or ध्मेयात् ॥ Pt. ध्मातः ॥ Pass. ध्मायते, Aor. अध्मायि, Caus. ध्मापयति, Aor. अध्मिष्यत्, Des. दिध्मासति, Int. देध्मीयते, दाध्माति.

56. स्था *sthā*, to stand, (डा.)

P. तिष्ठति ॥ Pf. तस्थौ (अधितष्ठौ), II A. अस्थात् (न्यडात्), 9. अस्तुः, F. स्थात्यति, B. स्थेयात् (§ 392) ॥ Pt. स्थितः, स्थित्वा, °स्थाय, Adj. स्थातथ्यः, स्थानीयः, स्थेयः ॥ Pass. स्थायते, Aor. अस्थायि, Caus. स्थापयति, Aor. अतिष्ठिष्यत्, Des. तिष्ठासति, Int. तेष्ठीयते, तास्थाति.

Note—After सं, अच, प्र, and वि, स्था is used in the Âtm.; also after आ, if it means to affirm; with उद्, if it means to strive, not to rise; or with उप, if it means to worship, &c. : Pres. तिष्ठते, Red. Perf. तस्थे, Aor. अस्थित, 9. अस्थिषत्, Fut. स्थास्यते, Ben. स्थासीष्ट.

57. स्ना *snā*, to study.

P. मनति ॥ Pf. 1. मन्नौ, 2. मन्निष or मन्नाष, 9. मनुः, I A. अन्नासीत्, B. स्नायात् or स्नेयात् ॥ Pt. स्नातः ॥ Pass. स्नायते, Caus. स्नापयति, Aor. अमिन्नपत्, Des. मिन्नासति, Int. नास्नायते, नास्नाति.

58. दा *dā*, to give, (दाष्.)

P. यच्छति* (प्रणियच्छति) ॥ Pf. ददौ, II A. अदात्, B. देयात् (§ 392) ॥ Pt. दत्तः, Ger. दत्त्वा (see No. 200, Pân. VII. 4, 46), °दाय, Adj. दातथ्यः, दानीयः, देवः ॥ Pass. दीयते, Caus. दापयति, Des. दिस्तति, Int. देदीयते, दादाति.

59. कृ *hṛi*, to bend.

P. कूरति ॥ Pf. 1. कूरार (ऒ), 2. कूर्ये (§ 335), 3. कूरार, 4. कूररिष (§ 330, 334).

* After the preposition सं it may be used in the Âtmanepada.

9. गृह्णः, I A. अग्राणीत्, 9. अग्राणुः, F. हरिष्यति (§ 338), P. F. हृता, B. हृयात् (§ 390) ॥ Pt. कृतः, Ger. कृत्वा, °कृत्य, Adj. कृतेभ्यः, हरणीयः, हार्यः ॥ Pass. हृयते, Caus. हारयति, Des. जुहुषति, Int. जाहृयते, करोहति.

60. स्कंद् *skand*, to approach, (स्कंदिर्.)

P. स्कंदति (परिस्कंदति or परिष्कंदति, Pāṇ. VIII. 3, 73, 74) ॥ Pf. 1. अस्कंद, 2. अस्कंदिष्य or अस्कंद्य, 9. अस्कंदुः or अस्कंदुः (see नष्, No. 5), I A. अस्कांसीत्, 6. अस्कांसां, 9. अस्कांसुः; or II A. अस्कंदं, F. स्कंस्यति, P. F. स्कंता, B. स्कंतात् (§ 345, ¹⁰) ॥ Pt. स्कवः (§ 103, 6), Ger. स्कंत्वा (§ 438) ॥ Pass. स्कंसते, Caus. स्कंदयति, Aor. अचस्कंदत् (§ 374), Des. अिस्कंसति, Int. अनीस्कंसते (§ 485), अनीस्कंति.

61. तृ *tṛi*, to cross.

P. त्रति ॥ Pf. 1. ततार (ā), 2. तेरिष्य, 3. ततार, 4. तेरिष्य, I A. अतारीत्, F. तरिष्यति or तरोष्यति (§ 340), P. F. तरिता or तरोता, B. तीयात्. In the Ātmanepada we generally find the verb used as Tudādi, P. तित्ते, Pf. तेरे, Aor. अतीहे or अतरिह or अतरोह, F. तरिष्यते (ī), B. तरिषीह or तीषीह ॥ Pt. तीर्थः, Ger. तीर्त्वा, °तीर्थे ॥ Pass. तीर्थते, Aor. अतारि, Caus. तारयति, Des. तितरिषति or तितरीषति or तिततीषति, Int. तेतीर्थते, तातति.

62. रंज् *rañj*, to tinge.

This verb and दंश् *dañś*, to bite, संज् *sañj*, to stick, and स्वंज् *svañj*, to embrace (Pāṇ. VI. 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345, ¹⁰) and in the weakening forms (§ 344, 395, note).

P. रजति, I. अरजत्, O. रजेत्, I. रजु ॥ Pf. 1. रंज, 2. रंजिष्य or रंज्य, 3. रंज, 4. रंजिष्य, 9. रंजुः, I A. अरांजीत्, F. रंज्यति, P. F. रंजा, B. रज्यात्. Also used in the Ātmanepada: P. रजते, Pf. 1. रंजे, 2. रंजिष्ये, I A. 3. अरंज, 9. अरंजत् ॥ Pt. रंजः, Ger. रंज्वा or रंजा (Pāṇ. VI. 4, 31, § 438) ॥ Pass. रज्यते (Pāṇ. III. I, 90), Caus. रंजयति or रजयति to hunt (§ 462, 26), Aor. अरीरजत् or अरंजत्, Des. रिरंजति, Int. रारज्यते, रारंजि.

63. कित् *kit*, to cure, (कित्.)

This and some other verbs which are referred to the Bhū class always take the desiderative terminations, if used in certain senses. कित् *kit*, if it means to dwell, belongs to the Chur class, or, according to Vopadeva, it may be regularly conjugated as a Bhū verb; but if it means to cure, it is चिकित्सति *chikitsati*.

P. चिकित्सति, I. अचिकित्सत् &c. ॥ Pf. चिकित्सांचकार, I A. अचिकित्सीत्, F. चिकित्स्यति, P. F. चिकित्सा.

In the same way are conjugated (§ 472):

1. गुप् (to conceal), जुगुप्सते he despises.
2. तिज् (to sharpen), तित्तिज्जते he endures.
3. मान् (to revere), मोमांसते he investigates.
4. बध् (to bind), बीभत्सते he loathes.
5. दान् (to cut), दीदांसति he straightens.
6. शान् (to sharpen), शीशांसति he sharpens.

64. पत् *pat*, to fall, (पतुः.)

P. पतति (प्रक्षिपति) ॥ Pf. 1. पपात्, 9. पेटुः, II A. अपात् (‡ 366), F. पतिष्यति ॥ Pt. पतितः ॥ Pass. पतते, Aor. अपाति, Caus. पातयति, Des. पियतिपति or पित्ति (‡ 337, II. 3).

65. वस् *vas*, to dwell.

P. वसति ॥ Pf. 1. उवास (ā), 2. उवसिथ or उवस्य, 3. उवास, 4. उषिथ, 5. उवपुः, 6. उवपुः, 7. उविथ, 8. उव, 9. उवुः, I A. 1. अवासं (‡ 132), 2. अवासीः, 3. अवासीत्, 6. अवासां (‡ 351), F. वसति, P. F. वसा, B. उवात् ॥ Pt. उवितः, Ger. उविता, ०उव ॥ Pass. उव्ते, Aor. अवासि, Caus. वासयति, Aor. अवीवसत्, Des. विवसति, Int. वावस्यते, वावसि.

66. वद् *vad*, to speak.

P. वदति ॥ Pf. 1. उवाद (ā), 2. उवदिथ, 9. उदुः, I A. अवादीत्, F. वदिष्यति, B. उवात् ॥ Pt. उदितः, Ger. उदिता ॥ Pass. उवते, Aor. अवादि, Caus. वादयति, Aor. अवीवदत्, Des. विवदिषति, Int. वावदते, वावसि.

67. श्वि *śvi*, to swell, (दुष्कोशि.)

P. श्वयति ॥ Pf. 1. श्रुश्राव (ā) or श्रिश्राव (ā), 2. श्रुश्रविथ or श्रिश्रविथ, 3. श्रुश्राव or श्रिश्राव, 4. श्रुश्रुविथ or श्रिश्रुविथ, 5. श्रुश्रुवपुः or श्रिश्रुवपुः, 9. श्रुश्रुवुः or श्रिश्रुवुः, I A. अश्रुश्रावत्, II A. अश्रावत् or अश्रिश्रियत् and अश्रुश्रावत्, F. श्रयिष्यति, P. F. श्रयिता, B. श्रुयात् ॥ Pt. श्रूनः ॥ Pass. श्रूयते, Caus. श्राययति, Aor. अश्रिश्रावत्, Des. श्रिश्रयिषति, Int. श्रेचीयते or श्रोश्रूयते.

II. Ātmanepada Verbs.

68. एध् *edh*, to grow.

P. एधते, I. ऐधत, O. ऐधेत, I. एधतां ॥ Pf. एधामास*, F. एधिष्यते, C. ऐधिष्यत्, P. F. एधिता, I A. 1. ऐधिषि, 2. ऐधिष्ठाः, 3. ऐधिष्, 4. ऐधिष्वहि, 5. ऐधिषावां, 6. ऐधिषातां, 7. ऐधिष्वहि, 8. ऐधिदं or ०धं, 9. ऐधिषत्, B. एधिषीष्ट ॥ Pt. एधितः ॥ Pass. एधते, Aor. ऐधि, Caus. Pres. एधयति, ०ते, Perf. एधयामास, F. एधयिष्यति, ०ते, Cond. ऐधिष्यत्, ०त्, P. F. एधयिता, II A. ऐधिषत्, ०त्, B. एधयिषीष्ट, Des. एधिषयते.

69. ईक्ष् *iksh*, to see.

P. ईक्षते, I. ऐक्षत, O. ऐक्षेत, I. ईक्षतां ॥ Pf. ईक्षांश्चे, I A. ऐक्षिष्ट, F. ईक्षिष्यते, C. ऐक्षिष्यत्, P. F. ईक्षिता, B. ईक्षिषीष्ट ॥ Pt. ईक्षितः ॥ Caus. ईक्षयति, Aor. ऐक्षिषत्, Des. ईक्षिषयते.

70. दद् *dad*, to give.

P. ददते, I. अदत्त, O. ददेत्, I. ददतां ॥ Pf. 3. दददे (‡ 328, 1), 6. दददाते, 9. दददिरे (Pāp. vi. 4, 126), I A. अददिष्ट, F. ददिष्यते, P. F. ददिता, B. ददिषीष्ट ॥ Pt. ददितः ॥ Pass. ददते, Aor. अदादि, Caus. दादयति, Aor. अदीदत्, Des. दिददिषते, Int. दाददते, दादसि.

* आस and वभूव are used in the Parasmaipada, अक्षे in the Ātmanepada. It is only in the passive that आस and वभूव take Ātmanepada terminations.

71. श्वश्क् *shvashk*, to go.

P. श्वश्कते, I. श्वश्कत ॥ Pf. श्वश्क्रे, I A. श्वश्क्रेह, F. श्वश्क्यते, P. F. श्वश्कता, B. श्वश्कशीह.

Note—The initial श् is not liable to become श्. (See No 45; Pāṇ. VI. 1, 64, 1. Colebrooke, p. 219.)

72. शृञ् *ṣṛij*, to go, to gain, &c.

P. शृञते, I. शृञत ॥ Pf. शृञते, I A. शृञिह, F. शृञ्यते, P. F. शृञिता, B. शृञिशीह ॥ Pass. शृञ्यते (प्राञ्यते), Caus. शृञयति, Aor. शृञिजत्, Des. शृञिजिषते.

73. संञ् *sañj*, to embrace.

दंञ् *dañs*, संञ् *sañj*, संञ् *sañj* drop their nasal in the special tenses (Pāṇ. VI. 4, 25). See No. 62.

P. संञते, I. संञत ॥ Pf. संञे or संञे (Pāṇ. I. 2, 6, vārt.), I A. 1. संञिषि, 2. संञक्याः, 3. संञक्र, 4. संञह्रि, 5. संञ्यायाः, 6. संञ्याताः, 7. संञह्रि, 8. संञध्वं, 9. संञक्षत, F. संञ्यते, B. संञीह ॥ Pass. संञ्यते, Caus. संञयति, Des. संञ्यते, Int. संञ्यते, साञ्यते.

74. त्रप *trap*, to be ashamed, (त्रपून्.)

P. त्रपते, I. त्रपत ॥ Pf. 3. त्रपे (Pāṇ. VI. 4, 122), 6. त्रपते, 9. त्रपिरे, I A. 1. त्रपिषि or त्रपिषि, 2. त्रपिषाः or त्रप्याः, 3. त्रपिह or त्रपम, F. त्रप्यते or त्रप्यते, B. त्रपिशीह or त्रपिशीह.

75. तिञ् *tij*, to forbear.

P. तिञ्यते ॥ Pf. तिञ्यांश्क्रे, I A. तिञ्यिह, F. तिञ्य्यते, B. तिञ्यिशीह ॥ Caus. तेजयति.

Note—See No. 63. The simple verb is said to form तेजते he sharpens.

76. पण् *paṇ*, to praise.

P. पणायते, I. अपणायत ॥ Pf. पणायंश्क्रे or पण्ये (without ञाय). Thus likewise Aor. अपणायिह or अपण्यिह, F. पणायिष्यते or पण्यिष्यते, B. पणायिशीह or पण्यिशीह ॥ Caus. पणयति, Aor. अपीपयत्, Des. पिपयिषते, Int. पंपयते.

Note—This verb (see No. 26) takes ञाय, but, as it is mentioned by Pāṇini III. 1, 28, together with पन्, with which it shares but the meaning of to praise, it is argued that it does not take ञाय, unless it means to praise. It is likewise argued that पण्, if it takes ञाय, does not follow the Âtmanepada, because the Anubandha, requiring the Âtmanepada, applies only to the simple verb, पण्, पण्यते he traffics. Other grammarians, however, allow both the Parasmaipada and Âtmanepada. The suffix ञाय may be kept in the general tenses. (Pāṇ. III. 1, 31.)

77. कम् *kam*, to love, (कमु.)

P. कामयते, I. अकामयत ॥ Pf. कामयांश्क्रे or चकमे, I A. अचीकमत or (without अय) अचकमत (Pāṇ. III. 1, 48, vārt.), F. कामिष्यते or कामयिष्यते, B. कामिशीह or कामयिशीह ॥ Pass. काम्यते (ã), Aor. अकामि (Pāṇ. VII. 3, 34, vārt.), Caus. कामयति, Des. चिकमिषते or चिकामयिषते, Int. चंकम्यते.

Note—This verb in the special tenses takes अय, like a verb of the Chur class, and Vṛiddhi (Pāṇ. III. 1, 30). In the general tenses अय् is optional. Or, if we admit two roots, the one कम् would be defective in the special tenses, while the other कामय् is conjugated all through.

78. अय् *ay*, to go.

P. अयते, I. जायत ॥ Pf. अयांचक्रे (Pân. III. 1, 37), I A. 1. जायिषि, 2. जायिषाः, 3. जायिषि, 4. जायिष्यहि, 5. जायिषार्षा, 6. जायिषातां, 7. जायिष्यहि, 8. जायिष्यं or ँ, 9. जायिषत, F. अयिष्यते, B. अयिषीह ॥ Caus. जाययति, Des. अयिष्यते.

With परा it forms पलायते he flees (Pân. VIII. 2, 19), Ger. पलाय्य; with प्र, प्रायते; and with परि, पत्ययते.

79. ईह् *ih*, to aim.

P. ईहते, I. रेहत ॥ Pf. ईहांचक्रे, I A. रेहिह, F. ईहिष्यते, B. ईहिषीह ॥ Caus. ईहयति, Aor. रेजिहत्, Des. ईजिहिष्यते.

80. काञ् *kds*, to shine, (काञ्.)

P. काञ्ते ॥ Pf. चकाशे or काशांचक्रे (§ 326), I A. चकाशिह, F. कांशिष्यते ॥ Caus. काशयति, Aor. अचकाशत्, Des. चिकाशिष्यते, Int. चाकाशयते, चाकाशि.

81. कास् *kds*, to cough, (कास्.)

P. कासते ॥ Pf. कासांचक्रे (§ 326) ॥ Caus. कासयति, Aor. अचकासत् (§ 372*).

82. सिव् *siv*, to serve, (सेव्.)

P. सेवते (परिसेवते) ॥ Pf. सिषेवे, I A. असेविह, F. सेविष्यते ॥ Caus. सेवयति, Aor. असिषेवत्, Des. सिसेविष्यते, Int. सेषेव्यते.

83. गा *gd*, to go, (गाङ्.)

P. 3. गाते, 6. गाते, 9. गाते, 1st pers. sing. गै, I. गातां, 1st pers. sing. गै, O. गेत, I. अगात् ॥ Pf. 3. जगे, 6. जगाते, 9. जगिरे, I A. 1. अगासि, 2. अगास्याः, 3. अगास्त &c., F. गास्यते, B. गासीह ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासते, Int. जेगीयते.

84. रु *ru*, to go, to kill (?), to speak, (रुङ्.)

P. रवते ॥ Pf. 3. रुरुवे, 6. रुरुवाते, 9. रुरुविरे, I A. अरविह ॥ Caus. रावयति, Aor. अरीरवत् (§ 474 and § 375†).

85. दे *de*, to protect, (देङ्.)

P. दयते ॥ Pf. 1. दिग्ये (Pân. VII. 4, 9), 2. दिग्यिषे, 3. दिग्ये, I A. 1. अदिषि, 2. अदिषाः, 3. अदित, F. दास्यते, B. दासीह ॥ Pt. दत्तः ॥ Pass. दीयते, Caus. दापयति, Des. दिस्तते, Int. देदीयते.

Note—It is one of the बु verbs; दे, to protect, forms दायते in the present, but follows दे in the general tenses.

86. द्युत् *dyut*, to shine, (द्युत्.)

P. द्योतते ॥ Pf. दिद्युते (Pân. VII. 4, 67), I A. अद्योतिह or अद्युतत् (§ 367: Pân. I. 3, 91; III. 1, 55), F. द्योतिष्यते, B. द्योतिषीह ॥ Caus. द्योतयति, Aor. अदिद्युतत्, Des. दिद्युतिष्यते or दिद्योतिष्यते, Int. देद्युयते, देद्योति.

Note—The verbs beginning with द्युत् optionally admit the II Aor. Parasmaipada (§ 367).

87. वृत् *vrit*, to be, (वृत्.)

P. वर्तते ॥ Pf. ववृते, I A. अवर्तिह or अवृतत्, F. वर्तिष्यते or वर्त्सति, B. वर्तिषीह ॥ Caus.

वर्तयति, Aor. अवीवृत्तम् or अववर्तते (Pāṇ. VII. 4, 7), Des. विवर्तयते or विवृत्तति, Int. वरीवृत्तते.

Note—The verbs beginning with वृत्, i. e. वृत्, वृष्, वृष्ट, स्यद्, कृप्, are optionally Parasmaipada in the aorist, future, conditional, desiderative (Pāṇ. I. 3, 91–93). The same verbs do not take इ in their Parasmaipada tenses (Pāṇ. VII. 2, 59); as to कृप्, see Pāṇ. VII. 2, 60, and I. 3, 93.

88. स्यद् *syand*, to sprinkle or drop, (स्यद्.)

P. स्यंदते ॥ Pf. I. सस्यंदे, 2. सस्यंदिषे or सस्यंत्से, 4. सस्यंदिवहे or सस्यंद्दहे, I A. 3. अस्यंदिह, 6. अस्यंदिधातां; or अस्यंत्त (6. अस्यंत्तातां), or II A. अस्यदत् (not अस्यंदत्), F. स्यंदिष्यते or स्यंत्स्यते or स्यंत्स्यति (Pāṇ. VII. 2, 59; see No. 87), B. स्यंदिषीह or स्यंत्सीह ॥ Pt. स्यत्तः, Ger. स्यंदित्वा or स्यंत्वा (Pāṇ. VI. 4, 31) ॥ Caus. स्यंदयति, Des. सिस्यंदिषते or सिस्यंत्सते or सिस्यंत्सति.

89. कृप् *krip*, to be able, (कृप्.)

P. कृत्यते ॥ Pf. अकृपे, I A. 3. अकृत्यिह or अकृत्त, 6. अकृत्पातां, 9. अकृत्पात, or II Aor. Par. अकृपत्, F. कृत्ययते or कत्स्यते or कत्स्यति, P. F. 2. कृत्यतासे or कत्तासे or कत्तासि, B. कृत्यिषीह or कृप्सीह ॥ Pt. कृत्तः ॥ Caus. कृत्ययति, Des. चिकृत्ययते or चिकृत्सति, Int. चलीकृत्यते or चलिकृत्यते or चत्कृत्यते.

90. व्यथ् *vyath*, to fear, to suffer pain.

P. व्यथते ॥ Pf. विव्यथे (Pāṇ. VII. 4, 68), I A. अव्यथिह, F. व्यथिष्यते ॥ Pass. व्यथ्यते, Aor. अव्यथि (ई), (§ 462), Caus. व्यथयति, Des. विव्यथिषते, Int. धाव्यथ्यते, धाव्यति.

91. रम् *ram*, to sport, (रम्.)

P. रमते; with वि, चा, परि, उप, optionally Parasmaipada; विरमति (Pāṇ. I. 3, 83) ॥ Pf. रेमे, I A. अरंत्त, after prepositions अरंत्सीत्, F. रंस्यते ॥ Pt. रतः, Ger. रत्वा, रन्त्य or रत्त ॥ Caus. रमयति, Aor. अरीरमत्, Des. रिरंसते, Int. रंस्यते, रंरंतीति.

92. त्वर् *tvar*, to hurry, (भित्तरा.)

The verbs ज्वर् *javar*, त्वर् *tvar*, सिष् *sriv*, अष् *av*, मष् *maṣ*, substitute जूर् *jūr*, तूर् *tūr*, सू *sū*, अड्, मू *mū* (Pāṇ. VI. 4, 20) before weakening terminations beginning with consonants, except semivowels, and if used as monosyllabic nominal bases. Hence जूर्थः *jūrṭhah*, तूर्थः *tūrṭhah*, सूतः *sūtah*, अतः *ātah*, मूतः *mūtah*.

P. त्वरते ॥ Pf. तत्वेरे, I A. 3. अत्वरिह, 8. अत्वरिध्वं or अत्वरिद्वं, F. त्वरिष्यते ॥ Pt. तूर्थः (§ 432) or त्वरितः ॥ Caus. त्वरयति (§ 462, II. 6), Aor. अत्तत्वरत् (§ 375†), Des. तित्वरिषति, Int. तात्वर्यते, तोत्तीति.

93. सह् *sah*, to bear, (बह्.)

P. सहते ॥ Pf. सेहे, I A. असहिह, F. सहिष्यते, P. F. सहिता or सोढा (§ 337, II. 2) ॥ Pt. सोढः, Adj. सद्यः (§ 456, 6) ॥ Pass. सद्यते, Caus. साहयति, Aor. असीबहत्, Caus. Des. सिसाहयिषति, Des. सिसहिषते, Int. सासद्यते, सासोढि.

Note—सह् and बह् change अ into ओ when अ would be followed by ह्, the result of the amalgamation of ह् with a following dental (§ 128). Pāṇ. VI. 3, 112.

III. Parasmaipada and Ātmanepada Verbs.

94. रज् *rāj*, to shine, (राज्.)

P. राजति, ०ते ॥ Pf. रराज, रराजे or रेजे (Pāṇ. VI. 4, 125), I A. अरानीत्, अराणिह,

F. राजिष्यति, णे, B. राज्यात्, राजिषीह ॥ Caus. राजयति, Aor. चरराजत्, Des. रिराजिषति, णे, Int. राराज्यते, राराहि.

95. खन् *khan*, to dig.

P. खनति * ॥ Pf. 3. खसान, 6. खन्नतुः, 9. खनुः (§ 328, 3), I A. खसनीत् (ā), (§ 348), but Âtm. खसनिह only, F. खनिष्यति, B. खन्यात् or खायात् (§ 391) ॥ Pt. खातः, Ger. खात्वा or खनित्वा, Adj. खेयः (§ 456, 6) ॥ Pass. खन्यते or खायते (§ 391), Caus. खानयति, Aor. खचीखनत्, Des. खिखनिषति, णे, Int. खंखन्यते or खाखायते (§ 391), खंखति.

96. हृ हृ *hri*, to take, (हृम्.)

P. हरति ॥ Pf. 1. जहार (ā), 2. जहर्षे, 9. जहुः, I A. अहापीत्, Âtm. अहत (§ 351), F. हरिष्यति, P. F. हर्ता, B. ह्रियात् ॥ Pt. हृतः, Ger. हृत्वा, Adj. ह्रायेः ॥ Pass. ह्रिवते, Aor. अहारि, Caus. हारयति, Des. निह्रीषति, णे, Int. जेह्रीयते, जर्हति &c.

97. गुह् *guh*, to hide, (गुह्.)

गुह् *guh* takes ख 4 before terminations beginning with vowels that would ordinarily require Guṇa.

P. गूहति ॥ Pf. 1. जुगूह, 2. जुगूहिष or जुगोड, 3. जुगूह, 4. जुगुहिष, 5. जुगुह्युः &c., Âtm. 1. जुगुहे, 2. जुगुहे or जुगुहिषे &c., I Aor. see § 362, F. गूहिष्यति or चोहति, P. F. गूहिता or गोडा, Ben. Âtm. गूहिषीह or चुषीह (§ 345) ॥ Pt. गूडः, Adj. गुहः or गोहः (§ 457) ॥ Pass. गुह्यते, Aor. अगूहि, Caus. गूहयति, Aor. अजुगूहत्, Des. जुपुषति (§ 470), Int. जोगुह्यते, जोगोहि.

98. श्रि *śri*, to go, to serve, (श्रिम्.)

P. श्रयति ॥ Pf. 1. श्रिञ्जाय (ā), 2. श्रिञ्जयिष, 3. श्रिञ्जाय, 4. श्रिञ्जयिष, 5. श्रिञ्जयिषुः, II A. अश्रिञ्जयत् (§ 371), F. श्रयिष्यति, B. श्रीयत् ॥ Pass. श्रीयते, Aor. अश्रायि, Caus. श्राययति, Aor. अश्रिञ्जयत्, Des. श्रिञ्जयिषति or श्रिञ्जीषति (§ 471, 3; § 337, II. 3), Int. श्रेञ्जीयते.

99. यज् *yaj*, to worship.

P. यजति ॥ Pf. 1. इयाम (ā), (§ 311), 2. इयमिष or इयह (§ 335, 3), 4. ईमिष, 5. ईम्युः, 6. ईम्युः, 7. ईमिम, 8. ईम, 9. ईमुः, I A. 1. अयाजं, 2. अयाजीः, 3. अयाजीत्, 4. अयाज, 5. अयाजं, 6. अयाजां, 7. अयाज्, 8. अयाह, 9. अयाजुः, I Aor. Âtm. 1. अयजि, 2. अयजाः, 3. अयह, 4. अयहृहि, 5. अयजायां, 6. अयजातां, 7. अयहृहि, 8. अयहृद् (not अयग्धं), 9. अयजत, F. यस्याति, P. F. यहा (§ 124), B. इज्यात् (§ 393) ॥ Pt. इहः, Ger. इह, ँज्य ॥ Pass. इज्यते, Caus. याजयति, Aor. अयीयजत्, Des. यियसति, Int. यायज्यते, यायहि.

100. वप् *vap*, to sow, to weave, (दुवप्.)

P. वपति ॥ Pf. 1. उवाप (ā), 2. उवपिष or उवप्प, 9. ऊपुः, I A. अवाप्सीत्, Âtm. अवपत्, F. वप्स्यति, P. F. वप्ता, B. उव्यात् ॥ Pt. उप्तः ॥ Pass. उप्यते.

* The Âtmanepada forms will in future only be given when they have peculiarities of their own, or are otherwise difficult.

101. वह् *vah*, to carry.

P. वहति ॥ Pf. 1. उवाह (*â*), 2. उवहिय or उवोट, 3. उवाह, 4. उहिय, 5. उहयुः, 6. उहतुः, 7. उहिय, 8. उह, 9. उहुः, I A. 1. अवाहं, 2. अवाहीः, 3. अवाहीत्, 4. अवाह, 5. अवोट, 6. अवोटा, 7. अवाह, 8. अवोट, 9. अवाहुः, I Aor. Âtm. 1. अवसि, 2. अवोटाः, 3. अवोट, 4. अवस्यहि, 5. अवस्यार्था, 6. अवस्यार्ता, 7. अवस्यहि, 8. अवोदुं, 9. अवस्यत, F. वस्यति, P. F. वोटा, B. उवात् ॥ Pt. उडः, Adj. वाहः ॥ Pass. उवते, Caus. वाहयति, Aor. अवीवहत्, Des. विवस्यति, Int. वावसते, वावोडि.

102. वे *ve*, to weave, (वेज्.)

P. वयति ॥ Pf. 3. ववौ, 6. ववतुः (or अवतुः), 9. ववुः (or अवुः); or 3. उवाय, 6. अवतुः, 9. अवुः (§ 311), I A. 1. अवासिचं, 2. अवासीः, 3. अवासीत्, Âtm. अवाल, F. वास्यति, P. F. वाता, B. उवात्, Âtm. वासीह ॥ Pt. उतः (Pân. vi. 4, 2) ॥ Pass. वयते, Caus. वाययति, Des. विवासति, Int. वावायते, वावाति.

103. ज्ञे *hve*, to emulate, to call, (ज्ञेच्.)

P. ज्ञयति ॥ Pf. 1. जुहाव (*â*), 2. जुहविय or जुहोय, 3. जुहाव, 4. जुहुविय, II A. अज्ञत् (§ 363), Âtm. अज्ञत्, or I A. अज्ञत्, F. ज्ञास्यति, B. ह्यात् ॥ Pt. हूतः, Ger. °हूय ॥ Pass. हूयते, Aor. अज्ञायि, Caus. ज्ञाययति, Aor. अजुहवत् (§ 371), Des. जुहुयति, Int. जोहूयते, जोहोति.

Tud Class (Tudâdi, VI Class).

I. Parasmaipada and Âtmanepada Verbs.

104. तुद् *tud*, to strike.

P. तुदति ॥ Pf. तुतोद, F. तोस्यति, P. F. तोत्, I A. अतोसीत्, Âtm. अतुत् ॥ Pt. तुत्, Ger. तुत्ता ॥ Pass. तुदते, Caus. तोदयति, Aor. अतुतुदत्, Des. तुतुसति, Int. तोतुदते, तोतोति.

105. भ्रज् *bhrajj*, to fry, (भ्रस्ज्.)

भ्रज् *bhrajj* takes Samprasârana before weakening terminations, the same as ग्रह् *grah*, ज्यत् *jyâ*, वय् *vay*, व्यच् *vyadh*, वञ्च् *vaś*, व्यच् *vyach*, व्रश्च् *vraśch*, प्रच् *prachh* (Pân. vi. 1, 16). The terminations of the special tenses of Tud verbs are never strengthening, but weakening, if possible.

P. भ्रज्जति ॥ Pf. 1. वभ्रज्ज, 2. वभ्रज्जिय or वभ्रज्ज, 9. वभ्रज्जुः (Pân. i. 2, 5), or वभ्रज्जी &c. (Pân. vi. 4, 47), I A. अभाजीत् or अभाजीत्, Âtm. अभ्रज्ज or अभ्रजे, F. भ्रज्जति or भ्रज्जति, P. F. भ्रजा or भ्रजे, B. भ्रज्यात्, Âtm. भ्रजीह or भ्रजीह ॥ Pt. भ्रुः ॥ Pass. भ्रज्जते, Caus. भ्रज्जयति, Aor. अब्रज्जत् or अब्रज्जत्, Des. विभ्रज्जति or विभ्रज्जति, Int. बरीभ्रज्जते.

106. कृष् *krish*, to draw a line. (See No. 38.)

P. कृषति ॥ Pf. कर्षत्, I A. अकाशीत् or अकाशीत्, Âtm. अकृषत् or अकृष्ट, F. कर्षति or कर्षति, P. F. कर्षा or कर्षा, B. कृष्यात्, Âtm. कृषीह ॥ Pt. कृष्टः ॥ Pass. कृषते, Caus. कर्षयति, Aor. अकृषत् or अकृषत्, Des. विकृषति, Int. बरीकृषते.

107. मुञ्च *much*, to loosen, (मुञ्च.)

Certain verbs beginning with मुञ्च *much* take a nasal in the special tenses. They are,

मुञ्च *much*, लुप् *lup*, to cut, विद् *vid*, to find, लिप् *lip*, to paint, सिञ्च *sich*, to sprinkle, कृत् *krit*, to cut, खिद् *khid*, to pain, पिञ् *piñ*, to form. (Pāṇ. VII. 1, 59.)

P. मुञ्चति ॥ Pf. मुञ्चोच, I A. अमुञ्चत्, Âtm. अमुञ्च (‡ 367), Des. मुमुञ्चति or मोचते (‡ 471, 9).

108. विद् *vid*, to find, (विद्.)

P. विंदति ॥ Pf. विवेद, II A. अविदत्, Âtm. अविद्, F. वेदति or वेदिषति (‡ 332, 11) ॥ Pt. विदः.

109. लिप् *lip*, to paint.

P. लिपति ॥ Pf. लिलेष, II A. अलिपत् (‡ 367), Âtm. II A. अलिपत् or I A. अलिप्त (‡ 367).

II. Parasmaipada Verbs.

110. कृत् *krit*, to cut, (कृती.)

P. कृत्ति (see No. 107) ॥ Pf. अकृते, I A. अकृतीत्, F. कर्तिषति or कर्षति (‡ 337, II. 2), P. F. कर्तिता, B. कृत्यात् ॥ Pt. कृत्ः ॥ Pass. कृत्यते, Caus. कर्तयति, Aor. अकृत्ते or अकृत्ते, Des. अकृत्तिषति or अकृत्तिषति (‡ 337, II. 2), Int. अकृत्तयते.

111. कुद् *kuḥ*, to be crooked, to bend.

Certain verbs beginning with कुद् *kuḥ* (Dhātupāṭha 28, 73-108) do not admit of Guna or Vṛiddhi, except in the reduplicated perfect, the causative, and the intensive Parasmaipada. (Pāṇ. I. 2, 1; ‡ 345, note.)

P. कुटति ॥ Pf. 1. कुकोट, 2. कुकुटिष, I A. अकुटीत्, F. कुटिषति, P. F. कुटिता ॥ Caus. कोटयति, Int. कोकुटयते, कोकोटि.

112. वृश्च *vraśch*, to cut, (वृश्च.)

P. वृच्छति (see No. 105) ॥ Pf. 1. वृश्च, 2. वृश्चिष or वृश्च, I A. अवृच्छीत् or अवृच्छीत् (‡ 337, I. 2), F. वृश्चिषति or वृश्चति, B. वृच्छ्यात् ॥ Pt. वृच्छः.

113. कृ *kṛ*, to scatter.

P. किरति ॥ Pf. 3. अकार, 6. अकरतुः, 9. अकरः (Pāṇ. VII. 4, 11), I A. अकारीत्, F. करिषति or करीषति (‡ 340), B. कीयात् ॥ Pt. कीर्षः ॥ Pass. कीर्यते, Caus. कारयति, Des. अकरिषति.

Note—After उप and प्रति, कृ takes an initial च् if it means to cut or to strike: उपचिरति he cuts, उपचस्कार; प्रतिचिरति he cuts or he strikes (Pāṇ. VI. 1, 140, 141). Also अपचिरते he drops (Pāṇ. VI. 1, 142).

114. स्पृश् *spriś*, to touch.

P. स्पृशति ॥ Pf. पस्पृशे, I A. अस्पाशीत् or अस्पाशीत् or अस्पृशत्, F. स्पृशति or स्पृशति, B. स्पृश्यात् ॥ Pt. स्पृशः ॥ Des. पिस्पृशति, Int. परीस्पृशते, परीस्पृशि.

115. प्रच्छ *prachh*, to ask.

P. पृच्छति (see No. 105) ॥ Pf. 1. पप्रच्छ, 2. पप्रच्छिष or पप्रच्छ, 9. पप्रच्छुः (‡ 328), I A. अप्राचीत्, F. प्रच्छति, B. पृच्छ्यात् ॥ Pt. पृच्छः ॥ Pass. पृच्छते, Caus. प्रच्छयति, Des. पिपृच्छति, Int. परीपृच्छते.

116. *सृज् srij*, to let off.

P. सृजति ॥ Pf. 1. ससर्जे, 2. ससर्जिष्य or ससर्ज (see No. 48), I A. ससर्जासीत्, F. ससर्जति ॥ Pt. सृहः.

117. *मज्ज् majj*, to sink, (मत्स्यो.)

मज्ज् majj and *नज्ज् nas* (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels. (Pāṇ. VII. 1, 60.)

P. मज्जति ॥ Pf. 1. ममज्ज, 2. ममज्जिष्य or ममंज्य, I A. 3. ममांज्जीत् (§ 345), 6. ममांज्जं, 9. ममांज्जुः, F. मंज्जति, P. F. मंज्जा ॥ Pt. मग्गः, Ger. मंज्जा or मज्जा (§ 438) ॥ Caus. मज्जयति, Aor. अममज्जत्, Des. मिमंज्जति, Int. मामज्ज्यते, मांमंज्जि.

118. *इष् ish*, to wish, (इष्टु.)

P. इच्छति (see No. 31), I. ऐच्छत् ॥ Pf. 1. इयेष, 2. इयेषिष्य, 3. इयेष, 4. ईषिष्य, 5. ईष्युः, 6. ईष्युः, 7. ईषिम, 8. ईष, 9. ईषुः, I A. ऐषीत्, F. इषिष्यति, P. F. इषा or इषिता (§ 337, II. 1) ॥ Pt. इहः Ger. इष्ठा or इषित्वा ॥ Pass. इष्यते, Aor. ऐषि, Caus. इषयति, Aor. ऐषिष्यत्, Des. इषिषिषति.

III. *Ātmanepada Verbs.*

119. *मृ मृ*, to die, (मृह्.)

मृ mri, to die, though an *Ātmanepada* verb, takes *Ātmanepada* forms only in the special tenses, the aorist, and benedictive. (Pāṇ. I. 3, 61.)

P. म्रियते*, I. अम्रियत्, O. म्रियेत, I. म्रिये ॥ Pf. 1. ममार, 2. ममर्षे, 3. ममार, 4. मम्रिष्य, 5. मम्र्युः, I A. 1. अमृषि, 2. अमृषाः, 3. अमृत, F. मरिष्यति, P. F. मर्तास्मि, B. मृषीह ॥ Pt. मृतः ॥ Pass. म्रियते, Caus. मारयति, Des. मुमूर्षति, Int. मेमृषीयते.

120. *दृ दृ*, to observe, (दृह्.)

P. द्रियते ॥ Pf. दद्रे, I A. अदृत्, F. दरिष्यते, P. F. दती, B. दृषीह ॥ Pass. द्रियते, Caus. दारयति, Des. दिदरिषते (§ 332, 5). It is chiefly used with the preposition *आ* to regard, to consider.

Div Class (Divādi, IV Class).

I. *Parasmaipada Verbs.*

121. *दिक् div*, to play, (दिवु.)

P. दीष्यति (§ 143) ॥ Pf. दिदेष, I A. अदेवीत्, F. देविष्यति, P. F. देविता, B. दीष्यात् ॥ Pt. दूनः or दूतः (§ 442, 7), Ger. दूत्वा (§ 431, 1) or देवित्वा ॥ Caus. देवयति, Des. दिदेविषति or दूदूषति (§ 474), Int. देदीष्यते.

122. *नृत् नृत्*, to dance, (नृती.)

P. नृत्यति ॥ Pf. 3. ननर्त्ते, 9. ननुदुः, I A. अनर्त्तीत्, F. नर्त्तिष्यति or नर्त्सीति (§ 337, II. 2) ॥ Pt. नृत्तः ॥ Caus. नर्त्तयति, Aor. अननर्त्तत् or अननीनृत्तत्, Des. निनर्त्तिषति or निनृत्सति.

* Final *च्* is changed to *रि* (§ 110) in the special tenses of *Tud* verbs, likewise before the *य* of the passive and benedictive (Pāṇ. VII. 4, 28). Afterwards *रि* again becomes *रिच्*, according to Pāṇ. VI. 4, 77.

123. वृ *jri*, to grow old, (वृप्.)

P. जीर्णैति* ॥ Pf. 3. जगार, 9. जगरुः (Guna, § 330) or जेरुः (§ 328, 2), I A. जगारीत् or II A. जगरत् (§ 367), F. जरिष्यति or जरीष्यति (§ 340), B. जीर्णात् ॥ Pt. जीर्णैः ॥ Caus. जरयति (§ 462, 25), Des. जिजरिष्यति or जिजीर्षेति (§ 337, II. 3).

124. शो *śo*, to sharpen.

Verbs ending in जो *o* drop जो *o* before the य *ya* of the Div class (Pāp. VII. 3, 71); e. g. चो *chho*, to cut, सो *so*, to finish, दो *do*, to cut.

P. श्यति, I. अशयत्, O. श्येत्, I. श्यतु ॥ Pf. श्शौ (§ 329), I A. अशासीत् or II A. अशात्, F. शास्यति, P. F. शाता, B. शयात् (§ 392) ॥ Pt. शातः or शितः (§ 435) ॥ Pass. शायते, Caus. शाययति, Des. शिश्रासति, Int. शाश्रायते.

125. सो *so*, to finish.

P. स्यति ॥ Pf. ससौ, I A. असासीत्, II A. असात्, F. सास्यति, P. F. साता, B. सेयात् (§ 392) ॥ Pt. सितः, Ger. °साय ॥ Pass. सीयते (§ 392), Caus. साययति, Des. सिषासति, Int. सेषीयते.

126. व्य् *vyadh*, to strike.

P. विध्यति (see No. 105) ॥ Pf. 3. विव्याथ (§ 311), 9. विविधुः, I A. 1. अख्यासं, 2. अख्यासीः, 3. अख्यासीत्, 4. अख्यास, 5. अख्यासं, 6. अख्यासां, 7. अख्यास, 8. अख्यास, 9. अख्यासुः, F. व्यस्यति, P. F. व्यडा, B. विव्यात् ॥ Pt. विडः ॥ Pass. विध्यते, Caus. व्याथयति, Des. विव्यासति, Int. वेविध्यते.

127. तृप् *trip*, to delight.

P. तृप्यति ॥ Pf. 1. ततर्षे, 2. ततर्षिष or ततर्ष्ये or ततर्ष्य, 3. ततर्षे, 4. ततृपिष or ततृप, I A. अतर्षीत् or अतर्षीत् (§ 337, I. 3) or अतर्षीत् (see No. 38) or II A. अतृपत्, F. तर्षिष्यति or तर्ष्येति or तर्ष्यति, P. F. तर्षिता, तर्षो or तर्षा, B. तृप्यात् ॥ Pt. तृप्तः ॥ Pass. तृप्यते, Caus. तर्षयति, Aor. अतीतृपत् or अततर्षेत्, Des. तितृप्यति or तितर्षिषति, Int. ततीतृप्यते.

128. मुह् *muh*, to be foolish.

P. मुसति ॥ Pf. 1. मुमोह, 2. मुमोहिष or मुमोग्ध or मुमोढ, II A. अमुहत् (§ 367, पुषादि)†, F. मोष्यति or मोहिष्यति, P. F. मोग्धा or मोढा (§ 129) or मोहिता ॥ Pt. मुग्धः or मूढः ॥ Pass. मुसते, Caus. मोहयति, Des. मुमुषति, मुमोहिषति or मुमुहिषति, Int. मोमुसते, मोमोषिषि or मोमोढि.

* Final वृ, changed to इर्, and lengthened before य्.

† The Śārasvatī gives besides the second aorist the optional forms of the first aorist अमोहीत् or अमोषीत् (§ 337, I. 3, रषादि) or अमुषत् (§ 360). According to Pāp. III. 1, 55 (§ 367), the forms of the first aorist are allowed in the Ātmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pāṇini. Sometimes the evasion of the strict rules of Pāṇini may be explained by the admission of different roots, as, for instance, in No. 130, where the first aorist Parasmaipada अशमीत्, given in the Śārasvatī, which is wrong in the Div class, might be referred to the Kri class.

129. नञ् *nas*, to perish, (खञ्.)

P. नश्यति ॥ Pf. 3. ननाञ्, 9. नेशुः, II A. अनञ् (पुवादि) or अनेञ् (‡ 366), F. नश्च्यति or नंश्च्यति (see No. 117) ॥ Pt. नहः, Ger. नद्वा or नंद्वा (‡ 438).

130. शञ् *śam*, to cease, (शञ्.)

Eight Div verbs, शञ् *śam*, तञ् *tam*, दञ् *dam*, ञञ् *śram*, भञ् *bhram*, कञ् *ksham*, क्लञ् *klam*, मद् *mad*, lengthen their vowel in the special tenses. (Pāṇ. VII. 3, 74.)

P. शान्म्यति ॥ Pf. 3. शशाम्, 9. शेषुः, II A. अशामत्, F. शान्च्यति, P. F. शान्तिता ॥ Pt. शान्तः (‡ 429), Ger. शान्ता or शान्तिता ॥ Pass. शान्म्यते, Caus. शानयति (‡ 462) he quiets, but शानयते or ऽति he sees. (Dhātupāṭha 19, 70.)

131. मिद् *mid*, to be wet, (मिदिदा.)

मिद् *mid* takes Guṇa in the special tenses. (Pāṇ. VII. 3, 82.)

P. मेक्षति ॥ Pt. मिक्कः wet, or मेदिक्तः (‡ 333, D. 2*).

II. Âtmanepada Verbs.

132. जञ् *jan*, to spring up, (जनी.)

जञ् *jan* substitutes जा *ja* in the special tenses. (Pāṇ. VII. 3, 79.)

P. जायते ॥ Pf. जज्ञे (‡ 328, 3), I A. अजनिह or अजनि (‡ 413), F. जनिच्यते, P. F. जनिता, B. जनिचीह ॥ Pt. जातः, Caus. जनयति, Des. निजनिच्यते, Int. जानायते or जंजन्यते.

133. पद् *pad*, to go.

P. पद्यते ॥ Pf. पेदे, I A. 3. अपादि (‡ 412), 6. अपात्सार्ता, 9. अपात्सत, F. पत्स्यते, P. F. पत्ता, B. पत्सीह ॥ Pt. पद्यः ॥ Caus. पादयति, Aor. अपीपद्यत्, Des. पित्सते (‡ 471, 9), Int. पनीपद्यते (‡ 485).

134. बुध् *budh*, to perceive.

P. बुध्यते ॥ Pf. बुबुधे, I A. 1. अबुधिसि, 2. अबुद्धाः, 3. अबुद्ध or अबोधि, 4. अबुद्धसिहि, 5. अबुद्धसार्ता, 6. अबुद्धसिहि, 7. अबुद्धसिहि, 8. अबुद्धं, 9. अबुद्धसत, F. बोध्यते, P. F. बोद्धा, B. बुद्धीह ॥ Pt. बुद्धः ॥ Caus. बोधयति, Aor. अबुबुधत्, Des. बुबुधसते (बुध् of the Div class can *never* take intermediate इ, see ‡ 332, 12; see also Kuhn, Beiträge, vol. VI. p. 104), Int. बोबुध्यते.

III. Parasmaipada and Âtmanepada Verbs.

135. नह् *nah*, to bind, (णह्.)

P. नहति or णे ॥ Pf. 1. ननाह, 2. ननह (‡ 130) or नेहिय, Âtm. नेहे, I A. 1. अनान्तं, 2. अनान्तीः, 3. अनान्तीत्, 4. अनान्तसि, 5. अनान्तं, 6. अनान्ताः, 7. अनान्तसि, 8. अनान्त, 9. अनान्तुः, Âtm. 1. अनान्तिसि, 2. अनान्ताः, 3. अनान्त, 4. अनान्तसिहि, 5. अनान्तसार्ता, 6. अनान्तसिहि, 7. अनान्तसिहि, 8. अनान्तं, 9. अनान्तसत, F. नहति, P. F. नह्ता ॥ Pt. नहः, Ger. नह्ता, णह ॥ Pass. नहते, Aor. अनान्तिहि, Caus. नाहयति, Des. निनान्तते, Int. नानहते.

Chur Class (Churādi, X Class).

Parasmaipada Verbs only.

136. चुर *chur*, to steal.

P. चोरयति ॥ Pf. चोरयांचकार, I A. चबूचुरत्, F. चोरयिष्यति, P.F. चोरयिष्यात्, B. चोर्यात् (§ 386) ॥ Pt. चोरितः, Ger. चोरयित्वा ॥ Pass. चोर्येते, Caus. चोरयति, Des. चुचोरयिष्यति. No Intensive (§ 479).

137. चि *chi*, to gather, (चिञ्.)

The changes which roots undergo as causatives, take likewise place if the same roots are treated as Chur verbs. Hence according to § 463, II. 6, चि, as a Chur verb, may form P. चपयति or चपयति, the vowel, however, remaining short because, as a Chur verb, चि is said to be निच् (§ 462, note) ॥ I A. चचीचयत् or चचीचयत्, B. चप्यात् or चप्यात्.

Note—Several Chur verbs are marked as निच्, i. e. as not lengthening their vowel, some of which were mentioned in § 462, among the causatives. Such are इप् to know, to make known; चप् to pound; चह् to pound; यच्, if it means to feed; वल् to live.

138. कृत् *kṛit*, to praise.

P. कीर्तयति (§ 462, 2) ॥ I A. कचिर्कृतत् or कचिकीर्तत् (§ 377).

Su Class (Svādi, V Class).

I. Parasmaipada and Âtmanepada Verbs.

139. सु *su*, to distil, (सुञ्.)

P. सुनोति, I. 2. सुनु (§ 321 *) ॥ Pf. सुषाव, Âtm. सुसुषे, I A. असौषीत् (§ 332, 4); the Sârâsvatî allows also असौषीत् (but against Pân. VII. 2, 72), Âtm. असोषे; the Sâr. allows also असविह (but see Pân. VII. 2, 72); F. सोष्यति, P.F. सोष्यात्, B. सूष्यात् ॥ Pass. सूष्यते, Aor. असाषि, Caus. सावयति, Aor. असूषवत्, Des. सुसूषति, Int. सोसूष्यते.

Note—The उ of सु may be dropt before terminations beginning with व् or ष्, and not requiring Guṇa; but this is not the case if सु is preceded by a consonant. This explains the double forms सुनुमः and सुन्वः, सुनुमः and सुन्मः, असुनुव and असुन्व, असुनुव and असुन्म; and Âtm. सुनुवहे or सुन्वहे, सुनुमहे or सुन्महे, असुनुवहि or असुन्वहि, असुनुमहि or असुन्महि. The same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिञ्.)

P. चिनोति ॥ Pf. 3. चिचय or चिकाय, 2. चिचेय or चिकेय or, according to Bharadvāja (§ 335, 3), चिचयिष्य or चिकयिष्य, 9. चिच्युः or चिक्युः, Âtm. चिच्ये or चिक्ये (Pân. VII. 3, 58), I A. चचैचीत्, Âtm. चचेह, F. चेच्यति, P.F. चेच्यात्, B. चीच्यात् ॥ Pass. चीच्यते, Caus. चाययति or चाययति (§ 463, II. 6, and No. 137), Des. चिचीचति or चिकीचति (Pân. VII. 3, 58), Int. चेचीयते.

141. कृत् *stri*, to cover, (कृञ्.)

P. कृषोति ॥ Pf. कस्तार, Âtm. कस्तरे, I A. अस्ताचीत्, Âtm. अस्तारिह (not अस्तरीह,

if स्नादि) or अलृत् (‡ 332, 5, a rule which applies to the Âtmanepada only), F. स्तरिष्यति (‡ 332, 5), P. F. स्तता, B. स्तयात्, Âtm. स्तवीह or स्तरिषीह (‡ 332, 5) ॥ Pass. स्तर्यते, Caus. स्तारयति, Des. तिस्तीषति, Int. तास्तर्यते.

142. वृ *vri*, to choose, (वृञ्.)

P. वृणोति ॥ Pf. 1. ववार (ã), 2. ववरिष्य*, 3. ववार, 4. ववृष, 5. ववृषुः, 6. ववृषुः, 7. ववृष, 8. ववृ, 9. ववृः, I A. अवारीत् (‡ 332, 5), Âtm. अवरिह or अवरीह (‡ 340) or अवृत् (‡ 337, II. 4), F. वरिष्यति or वरीष्यति, P. F. वरिता or वरीता, B. व्रियात्, Âtm. वरिषीह (not वरीषीह, Pân. VII. 2, 39) ॥ Pass. व्रियते, Aor. अवारि, Caus. वारयति, Des. विवरिषति, विवरीषति or वुवृषति, Int. वेव्रीयते.

II. Parasmaipada Verbs.

143. हि *hi*, to go, to grow.

P. हिनोति ॥ Pf. जिषाय (Pân. VII. 3, 56), I A. अहीषीत्, F. हेष्यति, P. F. हेता, B. हीयात् ॥ Caus. हाययति, Aor. अजीहयत् (Pân. VII. 3, 56), Des. जिषीषति, Int. जेषीयते.

144. शक् *śak*, to be able, (शक्.)

P. शक्नोति ॥ Pf. 3. शशाक, 9. शेक्षुः, I A. अशकत्, F. शक्ष्यति, P. F. शक्ता ॥ Pt. शक्तः ॥ Pass. शक्यते (कर्तुं शक्यते it can be done), Caus. शाकयति, Aor. अशीशकत्, Des. शिष्यति, Int. शाशक्यते.

145. श्रु *śru*, to hear.

This verb is by native grammarians classed with the Bhû verbs, though as irregular. It substitutes शृ *śri* for श्रु *śru* in the special tenses.

P. 3. शृणोति, 6. शृणुतः, 9. शृण्वन्ति; 4. शृणुवः or शृण्वः ॥ Pf. 1. शृणाव (ã), 2. शृणोष्य (‡ 334, 8), 3. शृणाव, 4. शृणुव, 5. शृणुवपुः, 6. शृणुवतुः, 7. शृणुम, 8. शृणुव, 9. शृणुवुः, I A. अश्रीषीत्, F. श्रोष्यति, P. F. श्रोता, B. श्रूयात् ॥ Pass. श्रूयते, Aor. अश्रावि, Caus. श्रावयति, Aor. अश्रुश्रवत् or अशिष्रवत् (‡ 475), Des. शृश्रूयते (Pân. I. 3, 57), Int. शोश्रूयते.

146. आप् *āp*, to obtain, (आप्.)

P. 3. आप्नोति, 4. आप्नुवः, 9. आप्नुवन्ति, I. आप्नोत्, O. आप्नुयात्, I. 3. आप्नोतु, 2. आप्नुहि ॥ Pf. आप, Aor. आपत्, F. आप्यति, P. F. आप्ता ॥ Pt. आप्तः ॥ Pass. आप्यते, Caus. आपयति, Aor. आपिपत्, Des. ईप्सति.

III. Âtmanepada Verbs.

147. अश् *aś*, to pervade, (अश्.)

P. 3. अश्नुते, 6. अश्नुवते, 9. अश्नुवन्ते, 4. अश्नुवहे, I. 1. आश्नुवि, 2. आश्नुयाः, 3. आश्नुत, 4. आश्नुवहि, 5. आश्नुवापां, 6. आश्नुवातां, 7. आश्नुमहि, 8. आश्नुध्वं, 9. आश्नुवत, O. अश्नुवीत, I. 1. अश्नुवे, 2. अश्नुव्व, 3. अश्नुतां, 4. अश्नुवावहे, 5. अश्नुवापां, 6. अश्नुवातां, 7. अश्नुवावहे, 8. अश्नुध्वं, 9. अश्नुवतां ॥ Pf. 1. आनशे, 2. आनशिषे or आनशे, I A. 1. आशि, 2. आशाः,

* According to Pân. VII. 2, 13, we might form ववरिष्ये; but Pân. VII. 2, 63, would sanction ववरिष्य. The special restriction, however, of ववरिष्ये to the Veda in Pân. VII. 2, 64, is sufficient to fix ववरिष्य as the proper form in ordinary Sanskrit.

3. आह, 4. आहहि, 5. आहायां, 6. आहातां, 7. आहसिहि, 8. आहस्यं, 9. आहत; or 1. आशिसि, 2. आशिसाः, 3. आशिसि, P. F. अहा or अशिसा, F. अहसते or अशिस्यते, B. अहीह or अशिसीह || Pt. अहः || Pass. अश्यते, Aor. आशि, Caus. आशयति, Aor. आशिसत्, Des. अशिसिष्यते, Int. अशाश्यते.

Tan Class (Tanvâdi, VIII Class).

All verbs belonging to this class are Parasmaipada and Âtmanepada Verbs.

148. तन् *tan*, to stretch, (तनु.)

P. तनोति, I. अतनोत्, O. तनुयात्, I. तनोतु; Âtm. P. तनुते, I. अतनुत, O. तन्वीह, I. तनुतां || Pf. 3. ततान, 9. तेनुः, I A. अतानीत् or अतनीत् (§ 348), Âtm. 3. अतनिह or अतत (§ 369), 2. अतनिहाः or अतयाः, F. तनिष्यति, P. F. तनिता, B. तन्यात्, Âtm. तनिवीह || Pt. ततः, Ger. तत्वा or तनित्वा || Pass. तायते or तन्यते (§ 391), Caus. तानयति, Aor. अतीतनत्, Des. तितनिष्यति or तितांसति, Int. तंतन्यते.

Note—Verbs of the Tan class may raise their penultimate short vowel by Guna; च्च् to go, अर्चोति or च्चोति. तनादेरुपधाया गुणो वा पिति, Sâr. II. 11, 3.

149. क्षण् *kshan*, to kill, (क्षयु.)

P. क्षयोति || Pf. अक्षाय, I A. अक्षयीत् (§ 348*), Âtm. 3. अक्षयिह or अक्षय, 2. अक्षयिहाः or अक्षयाः.

150. क्षिण् *kshin*, to kill.

P. क्षियोति or क्षेयोति || I A. अक्षेयीत्, Âtm. अक्षेयिह or अक्षित.

151. सन् *san*, to obtain, (सयु.)

P. सनोति || Pf. ससान, Âtm. सेने, I A. असानीत् (ã), Âtm. असनिह or असान (Pân. II. 4, 79; VI. 4, 42).

152. कृ *kri*, to do, (कृकृप्.)

कृ *kri* before weak terminations becomes कर् *kar*, but before strong terminations कृत् *kr*.

Before च्च् and क्क, and the य् *y* of the optative, the Vikarâna ष् is rejected, but the radical ष् is not lengthened.

P. 1. करोमि, 2. करोषि, 3. करोति, 4. कुरुषेः, 5. कुरुष्यः, 6. कुरुतः, 7. कुरुनेः, 8. कुरुष्व, 9. कुरुष्वि, I. 1. अकरुषं, 2. अकरोः, 3. अकरोत्, 4. अकुरुषे, 5. अकुरुष्वे, 6. अकुरुतां, 7. अकुरुष्वे, 8. अकुरुत, 9. अकुरुष्वन्, O. 1. कुर्या, 9. कुरुषुः, I. 1. करवायि, 2. कुरु, 3. करोतु, 4. करवाय, 5. कुरुतं, 6. कुरुतां, 7. करवाम, 8. कुरुत, 9. कुरुष्वु || Pf. 1. अकार (ã), 2. अकुरुष्वे, 3. अकार, 4. अकृष्व, 5. अकृष्वुः, 6. अकुरुष्वुः, 7. अकृष्व, 8. अकृष्व, 9. अकृष्वुः, I A. 1. अकार्षे, 2. अकार्षीः, 3. अकार्षीः, 4. अकार्ष्ये, 5. अकार्षे, 6. अकार्षी, 7. अकार्ष्ये, 8. अकार्षे, 9. अकार्षुः, F. करिष्यति, P. F. कर्ता, B. 1. क्रियासं, 2. क्रियाः, 3. क्रियात्, 4. क्रियास्य, 5. क्रियासं, 6. क्रियास्तां, 7. क्रियास्य, 8. क्रियास्य, 9. क्रियासुः.

Âtmanepada : P. 1. कुरुषे, 2. कुरुष्वे, 3. कुरुते, 4. कुरुष्वे, 5. कुरुष्वे, 6. कुरुष्वे, 7. कुरुष्वे, 8. कुरुष्वे, 9. कुरुष्वे, I. 1. अकुरुषि, 2. अकुरुष्याः, 3. अकुरुत, 4. अकुरुष्वि, 5. अकुरुष्यां, 6. अकुरुष्यां, 7. अकुरुष्वे, 8. अकुरुष्वं, 9. अकुरुष्वन्, O. 1. कुरीय &c., I. 1. करवे, 2. कुरुष्व, 3. कुरुतां, 4. करवाय, 5. कुरुष्यां, 6. कुरुष्यां, 7. करवामहे, 8. कुरुष्वं, 9. कुरुष्यां || Pf. 1. अकुरुष्वे, 2. अकुरुष्वे, 3. अकुरुष्वे,

4. चकृवहे, 5. चक्राये, 6. चक्राते, 7. चकृमहे, 8. चकृदे, 9. चक्रिरे, I A. 1. चकृषि, 2. चकृषाः, 3. चकृत, 4. चकृष्वहि, 5. चकृषायां, 6. चकृषातां, 7. चकृष्वहि, 8. चकृदुं, 9. चकृषत, F. करिष्यते, B. 3. कृषीष्ट, 8. कृषीदुं ॥

Pt. कृतः, Ger. कृत्वा ॥ Pass. क्रियते, Aor. अकारि, Caus. कारयति, Aor. अपीकरत्, Des. चिकीर्षति, Int. चेक्रीयते, चर्कति &c., or चर्करीति &c. (§ 490).

Krī Class (Kryādi, IX Class).

I. Parasmaipada and Âtmanepada Verbs.

153. क्री *krī*, to buy, (दुक्रीम्.)

P. क्रीयाति ॥ Pf. 1. चिक्राय (ā), 2. चिक्रियिष्य or चिक्रेष्य, 3. चिक्राय, 4. चिक्रियिष्य, 5. चिक्रियिष्युः, 6. चिक्रियिष्युः, 7. चिक्रियिष्य, 8. चिक्रिय, 9. चिक्रियुः, I A. अक्रीवीत्, Âtm. अक्रेष्ट, F. क्रेष्यति, P. F. क्रेता, B. क्रीयात्, Âtm. क्रेषीष्ट ॥ Pt. क्रीतः ॥ Pass. क्रीयते, Caus. क्रापयति, Des. चिक्रीषति, Int. चेक्रीयते.

154. मी *mī*, to kill, (मीम्.)

The roots मी *mī*, मि *mi* (Su), and दी *dī* (Div) take final आ *d* whenever their ई *t* or इ *i* would be liable to Guṇa or Vṛiddhi, and in the gerund in य *ya* (§ 452). Pāṇ. VI. 1, 50.

P. मीनाति ॥ Pf. 1. ममौ, 2. ममाय or ममिष्य, 3. ममौ, 4. मिम्यिष्य, 5. मिम्यिष्युः, 6. मिम्यिष्य, 7. मिम्यिष्य, 8. मिम्य, 9. मिम्युः, I A. अमासीत् (§ 353), Âtm. अमास्त (§ 353), F. मास्यति, P. F. माता, B. मीयात्, Âtm. मासीष्ट ॥ Pt. मीतः, Ger. मीत्वा, म्माय ॥ Pass. मीयते, Caus. मापयति (§ 463, II. 19), Des. मितसति (§ 471, 8), Int. मेमीयते.

155. स्तम् *stambh*, to support, (स्तम्भु.)

The verbs स्तम् *stambh*, स्तुम् *stumh*, स्कम् *skambh*, स्कुम् *skumbh*, and स्कु *sku* may be conjugated as Krī or as Su verbs.

P. स्तभ्नाति or स्तभ्नाति &c., I. अस्तभ्नात्, O. स्तभ्नीयात्, I. 1. स्तभ्नामि, 2. स्तभान*, 3. स्तभ्नात्, 4. स्तभाय, 5. स्तभ्नीतं, 6. स्तभ्नीतां, 7. स्तभ्नाम, 8. स्तभ्नीत, 9. स्तभ्नु ॥ Pf. तस्तम्भ, I A. अस्तम्भीत् or II A. अस्तभत् (§ 367), F. स्तम्भिष्यति, P. F. स्तम्भिता, B. स्तभ्यात् ॥ Pt. स्तम्भः, Ger. स्तम्भित्वा or स्तम्भात् ॥ Pass. स्तम्भ्यते, Caus. स्तम्भयति, Des. तित्तम्भिष्यति, Int. तास्तम्भ्यते.

156. पू *pū*, to purify, (पून्.)

The Krī verbs beginning with पू *pū* shorten their vowel in the special tenses (Pāṇ. VII. 3, 80).

They stand Dhātupāṭha 31, 12-32. The more important are, लू *lū*, to cut, सू *śrī*, to cover, वृ *vṛ*, to choose, धू *dhū*, to shake, पू *pṛ*, to fill, दृ *dṛ*, to tear, जृ *jṛ*, to wither.

P. पुनाति, Âtm. पुनीते ॥ Pf. पुपाय, Âtm. पुपुवे, I A. अपाचीत्, Âtm. अपविष्ट, F. यविष्यति, P. F. यविता ॥ Pt. पूतः, Ger. पूत्वा (यवितः and यविता (§ 424) belong to पूङ्, पवते (Bhū class), see § 333. D) ॥ Pass. पूयते, Caus. पावयति, Aor. अपीपवत्, Des. पुपूषति (यिपविष्यते belongs to पूङ्, पवते, Bhū class, Pāṇ. VII. 2, 74), Int. योपूयते.

* Krī verbs ending in consonants form the 2nd pers. sing. imperative in आन; § 321, note 2.

157. ग्रह् *grah*, to take.

This root takes Samprasârana in the special tenses and before other weakening terminations.

(Pâp. VI. 1, 16.)

P. गृह्णाति, Âtm. गृह्णीते, I. अगृह्णात्, Âtm. अगृह्णीत, O. गृह्णीयात्, Âtm. गृह्णीत, I. गृह्णातु (2. गृहाण), Âtm. गृह्णीतां || Pf. 1. जग्राह (ã), 2. जग्रहिय, 3. जग्राह, 4. जगृहिय, 5. जगृह्युः, 6. जगृहतुः, 7. जगृहिन, 8. जगृह, 9. जगृहुः, I A. 1. अग्रहीषं (§ 341 and § 348*), 2. अग्रहीः, 3. अग्रहीन्, Âtm. 1. अग्रहीषि, 2. अग्रहीषाः, 3. अग्रहीष्ट, F. अग्रहीषति, P. F. अग्रहीता, B. अग्रात्, Âtm. अग्रहीषीष्ट || Pt. गृहीतः, Ger. गृहीत्वा || Pass. गृह्यते, Aor. अग्रहि, Fut. अग्रहीष्यते or अग्रहिष्यते &c., Caus. अग्रहयति, Des. अग्रहयति, Int. अग्रीगृह्यते, आग्रहि (not आग्रहि).

II. Parasmaipada Verbs.

158. ज्या *jyā*, to grow weak.

This root takes Samprasârana in the special tenses and before other weakening terminations.

(See No. 157.)

P. जिज्याति, I. अजिज्यात्, O. जिज्यायात्, I. जिज्यातु || Pf. 1. जिज्यौ, 2. जिज्यिष्व or जिज्याष्व, 3. जिज्यौ, 4. जिज्यिष्व, I A. अज्यासीत्, F. ज्यास्यति, B. जीयात् || Pt. जीनः (जीनः as participle would be wrong, see Pâp. VIII. 2, 44; but it occurs in the sense of old (Am. Kosha, ed. Loisel. p. 135), and in the Vedic Sanskrit; see Kuhn, Beiträge, vol. VI. p. 104), Ger. जीत्वा, °ज्याय || Caus. ज्यापयति, Des. जिज्यासति, Int. जेजीयते.

159. ज्ञा *jñā*, to know.

This verb substitutes ज्ञा *jñā* in the special tenses. (Pâp. VII. 3, 79.)

P. जानाति, I. अजानात्, O. जानीयात्, I. जानातु || Pf. जज्ञौ, I A. अज्ञासीत्, F. ज्ञास्यति, P. F. ज्ञाता, B. ज्ञायात् or ज्ञेयात् || Pt. ज्ञातः || Pass. ज्ञायते, Aor. अज्ञायि, Caus. ज्ञापयति (ã), (see § 462, II. 15), Aor. अजिज्ञयत्, Des. जिज्ञासते, Int. जाज्ञायते.

160. बंध् *bandh*, to bind.

P. बध्नाति, I. अबध्नात्, O. बध्नीयात्, I. बध्नातु || Pf. 1. बबंध, 2. बबंधिष्व or बबंध or बबंध, I A. 1. अबंधांसं, 2. अबंधांसीः, 3. अबंधांसीन्, 4. अबंधांस, 5. अबंधांसं, 6. अबंधांसं, 7. अबंधांस, 8. अबंधांस, 9. अबंधांसुः, F. भंक्षति, P. F. बंधा, B. बध्नात् || Pt. बध्ः, Ger. बध्त्वा || Pass. बध्यते, Caus. बंधयति, Aor. अबबंधत्, Des. बिभंक्षति, Int. बाबध्यते, बाबंधि.

III. Âtmanepada Verbs.

161. वृष् *vr̥ṣi*, to cherish, (वृष्.)

P. वृषीते, I. अवृषीत, O. वृषीत, I. वृषीतां || Pf. वृषे, I A. अवृषिष्ट or अवृषीष्ट or वृष, F. वृषिष्यते or वृषीष्यते, P. F. वृषिता or वृषीता, B. वृषिषीष्ट or वृषीष्ट || Pt. वृः || Pass. वृष्यते, Caus. वृषयति (ã), Des. विवृषिष्यते or विवृषीष्यते, Int. वेवृषीयते, वृषीति &c. Contracted forms of the Des. and Int., वृष्यति and वृषीयते.

Ad Class (Adâdi, II Class).

I. Parasmaipada Verbs.

162. अद् *ad*, to eat.

P. 1. अक्षि, 2. अक्षि, 3. अक्षि, 4. अक्षुः, 5. अक्षुः, 6. अक्षुः, 7. अक्षुः, 8. अक्षुः, 9. अक्षुः, I. 1. आदं, 2. आदः (Pân. VII. 3, 100)*, 3. आदन्, 4. आद, 5. आदं, 6. आदं, 7. आद, 8. आद, 9. आदन्, O. अद्यात्, I. 1. अदानि, 2. अक्षि†, 3. अक्षु, 4. अदाव, 5. अक्षं, 6. अक्षं, 7. अदान, 8. अक्ष, 9. अदं || Pf. 1. आद, 2. आदिय &c., or substituting अद् ||, 1. अवास (ã), 2. अवासिय, 3. अवास, 4. अक्षिय, 5. अक्षयुः, 6. अक्षुः, 7. अक्षि, 8. अक्ष, 9. अक्षुः, II A. 1. अक्षं, 2. अक्षः, 3. अक्षन्, F. अक्षति, P. F. अक्षा, B. अद्यात् || Pt. अक्षः, Ger. अक्ष्या, °अक्ष्य (Pân. II. 4, 36) || Pass. अक्षते, Caus. आदयति, Aor. आदिदन्, Des. अिवासति.

163. ष्या *psd*, to eat.

P. ष्याति, I. 3. अष्यात्, 9. अष्यान् or अष्युः (§ 322 †), O. ष्यायात्, I. ष्यातु || Pf. पष्यौ, I A. अष्यासीत्, F. ष्यास्यति, P. F. ष्याता, B. ष्यायात् or ष्येयात् || Pass. ष्यायते, Caus. ष्यापयति, Des. पिष्यासति, Int. पाष्यायते.

164. मा *mâ*, to measure.

P. माति, I. 3. अमात्, 9. अमान् or अमुः, O. मायात्, I. मातु || Pf. मनौ, I A. अमासीत्, F. मास्यति, P. F. माता, B. मेयात् || Pt. मितः, Ger. मित्वा, °माव || Pass. मीयते, Aor. अमायि, Caus. मापयति, Aor. अमीनयत्, Des. मित्सति, Int. मेनीयते, मानाति or मानेति.

165. या *yâ*, to go.

P. याति, I. 3. अयात्, 9. अयान् or अयुः, O. यायात्, I. यातु || Pf. ययौ, I A. अयासीत्, F. यास्यति, P. F. याता, B. यायात् || Pt. यातः || Pass. याये, Caus. यापयति, Aor. अयीययत्, Des. यियासति, Int. यायायते.

166. ख्या *khyâ*, to proclaim.

P. ख्याति, I. अख्यात्, O. ख्यायात्, I. ख्यातु || Pf. अख्यौ, II A. अख्यात्, F. ख्यास्यति, P. F. ख्याता, B. ख्यायात् or ख्येयात् || Pt. ख्यातः || Pass. ख्यायते, Aor. अख्यायि, Caus. ख्यापयति, Aor. अखिख्ययत्, Des. अिख्यासति, Int. आख्यायते.

167. वञ् *vas*, to desire.

This root takes Samprasârana before the strong terminations of the special tenses, and in the weakening forms generally.

P. 1. वञ्मि, 2. वञ्मि (§ 125, 120), 3. वञ्मि, 4. उञ्मः, 5. उञ्मः, 6. उञ्मः, 7. उञ्मः, 8. उञ्मः, 9. उञ्मि, I. 1. अञ्मं, 2. अञ्मद्, 3. अञ्मद्, 4. अञ्मि, 5. अञ्मि, 6. अञ्मि, 7. अञ्मि, 8. अञ्मि, 9. अञ्मन्, O. उञ्मानि, I. 1. वञ्जानि, 2. उञ्मि, 3. वञ्मि, 4. वञ्जाव, 5. उञ्मं, 6. उञ्मं, 7. वञ्जान,

* अद् inserts अ before terminations consisting of one consonant.

† When हि is added immediately to the final consonant of a root, it is changed to धि (Pân. VI. 4, 101); § 321, note 1.

|| In the tenses where अद् is deficient, अद् is used instead.

¶ This is formed from अक्ष् to eat, a reduplicated form of अद्. (Pân. II. 4, 36.)

8. उह, 9. उशंतु ॥ Pf. 3. उवाश, 9. उशुः, I A. अवाशीत् (ã), F. वशिष्यति, P. F. वशित, B. उश्यात् ॥ Pass. उश्यते, Caus. वाशयति, Des. विशिष्यति, Int. वावश्यते, वावशि.

168. हन् *han*, to kill.

This verb drops its final न् before the strong terminations of the special tenses, and in the weakening forms generally, if the terminations begin with any consonants except nasals or semivowels (Pāṇ. VI. 4, 37). Before strong terminations beginning with vowels, हन् *han* becomes ह् *ghn* (Pāṇ. VII. 3, 54). In the aorist and benedictive वध् *vadh* is substituted. The desiderative, intensive, and the aorist passive are derived from घन् *ghan*, the causative from घन् *ghat*.

P. 1. हन्मि, 2. हंसि, 3. हंति, 4. हन्वः, 5. ह्यः, 6. हतः, 7. हन्मः, 8. ह्य, 9. हंति, I. 1. अहनं, 2. अहन, 3. अहन, 4. अहन्य, 5. अहतं, 6. अहतां, 7. अहन्म, 8. अहत, 9. अहन, O. हन्यात्, I. 1. हनानि, 2. अहि (Pāṇ. VI. 4, 36), 3. हंतु, 4. हनाव, 5. हतं, 6. हतां, 7. हनाम, 8. हत, 9. हंतु ॥ Pf. 1. जघान (ã), (Pāṇ. VII. 3, 55), 2. जघनिष or जघं, 3. जघान, 4. जघिव, 5. जघयुः, 6. जघतुः, 7. जघिम, 8. जघ, 9. जघुः, I A. अघधीत्, F. हनिष्यति, P. F. हंता, B. घध्यात् ॥ Pt. हतः, Ger. हन्वा, हन्व (§ 449) ॥ Pass. हन्ते, Aor. अघानि or अघधि (§ 407), Caus. घातयति, Aor. अघीषत्, Des. जिघांसति, Int. जंघन्यते or जेघीयते (Pāṇ. VII. 4, 30, vārt., he kills), जंघंति.

169. यु *yu*, to mix.

Verbs of this class ending in उ *u* take, in the special tenses, Vṛiddhi instead of Guṇa before weak terminations beginning with consonants. (Pāṇ. VII. 3, 89.)

P. 1. यौमि, 2. यौषि, 3. यौति, 4. युवः, 5. युषः, 6. युतः, 7. युमः, 8. युष, 9. युवंति, I. 1. अयवं, 2. अयौः, 3. अयौत्, 4. अयुष, 5. अयुतं, 6. अयुतां, 7. अयुम, 8. अयुत, 9. अयुवन्, O. युयात्, I. 1. यवानि, 2. युहि, 3. यौतु, 4. यवाव, 5. युतं, 6. युतां, 7. यवाम, 8. युतं, 9. युवंतु ॥ Pf. 3. युयाव, 9. युयुवुः, I A. अयावीत्, F. यविष्यति, P. F. पविता, B. यूयात् ॥ Pt. युतः ॥ Pass. यूयते, Aor. अयाधि, Caus. याषयति, Des. युयूषति or यियविषति, Int. योयूयते, योयोति.

170. रु *ru*, to shout.

The verbs तु *tu*, रु *ru*, स्तु *stu* may take ई *f* before all terminations of the special tenses beginning with consonants. (Pāṇ. VII. 3, 95.)

P. 1. रौमि or रवीमि, 2. रौषि or रवीषि, 3. रौति or रवीति, 4. रुवः or रवीवः, 5. रुषः or रवीषः, 6. रुतः or रवीतः, 7. रुमः or रवीमः, 8. रुष or रवीष, 9. रुवंति, I. 1. अरवं, 2. अरौः or अरवीः, 3. अरौत् or अरवीत्, 4. अरुव or अरुवीव, 5. अरुतं or अरुवीतं, 6. अरुतां or अरुवीतां, 7. अरुम or अरुवीम, 8. अरुत or अरुवीत, 9. अरुवन्, O. हयात् or रवीयात्, I. 1. र्वाषि, 2. रुहि or रवीहि, 3. रौतु or रवीतु, 4. र्वाव, 5. रुतं or रवीतं, 6. रुतां or रवीतां, 7. र्वाम, 8. रुत or रवीत, 9. रुवंतु ॥ Pf. 3. रुराव, 9. रुरुवुः, I A. अरावीत्, F. रविष्यति, P. F. रविता, B. रुयात् ॥ Pt. रुतः ॥ Pass. रुयते, Caus. राषयति, Des. रुरुषति, Int. रोरुयते.

Note—The Sārasvatī gives अरौवीत्, रोष्यति, and रोता; but see § 332, 4. It likewise extends the use of ई to नु to praise.

171. इ *i*, to go.

P. 1. इमि, 2. इषि, 3. इति, 4. इवः, 5. इषः, 6. इतः, 7. इमः, 8. इष, 9. यंति, I. 1. आवं,

2. ऐः, 3. ऐत्, 4. ऐव, 5. ऐतं, 6. ऐतां, 7. ऐम, 8. ऐत, 9. आयन्, O. इयात्, I. 1. आयानि, 2. इहि, 3. एतु, 4. आयाव, 5. इतं, 6. इतां, 7. आयाम, 8. इत, 9. यंतु ॥ Pf. 1. इयाय (á), 2. इययिष or इयेष, 3. इयाय, 4. ईयिष, 5. ईययुः, 6. ईयतुः, 7. ईयिम, 8. ईय, 9. ईयुः, I A. 1. अगां (Pân. II. 4, 45), 2. अगाः, 3. अगात्, 4. अगाव, 5. अगातं, 6. अगातां, 7. अगाम, 8. अगात, 9. अगुः (‡ 368), F. अच्यति, P. F. अता, B. इयात् ॥ Pt. इतः, Ger. इत्वा, इत् ॥ Pass. ईयते, Aor. अगायि (‡ 404), Caus. गमयति (Pân. II. 4, 46), Des. निगमिषति (Pân. II. 4, 47). But see ‡ 463, II. 1, and ‡ 471, 4, with regard to this and cognate verbs if preceded by prepositions.

172. विद् *vid*, to know.

P. 1. वेमि, 2. वेमिस्, 3. वेमि, 4. विद्मः, 5. वित्यः, 6. विसः, 7. विसः, 8. वित्य, 9. विदीति, I. 1. अवेदं, 2. अवेः or अवेत् (Pân. VIII. 2, 75), 3. अवेत् (‡ 132*), 4. अविद्म, 5. अविषं, 6. अवितां, 7. अविष, 8. अविम, 9. अविदन् or अविदुः, O. विद्यात्, I. 1. वेदानि (or विदांकरवाणि &c., Pân. III. 1, 41), 2. विद्मि, 3. वेनु, 4. वेदाव, 5. विषं, 6. विसां, 7. वेदान, 8. विम, 9. विदंतु ॥ Pf. विवेद or विदांश्कार (‡ 326), I A. अवेदीत्, F. वेदिष्यति, P. F. वेदिता, B. विद्यात् ॥

Another form of the Present is, 1. वेद, 2. वेत्य, 3. वेद, 4. विद्म, 5. विदपुः, 6. विदतुः, 7. विम, 8. विद, 9. विदुः ॥ Pt. विदितः, Ger. विदित्वा ॥ Pass. विद्यते, Aor. अवेदि, Caus. वेदयति, Aor. अवीषिदत्, Des. विविदिषति (Pân. I. 2, 8), Int. वेविद्यते, वेवेमि.

173. अस् *as*, to be.

P. 1. अस्मि, 2. असि, 3. अस्ति, 4. स्तः, 5. स्यः, 6. स्तः, 7. स्तः, 8. स्य, 9. संति, I. 1. आसं, 2. आसीः, 3. आसीत्, 4. आस, 5. आसं, 6. आसां, 7. आस, 8. आस, 9. आसन्, O. 1. स्यां, 2. स्याः, 3. स्यात्, 4. स्याव, 5. स्यातं, 6. स्यातां, 7. स्याम, 8. स्यात, 9. स्युः, I. 1. असानि, 2. एधि, 3. अस्तु, 4. असाव, 5. स्तं, 6. स्तां, 7. असाम, 8. स्त, 9. संतु ॥ Pf. 1. आस, 2. आसिष, 3. आस, 4. आसिष, 5. आसपुः, 6. आसतुः, 7. आसिम, 8. आस, 9. आसुः; Âtm. 1. आसे, 2. आसिषे, 3. आसे, 4. आसिषहे, 5. आसाथे, 6. आसाते, 7. आसिमहे, 8. आसिषे, 9. आसिरे †.

174. मृज् *mrij*, to cleanse, (मृज्.)

This verb takes Vridhhi instead of Guṇa (Pân. VII. 2, 114); it may take Vridhhi likewise before terminations that would not require Guṇa, if the terminations begin with a vowel (Siddh.-Kaum. vol. II. p. 122).

P. 1. मर्जि, 2. मर्जि, 3. मर्जि (‡ 124), 4. मृज्मः, 5. मृज्मः, 6. मृज्मः, 7. मृज्मः, 8. मृज्, 9. मृजति or मर्जति, I. 1. अमर्जे, 2. अमर्दे, 3. अमर्दे, 4. अमृज्म, 5. अमृज्म, 6. अमृज्म, 7. अमृज्म, 8. अमृज्म, 9. अमृजन् or अमर्जेन्, O. मृज्यात्, I. 1. मर्जानि, 2. मृज्मि, 3. मर्जु, 4. मर्जाव, 5. मृज्म, 6. मृज्म, 7. मर्जाम, 8. मृज्, 9. मृजंतु or मर्जंतु ॥ Pf. 1. ममर्जे, 2. ममर्जिष or ममर्जे, 3. ममर्जे, 4. ममृजिष or ममर्जिष, 5. ममृजपुः or ममर्जपुः, 6. ममृजतुः or ममर्जतुः, 7. ममृजिम or ममर्जिम, 8. ममृज्म or ममर्जे, 9. ममृजुः or ममर्जुः, I A. अमर्जीत् or अमर्जीत्, F. मर्जिष्यति or मर्जिष्यति, P. F. मर्जिता or मर्जे, B. मृज्यात् ॥ Pt. मृज्मः, Ger. मर्जित्वा or मृज्म, ञ्मृज्, Adj. मर्जित्यः or

† The perfect both in the Parasmaipada and Âtmanepada is chiefly used at the end of the periphrastic perfect.

नाईचः, नृज्यः or नार्यैः (Pāṇ. III. 1, 113) ॥ Pass. नृज्यते, Aor. जनामि, Caus. नार्येति, Des. निमृजति or निनामिषति, Int. नरीनृज्यते, नमोति.

175. वच् *vach*, to speak.

P. 1. वच्मि, 2. वक्षि, 3. वक्षि, 4. वच्यः, 5. वक्ष्यः, 6. वक्षः, 7. वच्यः, 8. वक्ष्य, 9. वदंति or वृषंति*, I. 1. जवचं, 2. जवच्, 3. जवच्, 4. जवच्य, 5. जवक्षं, 6. जवक्षं, 7. जवच्य, 8. जवक्ष, 9. जवदन्*, O. वच्यात्, I. 1. वचानि, 2. वचिथ, 3. वचु, 4. वचाथ, 5. वक्षं, 6. वक्षं, 7. वचाम, 8. वक्ष, 9. वदंतु* ॥ Pf. 3. उवाच, 9. उचुः, II A. जवोचत् (§ 366), F. वक्ष्यति, P. F. वक्ष, B. उच्यात् ॥ Pt. उक्ष ॥ Pass. उच्यते, Aor. जवाचि, Caus. वाचयति, Aor. जवाीवचत्, Des. विवक्षति, Int. वाचयन्ते.

176. रुद् *rud*, to cry, (रुदिर्.)

The verbs रुद् *rud*, स्वप् *svap*, श्वस् *śvas*, जन् *an*, जक्ष *jaksh* take इ i before the terminations of the special tenses beginning with consonants, except य् y (Pāṇ. VII. 2, 76). Before weak terminations consisting of one consonant, ई i is inserted (Pāṇ. VII. 3, 98); or, according to others, अ a (Pāṇ. VII. 3, 99).

P. 1. रोदिमि, 2. रोदिषि, 3. रोदिषि, 4. रुदिवः, 9. रुदंति, I. 1. जरोदं, 2. जरोदीः or जरोदः, 3. जरोदीत् or जरोदत्, 4. जरुदिव, 9. जरुदन्, O. रुक्षा, I. 1. रोदानि, 2. रुदिहि, 3. रोदिह, 4. रोदाथ, 5. रुदितं, 6. रुदितां, 7. रोदान, 8. रुदित, 9. रुदंतु ॥ Pf. हरोद, I A. जरोदीत् or जरुदत्, F. रोदिष्यति, P. F. रोदिता, B. रुक्षात् ॥ Pt. रुदितः ॥ Pass. रुद्यते, Aor. जरोदि, Caus. रोदयति, Aor. जरुदत्, Des. जरुदिवति or हरोदिवति, Int. रोदन्ते.

177. जक्ष *jaksh*, to eat, to laugh ॥

Seven verbs, जक्ष *jaksh*, जागृ *jāgrī*, to wake, दरिद्रा *daridrā*, to be poor, चकाक्ष *chakāks*, to shine, शास् *śās*, to rule, दीक्षी *dīkṣī*, to shine, वेची *vechī*, to obtain, are called जञ्जल *abhyaṣṭa* (reduplicated). They take अति *ati* and अतु *ats* in the 3rd pers. plur. present and imperative, and उः *uḥ* instead of अन् *an* in the 3rd pers. plur. imperfect (§ 321†).

P. 3. जक्षति, 9. जक्षति, I. जजक्षीत् or जजक्षत्, O. जक्ष्यात्, I. 3. जजक्षीत् or जजक्षत्, 9. जजक्षुः (§ 321†) ॥ Pf. जजक्ष, I A. जजक्षीत्, F. जक्षिष्यति.

178. जागृ *jāgrī*, to wake. (Pāṇ. VI. 1, 192, accent.)

P. 1. जागमि, 2. जागमि, 3. जागमि, 4. जागृषः, 5. जागृषः, 6. जागृषः, 7. जागृषः, 8. जागृष, 9. जाग्रति, I. 1. जजागरं, 2. जजागः, 3. जजागः, 4. जजागृष, 5. जजागृषं, 6. जजागृषां, 7. जजागृष, 8. जजागृष, 9. जजागरुः, O. जागृयात्, I. 1. जागराथि, 2. जागृहि, 3. जागृत्, 4. जागराथ, 5. जागृषं, 6. जागृषां, 7. जागराथ, 8. जागृष, 9. जागरु ॥ Pf. 3. जजागर or जागराचक्षर (Pāṇ. III. 1, 38), 9. जजागरुः, I A. जजागरीत् (see preface, p. ix), F. जागरिष्यति, P. F. जागरिता, B. जागरीत् ॥ Pt. जागरितः ॥ Pass. जागृते, Aor. जजागारि, Caus. जागरयति, Des. निजागरिषति. No Intensive.

* The 3rd pers. plur. present of वच् does not occur (Siddh.-Kaum. vol. II. p. 120); according to others the whole plural is wanting; according to some no 3rd pers. plur. is formed from वच्.

॥ जक्ष to eat, from चस्; जक्ष to laugh, from हस्.

179. दरिद्रा *daridrâ*, to be poor. (Pân. vi. 1, 192, accent.)

In दरिद्रा *daridrâ* the final आ *â* is replaced by इ *i* in the special tenses before strong terminations beginning with a consonant (Pân. vi. 4, 114). Before strong terminations beginning with vowels the आ *â* is lost (Pân. vi. 4, 112).

P. 1. दरिद्रामि, 2. दरिद्रासि, 3. दरिद्राति, 4. दरिद्रिषः, 9. दरिद्रति, I. 3. अदरिद्राम्, 6. अदरिद्रतां, 9. अदरिद्रुः, O. दरिद्रियात्, I. 1. दरिद्राणि, 2. दरिद्रिहि, 3. दरिद्राह, 4. दरिद्राव, 5. दरिद्रिन्तं, 6. दरिद्रितां, 7. दरिद्राम, 8. दरिद्रित, 9. दरिद्रु ॥ Pf. ददरिद्रौ or दरिद्रांकार (Siddh.-Kaum. vol. II. p. 125), I A. अदरिद्रिन् or अदरिद्रासीत् (Siddh.-Kaum. vol. II. p. 126), F. दरिद्रिष्यति (Pân. vi. 4, 114, vârt.), P. F. दरिद्रिता (not दरिद्राता).

180. ज्ञास् *śas*, to command, (ज्ञासु.) (Pân. vi. 1, 188.)

ज्ञास् *śas* is changed to शिस् *śis* before weakening terminations beginning with consonants, and in the second aorist. (Pân. vi. 4, 34.)

P. 1. ज्ञास्मि, 2. ज्ञास्सि, 3. ज्ञास्ति, 4. ज्ञिष्वः, 9. ज्ञासति, I. 1. अज्ञासं, 2. अज्ञाः or अज्ञात्, 3. अज्ञात् (§ 132), 4. अज्ञिष्व, 5. अज्ञिष्टं, 6. अज्ञिष्टां, 7. अज्ञिष्व, 8. अज्ञिष्ट, 9. अज्ञासुः, O. ज्ञिष्यात्, I. 1. ज्ञासामि, 2. ज्ञाधि (§ 132), 3. ज्ञासु, 4. ज्ञासाव, 5. ज्ञिष्टं, 6. ज्ञिष्टां, 7. ज्ञासाम, 8. ज्ञिष्ट, 9. ज्ञासतु ॥ Pf. ज्ञासास, II A. अज्ञिषत्, F. ज्ञासिष्यति, B. ज्ञिष्यात् ॥ Pt. ज्ञिष्टः ॥ Pass. ज्ञिष्यते, Caus. ज्ञासयति, Des. ज्ञिज्ञासिष्यति, Int. ज्ञेज्ज्ञिष्यते.

II. Âtmanepada Verbs.

181. चक्ष *chaksh*, to speak, (चक्षिद्.)

P. 1. चक्षे, 2. चक्षे, 3. चक्षे, 4. चक्षहे, 5. चक्षाये, 6. चक्षते, 7. चक्षहे, 8. चक्षे, 9. चक्षे, I. 3. अचक्ष, 9. अचक्षत्, O. चक्षीत्, I. चक्षं ॥ Pf. चचक्षे.

The other forms are supplied from ख्या or च्छा, the Red. Perf. optionally, (Pân. II. 4, 54, 55): Pf. चख्ये ॥ II A. अख्यत् or ँत्, F. ख्यास्यति or ँते, B. ख्यायात् or ख्येयात्, or Âtm. ख्यासीत्.

182. ईज् *ś*, to rule.

The root ईज् *ś* takes इ *i* before the 2nd pers. sing. present and imperative (Pân. VII. 2, 77).

ईज् *ś* and जन् *jan* do the same, and likewise insert इ *i* before the 2nd pers. plur. present, [imperfect,] and imperative (Pân. VII. 2, 78). The commentators, however, extend the latter rule to ईज् *ś*. See notes to Pân. VII. 2, 78.

P. 1. ईजे, 2. ईजिषे, 3. ईजे, 8. ईजिष्ये, I. 3. ऐज, 8. ऐजिष्यं or ऐज्यं, O. ईजीत्, I. 1. ईजे, 2. ईजिष्व, 3. ईजां, 8. ईजिष्यं or ऐज्यं ॥ Pf. ईजांकारे, I A. ऐजिषत्.

183. आस् *ās*, to sit.

P. आस्ते, I. आस्त, O. आसीत्, I. आस्तां ॥ Pf. आसांकारे (part. आसीनः, Pân. VII. 2, 83), I A. आसिष्ट, F. आसिष्यते.

184. सू *sū*, to bear, (सूह्.)

P. सूते, I. असूत्, O. सुवीत्, I. 1. सूवे (Pân. VII. 3, 88), 2. सूव्य, 3. सूतां, 4. सुवाचहे, 5. सुवापां, 6. सुवातां, 7. सुवाचहे, 8. सूव्यं, 9. सुवतां ॥ Pf. सुबुचे, I A. असुविष्ट or असोष्ट

(§ 337, I. 1), F. सविच्यते or सोच्यते, B. सविचीह or सोचीह ॥ Pt. सूचः (Pân. VIII. 2, 45) ॥ Pass. सूचते, Aor. असवि, Caus. साचयति, Aor. असूचयत्, Des. सुसूचते (Pân. VIII. 3, 61), Int. सोचूयते.

185. शी *śī*, to lie down, to sleep, (शीह्.)

The verb शी *śī* takes Guṇa in the special tenses (Pân. VII. 4, 21), and inserts र् in the 3rd pers. plur. present, imperfect, and imperative.

P. 1. शये, 2. शेचे, 3. शेते, 4. शेचहे, 5. शयाचे, 6. शयाते, 7. शेनहे, 8. शेभ्ये, 9. शेरते (Pân. VII. 1, 6), I. 1. अशयि, 2. अशेषाः, 3. अशेत, 4. अशेवहि, 5. अशयायां, 6. अशयातां, 7. अशेमहि, 8. अशेभ्यं, 9. अशेरत, O. शयीत, I. 1. शयै, 2. शेच्य, 3. शेतां, 4. शयावहे, 5. शयायां, 6. शयातां, 7. शयामहे, 8. शेभ्यं, 9. शेरतां ॥ Pf. शिशये, I A. अशयिह, F. शयिच्यते, B. शयीत ॥ Pt. शयितः ॥ Pass. शय्यते (Pân. VII. 4, 22), Aor. अशयि, Caus. शाययति, Des. शिशयिच्यते, Int. शिशय्यते, शेशेति.

186. इ *i*, to go, (इङ्.) (Pân. VI. 1, 186, accent.)

This verb is always used with अधि *adhi*, in the sense of reading. (Siddh.-Kaum. vol. II. p. 118.)

P. अधीते, I. 3. अधीत, 6. अधीयातां (Sâr. II. 5, 8), 9. अधीयत, O. अधीयीत, I. 1. अधीये, 2. अधीच्य, 3. अधीतां, 4. अधीयावहे, 5. अधीयायां, 6. अधीयातां, 7. अधीयामहे, 8. अधीभ्यं, 9. अधीयतां ॥ Pf. अधिजगे (Pân. II. 4, 49), I A. 3. अधीह, 6. अधीयातां, 9. अधीयत, or 3. अध्यगीह (Siddh.-Kaum. vol. II. p. 119), 6. अध्यगीयातां, 9. अध्यगीयत, F. अधीच्यते, Cond. अधीच्यत or अध्यगीच्यत, P. F. अधीता, B. अधीचीह ॥ Pt. अधीतः ॥ Pass. अधीयते, Aor. अध्यायि or अध्यायि, Caus. अध्याययति, Aor. अध्यायिषत् or अध्यगीयषत्, Des. अधीयिषति or अधिजिगांसते.

III. Parasmaipada and Âtmanepada Verbs.

187. द्विष् *dvish*, to hate.

P. 1. द्वेषि, 2. द्वेषि, 3. द्वेषि, 4. द्विष्यः, 9. द्विषति, I. 1. अद्वेषं, 2. अद्वेद, 3. अद्वेद, 4. अद्विष्य, 9. अद्विषन् or अद्विषुः (§ 321†), O. द्विष्यात्, I. 1. द्वेषाणि, 2. द्विषु, 3. द्वेषु, 4. द्वेषाव, 5. द्विषं, 6. द्विषां, 7. द्वेषाम, 8. द्विष, 9. द्विषंतु ॥ Pf. दिद्वेष, I A. अद्विषत्, F. द्वेष्यति, P. F. द्वेषा, B. द्विष्यात्, Âtm. द्विषीह ॥ Pt. द्विषः ॥ Pass. द्विष्यते, Aor. अद्वेषि, Caus. द्वेषयति, Aor. अदिद्विषत्, Des. दिद्विषति, Int. देद्विष्यते, देद्वेदि.

188. दुह् *duh*, to milk.

P. 1. दोग्धि, 2. धोग्धि, 3. दोग्धि, 4. दुह्ः, 5. दुग्धः, 6. दुग्धः, 7. दुह्ः, 8. दुग्ध, 9. दुहंति, I. 1. अदोहं, 2. अधोक्, 3. अधोक्, 4. अदुह्, O. दुह्यात्, I. 1. दोहानि, 2. दुग्धि, 3. दोग्धु, 4. दोहाव, 5. दुग्धं, 6. दुग्धां, 7. दोहाम, 8. दुग्ध, 9. दुहंतु ॥ Pf. दुदोह, I A. अधुषत् &c. (see § 362), F. धोष्यति.

189. स्तु *stu*, to praise, (हुन्.)

P. 1. स्तोमि or स्तवीमि (see No. 170), 2. स्तोमि or स्तवीमि, 3. स्तोति or स्तवीति, 4. स्तुवः or स्तुवीवः, 9. स्तुवति, I. 1. अस्तवं, 2. अस्तोः or अस्तवीः, 3. अस्तोत् or अस्तवीत्, 4. अस्तुव or अस्तुवीव, 9. अस्तुवन्, O. स्तुयात्, Âtm. स्तुवीह, I. 1. स्तवानि, 2. स्तुहि or स्तुवीहि, 9. स्तोतु

or स्तवीतु ॥ Pf. 3. तुहाव, 2. तुहोय, 6. तुहुवतुः, 9. तुहुवुः, I A. अस्तावीत् (§ 338, 3), Âtm. अस्तोइ, F. स्तोष्यति, P. F. स्तोता, B. स्तूयात्, Âtm. स्तोषीह ॥ Pt. स्तुतः ॥ Pass. स्तूयते, Aor. अस्तावि, Caus. स्तावयति, Aor. अतुहवत्, Des. तुहूषति, Int. तोहूयते, तोहोति.

190. ब्रू *brū*, to speak, (ब्रूम्.)

This verb takes ई before weak terminations beginning with consonants in the special tenses (Pân. VII. 3, 93). The perfect आह *āha* may be substituted for five of the persons of the present (Pân. III. 4, 84). It is defective in the general tenses, where वच् *vach* (No. 175) is used instead.

P. 1. ब्रवीमि, 2. ब्रवीषि or आत्य, 3. ब्रवीति or आह, 4. ब्रूवः, 5. ब्रूयः or आह्युः, 6. ब्रूतः or आहतुः, 7. ब्रूमः, 8. ब्रूय, 9. ब्रुवंति or आहुः, I. 1. अब्रव, 2. अब्रवीः, 3. अब्रवीत्, 4. अब्रूव, 5. अब्रूतं, 6. अब्रूतां, 7. अब्रूम, 8. अब्रूत, 9. अब्रुवन्, O. ब्रूयात्, I. 1. ब्रवाणि, 2. ब्रूहि, 3. ब्रवीतु, 4. ब्रवाष, 5. ब्रूतं, 6. ब्रूतां, 7. ब्रवाम, 8. ब्रूत, 9. ब्रुवंतु.

191. ऋणु *ṛnu*, to cover, (ऋणुम्.)

This verb may take Vṛiddhi instead of Guṇa before weak terminations beginning with consonants (Pân. VII. 3, 90, 91), except before those that consist of one consonant only. It takes the reduplicated perfect against § 325, and reduplicates the last syllable (Pân. VI. 1, 8). In the general tenses the final उ, before intermediate ई, may or may not take Guṇa (Pân. I. 2, 3).

P. 3. ऋणीति or ऋणीति, 9. ऋणुवति, I. ऋणीतं, O. ऋणुयात्, I. ऋणीतु or ऋणीतु ॥ Pf. 1. ऋणुनाव (ऋ), 2. ऋणुनविष or ऋणुनविष, 3. ऋणुनाव, 4. ऋणुनविष, 5. ऋणुनवपुः, 6. ऋणुनवतुः, 7. ऋणुनविम, 8. ऋणुनव, 9. ऋणुनवुः, I A. ऋणीवीत् or ऋणीवीत् or ऋणीवीत् (Pân. VII. 2, 6), F. ऋणुविष्यति or ऋणुविष्यति, B. ऋणुयात् ॥ Pass. ऋणुयते, Caus. ऋणुवयति, Aor. ऋणुवत्, Des. ऋणुवति or ऋणुनवति or ऋणुनविषति or ऋणुनविषति, Int. ऋणुनूयते, ऋणुनूयते.

Hu Class (Juhotyādi, III Class).

I. Parasmaipada Verbs.

192. हु *hu*, to sacrifice. (Pân. VI. 1, 192, accent.)

P. जुहोति, I. अजुहोत्, O. जुहुयात्, I. जुहोतु ॥ Pf. जुहाव or जुहवांचकार (§ 326), I A. अहोषीत्, F. होष्यति, P. F. होता, B. हूयात् ॥ Pt. हुतः ॥ Pass. हूयते, Caus. हावयति, Aor. अजुहवत्, Des. जुहूषति, Int. जोहूयते, जोहोति.

193. भी *bhī*, to fear, (भिभी.) (Pân. VI. 1, 192, accent.)

This verb may shorten the final ई before strong terminations beginning with consonants in the special tenses. (Pân. VI. 4, 115.)

P. 3. बिभेति, 6. बिभीतः or बिभितः, 9. बिभ्यति, I. 3. अबिभेत्, 6. अबिभीतं or अबिभितं, 9. अबिभ्युः, O. बिभीयात् or बिभियात्, I. बिभेतु ॥ Pf. बिभाय or बिभयांचकार (§ 326), I A. अभेषीत्, F. भेष्यति, P. F. भेता, B. भीयात् ॥ Pt. भीतः ॥ Pass. भीयते, Aor. अभायि, Caus. भावयति or भावयते or भीवयते (see § 463, II. 18), Des. बिभीषति, Int. बेभीयते, बेभेति.

194. *ह्री* *hri*, to be ashamed. (Pân. VI. 1, 192, accent.)

P. 3. जिह्रति, 6. जिह्रीतः, 9. जिह्रियति (§ 110), I. अजिह्रेत्, O. जिह्रीयात्, I. जिह्रेत् ।
Pf. 3. जिह्राय, 6. जिह्रियद्गुः, 9. जिह्रियुः or जिह्रयांचकार, I A. अह्रीषीत्, F. ह्रेषति, P. F. ह्रेता,
B. ह्रीयात् ॥ Pt. ह्रीषः or ह्रीतः (Pân. VIII. 2, 56) ॥ Pass. ह्रीयते, Caus. ह्रेषति,
Aor. अजिह्रिषत्, Des. जिह्रीषति, Int. जेह्रीयते.

195. *पृ* *prī*, to fill, to guard.

This verb, and others in which final *चृ* *rī* is preceded by a labial, changes the vowel into *उर* *ur*, except where the vowel requires Guṇa or Vṛiddhi. (Pân. VII. 1, 102.)

P. 1. पिपमि, 2. पिपमि, 3. पिपमि, 4. पिपूर्वः, 5. पिपूर्वः, 6. पिपूर्तः, 7. पिपूर्नेः, 8. पिपूर्ने,
9. पिपुरति, I. 1. अपिपरं, 2. अपिपः (or अपिपरः, Sâr.), 3. अपिपः (or अपिपरत्), 4. अपिपूर्ने,
5. अपिपूर्ने, 6. अपिपूर्ते, 7. अपिपूर्ने, 8. अपिपूर्ते, 9. अपिपरुः, O. पिपूर्योत्, I. 1. पिपराणि,
2. पिपूर्हि, 3. पिपते, 4. पिपराव, 5. पिपूर्ते, 6. पिपूर्ते, 7. पिपराव, 8. पिपूर्ते, 9. पिपुरत् ॥ Pf. 1.
पपार (â), 2. पपरिच, 3. पपार, 4. पपरिच, 5. पपरयुः or पप्रयुः, 6. पपरतुः or पप्रतुः, 7. पपरि,
8. पपर, 9. पपरुः or पप्रुः (Pân. VII. 4, 11, 12), I A. अपपारीत्, F. परिषति (î), P. F.
परिता or परीता, B. पूर्यात् ॥ Pt. पूरतः (Pân. VIII. 2, 57), पूर्यः, and पूरितः are referred
to पूर (§ 442, 7), Ger. पूर्या, °पूर्य ॥ Pass. पूर्यते, Caus. पारयति, Aor. अपपारत्, Des.
पुपूर्यति or पिपरिषति (î), Int. पोपूर्यते, पापति.

Several optional forms are derived from another root *पृ*, with short *चृ*. Thus, P. 3. पिपति, 6. पिपतः, 9. पिपति, I. 3. अपिपः, 6. अपिपतः, 9. अपिपरुः, O. पिपयात् ॥ I A. अपपारीत्, B. पिपयात् ॥ Pass. पिपते (§ 390), Int. पेप्रीयते (§ 481).

196. *हा* *hā*, to leave, (ओहाक्.)

Reduplicated verbs ending in *आ* *d* (except the *घु* *ghu* verbs, see § 392*) substitute *ई* *i* for *आ* *d* before strong terminations beginning with consonants (Pân. VI. 4, 113). The verb *हा* *hā*, however, may also substitute *ई* *i* (Pân. VI. 4, 116).

P. 1. जहामि, 2. जहासि, 3. जहाति, 4. जहीवः (î), 5. जहीवः (î), 6. जहीतः (î), 7. जहीमः (î), 8. जहीत (î), 9. जहाति, I. 1. अजहां, 2. अजहां, 3. अजहात्, 4. अजहीव (î), 9. अजहुः, O. जहात् (Pân. VI. 4, 118), I. 1. जहानि, 2. जहीहि (î) or जहाहि (Pân. VI. 4, 117), 3. जहात्, 4. जहाव, 5. जहीतं (î), 6. जहीतां (î), 7. जहाम, 8. जहीत (î), 9. जहुत् ॥ Pf. 1. जहौ, 2. जहिय or जहाय, 3. जहौ, 4. जहिय, 5. जहयुः, 6. जहतुः, 7. जहिय, 8. जह, 9. जहुः, I A. अहासीत्, F. हासति, P. F. हाता, B. हेयात् ॥ Pt. हीनः, Ger. हित्वा (Pân. VII. 4, 43), °हाय ॥ Pass. हीयते, Caus. हापयति, Aor. अजीहपत्, Des. जिहासति, Int. जेहीयते.

197. *चु* *ri*, to go.

P. 3. इयति, 6. इयतः, 9. इयति, I. 3. ऐयः (or ऐयत्), 6. ऐयतां, 9. ऐयरुः, O. इययात्, I. 1. इयराणि, 2. इयहि, 3. इयते, 4. इयराव, 5. इयतं, 6. इयतां, 7. इयराव, 8. इयत, 9. इयत् ॥ Pf. 1. आर, 2. आरिच, I A. आरत्, 9. आरत् (§ 364), F. अरिषति, P. F. आता, B. अर्यात्.

II. Âtmanepada Verbs.

198. *मा* *mā*, to measure, (माङ्.)

P. 1. मीने, 2. मीनीचे, 3. मीनीते, 4. मीनीचहे, 5. मीनाचे, 6. मीनाते, 7. मीनीचहे, 8. मीनीचे,

9. मिमते, I. 1. अमिमि, 2. अमिमीषाः, 3. अमिमिन्, 4. अमिमीषहि, 5. अमिमाषां, 6. अमिमातां, 7. अमिमीषहि, 8. अमिमीष्यं, 9. अमिमत्, O. मिमीत्, I. 1. मिमि, 2. मिमीष्य, 3. मिमीतां, 4. मिमाषहे, 5. मिमाषां, 6. मिमातां, 7. मिमामहे, 8. मिमीष्यं, 9. मिमतां || Pf. 1. ममे, 2. ममिषे, 3. ममे, 4. ममिषहे, 5. ममाषे, 6. ममाते, 7. ममिमहे, 8. ममिष्ये, 9. ममिरे, I A. 1. अमासि, 2. अमास्याः, 3. अमास्त, 4. अमास्यहि, 5. अमासायां, 6. अमासातां, 7. अमास्यहि, 8. अमाष्यं, 9. अमासत्, F. मास्यते, P. F. माता, B. मासीष्ट || Pt. मित्तः, Ger. मित्वा, °माय (not जीय, Pāṇ. vi. 4, 69) || Pass. मीयते, Aor. अमायि, Caus. मापयति, Des. मित्तते, Int. मेमीयते.

III. Parasmaipada and Âtmanepada Verbs.

199. भृ *bhri*, to carry, (डुभृञ्.)

P. 1. विभर्मि, 2. विभर्मि, 3. विभर्ति, 4. विभृवः, 5. विभृषः, 6. विभृतः, 7. विभृमः, 8. विभृष, 9. विभृति, Âtm. 1. विभ्रे, 2. विभृषे, 3. विभृते, I. 3. अविभः, 6. अविभृतां, 9. अविभरुः, Âtm. 3. अविभृत, 6. अविभृतां, 9. अविभृत, O. विभृयात्, Âtm. विभ्रीत्, I. 1. विभराणि, 2. विभृहि, 3. विभर्तुं || Pf. 1. बभार (â), 2. बभार्ये, 3. बभार, 4. विभृष (‡ 334; Pāṇ. vii. 2, 13) or विभरांचकार, I A. अभावीत्, Âtm. अभृत, F. भरिष्यति, P. F. भर्ता, B. धियात्, Âtm. भृवीष्ट || Pt. भृतः || Pass. धियते, Caus. भारयति, Des. भृभृष्यति, or विभरिष्यति, if it follows the Bhû class (Pāṇ. vii. 2, 49), Int. वेधीयते, वर्भर्ति.

200. दा *dâ*, to give, (डुदाञ्.)

The *gus* verbs (‡ 392*) drop चा *d* before strong terminations, when other reduplicated verbs (see No. 196) change चा *d* to ई. (Pāṇ. vi. 4, 112, 113.)

P. 1. ददामि, 2. ददासि, 3. ददाति, 4. दद्वः, 5. दद्व्यः, 6. दद्वः, 7. दद्वः, 8. दद्व्य, 9. ददति, Âtm. 1. ददे, 2. दद्वे, 3. दद्वे, 4. दद्वहे, 5. ददाषे, 6. ददाते, 7. दद्वहे, 8. दद्वे, 9. ददते, I. 1. अददां, 2. अददाः, 3. अददात्, 4. अदद्व, 5. अदद्वं, 6. अदद्वतां, 7. अदद्व, 8. अदद्व, 9. अदद्वुः, Âtm. 1. अददि, 2. अदद्व्याः, 3. अदद्व, 4. अदद्वहि, 5. अददाषां, 6. अददातां, 7. अदद्वहि, 8. अदद्वं, 9. अददत्, O. ददात्, Âtm. ददीत्, I. 1. ददामि, 2. देहि (Pāṇ. vi. 4, 119), 3. ददात्, 4. ददाष, 5. दद्वं, 6. दद्वतां, 7. ददाम, 8. दद्व, 9. दद्वु, Âtm. 1. ददे, 2. दद्व्य, 3. दद्वतां, 4. ददाषहे, 5. ददाषां, 6. ददातां, 7. ददामहे, 8. दद्वं, 9. दद्वतां || Pf. 1. ददौ, 2. दद्विष or ददाष, 3. ददौ, 4. दद्विष, 5. दद्वुः, 6. दद्वुः, 7. दद्विष, 8. दद्व, 9. दद्वुः, Âtm. 1. ददे, 2. दद्विषे, 3. ददे, 4. दद्विषहे, 5. ददाषे, 6. ददाते, 7. दद्विषहे, 8. दद्विष्ये, 9. दद्विरे, II A. 1. अदां, 9. अद्वुः, Âtm. अद्विषि (see p. 184), F. दास्यति, °ने, P. F. दाता, B. देयात्, Âtm. दासीष्ट || Pt. दद्वः (‡ 436), Ger. दद्व्वा, °दाय || Pass. दीयते, Aor. अदायि, Caus. दापयति, Aor. अदीदयत्, Des. दद्वति, Int. देदीयते, दादाति.

201. धा *dhd*, to place, (डुधाम्.)

This verb is conjugated like दा. It should be remembered, however, that the aspiration of the final ध्, if lost, must be thrown forward on the initial द्; hence 2nd pers. dual Pres. धद्व्यः &c. (‡ 118, note). The Pt. is हित्तः, Ger. हित्वा, °धाय.

202. निञ् *nij*, to cleanse, (खिञिर्.)

The verbs निञ् *nij*, विञ् *vij*, to separate, and विष् *vish*, to embrace, take Guṇa in their reduplicative syllable. (Pāṇ. VII. 4, 75.)

Reduplicated verbs (*abhyasta*, § 321 †) having a short medial vowel do not take Guṇa before weak terminations beginning with vowels in the special tenses. (Pāṇ. VII. 3, 87.)

P. I. नेनेञि, 2. नेनेञि, 3. नेनेञि, 9. नेनिञ्जति, I. I. अनेनेञ्, 2. अनेनेञ्, 3. अनेनेञ्, 7. अनेनिञ्ज, 9. अनेनिञ्जुः, O. नेनिञ्यात्, I. I. नेनिञ्जानि, 2. नेनिञिष, 3. नेनेञ्कु ॥ Pf. निनेञ, I A. अनेञ्चीत् or II A. अनिञत्, F. नेञ्चति, P. F. नेञ्च, B. निञ्यात्, Âtm. निञ्चिर् ॥ Caus. नेञ्चयति, Aor. अनीनिञत्, Des. निनिञ्चति, Int. नेनिञ्चते, नेनेञ्चि.

Rudh Class (Rudhâdi, VII Class).

I. Parasmaipada and Âtmanepada Verbs.

203. रुष् *rudh*, to shut out, (रुधिर्.)

P. रुष्ति, I. अरुष्त्, O. रुंभ्यात्, I. रुष्तु ॥ Pf. 1. रुरोष, 2. रुरोषिष, 3. इरोष, 7. रुरुषिन, 9. रुरुषुः, I A. अरुोत्सीत् or II A. अरुष्त्, Âtm. अरुष्, F. रोत्सति, P. F. रोत्, B. रुंभ्यात्, Âtm. रुत्सीर् ॥ Pt. रुष्ः, Ger. रुंभ्या, °रुभ्य ॥ Pass. रुभ्यते, Aor. अरोषि, Caus. रोषयति, Des. रुरुत्सति, Int. रोरुष्यते, रोरोष्ति.

II. Parasmaipada Verbs.

204. शिष् *śish*, to distinguish, (शिषु.)

P. I. शिनषि, 2. शिनषि, 3. शिनषि, 4. शिंष्वः, 5. शिंष्वः, 6. शिंष्वः, 7. शिंष्वः, 8. शिंष्वः, 9. शिंष्वन्ति, I. I. अशिनष, 2. अशिनष, 3. अशिनष, 4. अशिंष्व, 5. अशिंष्व, 6. अशिंष्व, 7. अशिंष्व, 8. अशिंष्व, 9. अशिंष्वन्, O. शिंष्यात्, I. I. शिनषाणि, 2. शिंष्वि (or शिंष्वि), 3. शिनषु ॥ Pf. शिशेष, II A. अशिषत्, F. शेषति, P. F. शेष, B. शिष्यात् ॥ Pt. शिष्ः ॥ Pass. शिष्यते, Caus. शेषयति, Des. शिशिषति, Int. शेषिष्यते, शेषेष्टि.

205. हिंस् *hims*, to strike, (हिंसि.)

P. हिंसति, I. I. अहिंस, 2. अहिंसः or अहिंसत्, 3. अहिंसत् (§ 132), 4. अहिंस्व, 5. अहिंस्व, 6. अहिंस्व, 7. अहिंस्व, 8. अहिंस्व, 9. अहिंसन्, O. हिंस्यात्, I. I. हिंसानि, 2. हिंषि, 3. हिंसु ॥ Pf. जिहिंस, I A. अहिंसीत्, F. हिंसिषति, P. F. हिंसिता, B. हिंस्यात् ॥ Pt. हिंसितः ॥ Pass. हिंस्यते, Caus. हिंसयति, Aor. अजिहिंसत्, Des. जिहिंसिषति, Int. जेहिंस्यते, जेहिंसि.

206. भञ् *bhañj*, to break, (भञ्जो.)

P. भनक्ति, I. अभनक्, O. भञ्यात्, I. भनक्तु ॥ Pf. अभंज, I A. अभञ्चीत्, F. भंञ्चति, P. F. भंञ्च, B. भञ्यात् ॥ Pt. भञ्जः ॥ Pass. भञ्ज्यते, Aor. अभंञि or अभञ्जि (§ 407), Caus. भंञ्चयति, Des. विभंञ्चति, Int. वंभञ्ज्यते, वंभंञ्चि.

207. चञ् *añj*, to anoint, (चञ्जु.)

P. चनक्ति, I. चानक्, O. चञ्यात्, I. चनक्तु ॥ Pf. चानंज, I A. चाञ्चीत्, F. चञ्चिषति or चञ्चति, B. चञ्यात् ॥ Pt. चञ्जः, Ger. चञ्जित्वा or चञ्जा or चञ्जा (Pāṇ. VI. 4, 32; § 438), °चञ्ज ॥ Pass. चञ्ज्यते, Aor. चाञ्जि, Caus. चञ्चयति, Aor. चाञ्जित्, Des. चञ्चिषति.

208. तुह् *trih*, to kill, (तुह्.)

This verb inserts *ye* instead of *ya* before weak terminations beginning with consonants.
(Pân. VII. 3, 92.)

P. 1. तुयेषि, 2. तुयेषि, 3. तुयेषि, 4. तुंः, 5. तुंः, 6. तुंः, 7. तुंः, 8. तुं, 9. तुंति,
I. 1. अतुयहं, 2. अतुयेद्, 3. अतुयेद्, 4. अतुं, 5. अतुं, 6. अतुं, 7. अतुं, 8. अतुं, 9. अतुं, O. तुंसात्, I. 1. तुयहानि, 2. तुं, 3. तुयेदु ॥ Pf. ततहे, I A. अतहीत् or अतुयत्, F. तहिष्यति or तह्यति, P. F. तहिता or तहो, B. तुसात् ॥ Pt. तुः ॥ Pass. तुयते, Aor. अतहि, Caus. तह्यति, Aor. अततहेत् or अतीतुहत्, Des. तितहिष्यति or तितुयति, Int. तपीतुयते, तपीतहि.

III. Âtmanepada Verbs.

209. इष् *indh*, to kindle, (भिइषी.)

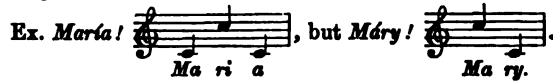
P. इष्ते or इषे, I. इंष्ट or इंष, O. इषीत, I. 1. इनये, 2. इन्व, 3. इंष्टा or इंषा ॥ Pf. इंषाचक्रे (or इषे, Pân. I. 2, 6), I A. इंषिष, F. इंषिष्यते, P. F. इंषिता, B. इंषिषीष्ट ॥ Pt. इंष्टः ॥ Pass. इष्यते, Caus. इंषयति, Des. इंदिषिष्यते.

APPENDIX II.

On the Accent in Sanskrit.

§ 1. Although in Sanskrit the accent is marked in works belonging to the Vedic period only, yet its importance as giving a clue to many difficult points of grammar is now so generally acknowledged that even an elementary grammar would seem imperfect without at least the general outlines of the system of Sanskrit accentuation. I determined therefore in this new edition of my grammar to mark the accent in all cases where it seemed to be practically useful, but in order not to perplex the beginner with the marks of accent, I have added them in the transliterated words only, so that a student may still learn his grammar and his paradigms in Devanāgarī, unconcerned about the accents, until the accents themselves attract his notice, and enable him at a glance to see cause and effect in grammatical operations which otherwise would remain unintelligible. Thus if we look at *trāyaḥ*, tres, but *tribhāḥ*, tribus, and *trītya*, tertius; at *emi*, I go, but *imāḥ*, we go; at *bōdhāmi*, I know, but *tuddāmi*, I strike; at *vāktum*, to speak, but *uktāḥ*, spoken, we see at once how the position of the accent, either on the radical syllable or on the termination, influences the strengthening or weakening of the base, and how this strengthening and weakening rested originally on a rational and intelligible principle.

§ 2. The accent is called in Sanskrit *Svara*, i. e. tone, and according to the description of native grammarians there can be no doubt that it was really musical. It meant the actual rising and falling of the voice, produced by the tension, the relaxation, and the wide-opening of the vocal chords; it was a musical modulation peculiar to each word, and it corresponded to what we call the singing or the *cantilena* of the speaker, which, though in modern languages most perceptible in whole sentences, may also be clearly perceived in the utterance of single words.



Whatever the accent became in later times, its very name of *prosodia*, *accentus*, i. e. by-song, shows that in Greek and Latin, too, it was originally musical, that *tonos* meant pitch, *oxyis*, high pitch, *barys*, low pitch, and that *perispōmenos*, drawn round, did not refer originally to the sign of the circumflex, but to the voice being drawn up and down in pronouncing a circumflexed syllable.

§ 3. For grammatical purposes we have to distinguish in Sanskrit two accents only, the *udatta* and the *svarita*. The *udatta* is pronounced by raising the voice, the *svarita* by a combined raising and falling of the voice. All vowels which have neither of these accents are called *anudatta*, i. e. without *udatta*, though they might with equal justice be called *asvarita*, without the *svarita*. The *anudatta*, immediately preceding an *udatta* or *svarita* vowel, is sometimes called *anudditatara* or *sannatara**. (Pāṇ. I. 2, 29-31.)

* Bopp, following Professor Roth (Nir. p. LVIII), calls this accent *sannatara*, as if from *sannata*, depressed; it is, however, derived from *sansa*, the participle of *sad*, to sink.

In transliterated words I mark the *uddtta* by the acute, the original *svarita* by the circumflex.

Every syllable without either the mark of *uddtta* or *svarita* has to be considered as grammatically unaccented; and an unaccented syllable before an *uddtta* or original *svarita*, as phonetically *anuddttatara*. If the *anuddtta* must be marked in transliterated words, it can be marked by the *gravis*. Thus in *té vārdhanta*, they grew, *té* has the *uddtta*, *ā* the *anuddtta*. If the two words coalesce into *te'vārdhanta*, then *e* takes the *svarita*, *tē'vārdhanta*. Similarly, *sruchī+iva* become *sruchīva*; *trī+āmbakam* become *tryāmbakam*.

§ 4. In Sanskrit the accents are indicated in the following way :

The *uddtta* is never indicated at all, but only the *svarita*, (whether original or dependent,) and the *anuddttatara* (*sannatara*), i. e. the *anuddtta* immediately preceding an *uddtta* or *svarita* syllable. The sign of the *svarita* is $\overset{\curvearrowright}{_}$, that of the *anuddttatara* is $_$.

Whenever we find a syllable marked by $_$, the sign of the *anuddttatara*, we know that the next syllable, if left without any mark, is *uddtta*; if marked by $\overset{\curvearrowright}{_}$, it is *svarita*.

Hence अग्निः is *agnīḥ*, कन्या is *kanyā*.

A monosyllabic word, if *uddtta*, has no mark at all. Ex. यः *yāḥ*, नु *nū*.

A monosyllabic word, if *anuddtta*, is marked by $_$. Ex. वः *vāḥ*, नः *naḥ*.

A monosyllabic word, if *svarita*, is marked by $\overset{\curvearrowright}{_}$. Ex. स्वः *svāḥ*.

§ 5. As a general rule every word has but one syllable either *uddtta* or *svarita*, the rest of the syllables being *anuddtta*. Any syllable may have the accent. But if an *uddtta* syllable is followed by an *anuddtta* syllable, its *anuddtta* is changed into what is called the dependent *svarita*. Ex. अग्निनी *agnīnī*. Here अग् *ag*, originally *anuddtta*, is pronounced and marked as *anuddttatara*; नि *ni* is *uddtta*, and is therefore without any mark; नी *nī*, originally *anuddtta*, becomes *svarita*, and is marked accordingly. In transliteration this dependent *svarita* need not be marked, nor the *anuddttatara*. Both may be treated as *anuddtta*, i. e. without grammatical accent, while their exact pronunciation in Sanskrit, to be described hereafter, is of importance to Vedic scholars only.

§ 6. If a word standing by itself or at the head of a sentence begins with several *anuddtta* syllables, they have all to be marked by the sign of *anuddttatara*. Ex. आमुवानः *āmuvānaḥ*; हृदय्या *hridayyā*.

§ 7. By observing these simple rules, no doubt can remain as to the grammatical accent of any word in Sanskrit. The following is a list of the principal classes of accented words in Sanskrit :

1. A word consisting of one syllable which has the *uddtta*, is called *uddtta*. Ex. यः *yāḥ*, नु *nū*, कं *kām*.
2. A word which has the *uddtta* on the last syllable, is called *antoddtta*. Ex. अग्निः *agnīḥ*, अग्निता *agnītā*.
3. A word which has the *uddtta* on the first syllable, is called *ādyyuddtta*. Ex. इंद्रः *īndrah*, होता *hōtā*.
4. A word which has the *uddtta* on the middle syllable, is called *madhyoddtta*. Ex. अग्निनी *agnīnī*, अग्निभिः *agnībhiḥ*.
5. A word consisting of one syllable which has the original *svarita*, is called *svarita*. Ex. क्वः *kvā*, स्वः *svāḥ*.
6. A word which has the original *svarita* on the last syllable, is called *antasvarita*. Ex. कन्या *kanyā*.

7. A word which has the original *svarita* on the middle syllable, is called *madhyasvarita*.
Ex. हृदय्या *hridayyā*.
8. A word which has the original *svarita* on the first syllable, is called *ādisvarita*.
Ex. स्वरे *svāre*.
9. A word without *uddtta* or *svarita*, is called *sarvānuddtta*. Ex. वाः *vāḥ*, नाः *naḥ*.
10. A word with two *uddtta* syllables, is called *dviruddtta*; बृहस्पतिः *br̥haspātīḥ*. Here the first syllable is *uddtta*, and is therefore not marked at all. The second syllable is *anuddtta*, and according to rule would become *svarita*. But as the next syllable is *uddtta* again, the *anuddtta* becomes *anuddttatara*, and is marked accordingly. The third syllable is *uddtta*, and the last, originally *anuddtta*, becomes *svarita*.
- In मित्रावरुणौ *mitrāvaruṇau*, the first syllable is *anuddtta*, but becomes *anuddttatara*, because an *uddtta* follows. The second syllable is *uddtta*, so is the third, and hence neither of them has any mark. The fourth syllable, being *anuddtta*, becomes *svarita*, because it follows an *uddtta*. The last syllable is *anuddtta* and, as nothing follows, is left without a mark.
11. A word with three *uddtta* syllables, is called *triruddtta*; इन्द्रबृहस्पतिः *indr̥br̥haspātīḥ*.

§ 8. If words come together in a sentence, the same rules apply to them as to single words. Thus if a word ending in *uddtta* is followed by a word beginning with an *anuddtta* syllable, the *anuddtta* syllable is pronounced as *svarita*. Thus यः + च, i. e. *yāḥ + chā*, become यश्च *yāśchā*, where the mark of the dependent *svarita* on च *cha* shows that य *ya* has the *uddtta*.

If a word ending in an *anuddtta* is followed by a word beginning with an *uddtta* or *svarita*, the *anuddtta* becomes *anuddttatara*. Ex. अजनयत् *ājanayat* + तं *tām* become अजनयत् *ājanayat tām*.

If a word ending in a *svarita*, which replaces an original *anuddtta*, is followed by another word having the *uddtta* on the first syllable, the general rule requires the *svarita*, being originally an *anuddtta*, to become *anuddttatara*, so that we have to write यश्च तत् *yāś cha tāt*. Here we see that यः *yāḥ* has the *uddtta*, because otherwise, at the beginning of a sentence, it would have to be marked with *anuddttatara*. As च *cha* has the *anuddttatara*, we see that it was originally *anuddtta*, and became *anuddttatara*, because the next syllable तत् *tāt* has the *uddtta*, which need not be marked.

If instead of तत् *tāt*, which has the *uddtta*, we put ह्यः *hyāḥ*, which has the *svarita*, we should have to write यश्च ह्यः *yāś cha hyāḥ*, the sign of the *svarita* on ह्यः *hyāḥ* showing first, that ह्यः *hyāḥ* cannot be *uddtta*, for in that case it would have no mark, and would require *svarita* on the next following syllable; and secondly, that it cannot be *anuddtta*, for in that case it could not be preceded by an *anuddttatara*.

If an original *svarita* follows after a final *uddtta*, it retains the sign of the *svarita*, but it is then impossible to say whether that sign marks the original or the dependent *svarita*. Ex. आत्मा क्व *ātmā + kvā* (Rv. I. 164, 4). Only, if an *uddtta* followed after क्व *kvā*, its *svarita* would remain (see § 9), while the dependent *svarita* would become *anuddttatara*.

If a word such as अरुणायुग्भिः *aruṇayūgbhiḥ*, having the *uddtta* on *yūg*, stands by itself, it must have the *anuddttatara* sign, not only under ण *ṇa*, which immediately precedes the *uddtta* syllable, but likewise under अ *a* and रु *ru*. But if preceded by अग्निः *agnīḥ*, which has *uddtta* on the last, the first syllable takes the *svarita*, the second requires no mark at all, and the third keeps its *anuddttatara* mark; अग्निररुणायुग्भिः *agnīr aruṇayūgbhiḥ*.

If instead of अग्निः *agnih* we put इंद्रं *indram*, which has the dependent *svarita* on the last, *udatta* on the first syllable, then we write इंद्रमरुच्युग्भिः *indram aruṇayugbhīḥ*, because there is no necessity for marking the *anudatta* after a syllable which has the dependent *svarita*.

§ 9. If an original *svarita* is followed by an *udatta* or by another original *svarita*, it would be difficult to mark the accent. Thus if क्वा *kvā*, which has the original *svarita*, is followed by तद्रं *tātra*, we could not write either क्वा तद्रं or क्वा तद्रं. In the former case we should lose the *anudattatara* required before every *udatta* and independent *svarita*; in the latter, the sign of the original *svarita* being dropt, क्वा *kva* would be taken for an *anudatta* syllable. To obviate this, the numeral १ is inserted, which takes both the *svarita* and the *anudattatara* marks*, क्वा१तद्रं, and thus enables us to indicate what was wanted, viz. that *kvā* is *svarita*, and *tā* in *tātra* is *udatta*. Ex. उक्थ्यं + उषः become उक्थ्यं१उषः; खः + अष become ख१अष (Rv. I. 105, 3).

If the vowel which has the original *svarita* is long, the numeral ३ is used instead of १, and the *anudattatara* is marked both beneath the vowel and the numeral. Thus Rv. I. 105, 7. आ॒थ्यः + वृ॒कः become आ॒थ्यो॑३वृ॒कः. Rv. I. 157, 6. र॒थ्या + र॒थ्येभिः = र॒थ्या॑३र॒थ्येभिः†.

Rv. x. 116, 7. प॒क्षो + अ॒क्षि + इं॒द्र become प॒क्षो॑३इ॒न्द्रो॑. Here *kvō* and *'ddhīm* have the *svarita*, the first is marked by प॒क्षो॑३, the second by इ॒न्द्रो॑.

Rv. x. 144, 4. यः + अ॒सः become यो॑३सो॑‡. This sinking of the voice, as here indicated, from the highest *svarita* to the lowest *anudattatara* pitch is called *kampa*, shaking.

§ 10. If two vowels at the end and beginning of words coalesce into a new vowel, their respective accents are changed according to the following rules :

1. *Udatta* + *udatta* = *udatta* (Prāt. 197). Ex. जु॒षा॒या + उषं = जु॒षा॒योषं *jushāyā + ūpa = jushāyōpa*. अ॒प्सु + आ = अ॒प्सा *apsu + ā = apśā*.
2. *Udatta* + *anudatta* = *udatta*. Ex. आ + इ॒हि = इ॒हि *ā + ihi = ehi*. See exception b.
3. *Anudatta* + *anudatta* = *anudatta* (Prāt. 198). Ex. म॒धु + उ॒दकं = म॒धुद॒कं *mādhū + udakam = mādhdakam*. प्र॒ति + अ॒द्र॒अन् = प्र॒त॒द्र॒अन् *prāti + adriśan = prātyadriśan*.
4. *Anudatta* + *udatta* = *udatta*. Ex. इं॒द्र + आ = इं॒द्रा *indra + ā = indrā*. धे॒हि + अ॒क्षितं = धे॒क्षितं *dhehi + akshitam = dhekshitam*.
5. *Svarita* + *udatta* = *udatta*. Ex. क्वा + इ॒त् = क्वा॑त् *kvā + it = kvāit*. अ॒द्यु॒ते + अ॒षसे = अ॒द्यु॒ते॒षसे *adyūtyē + aśase = adyūtyē 'vase* (Rv. I. 112, 24).
6. *Svarita* + *anudatta* = *svarita*. Ex. क्वा + इ॒वा = क्वा॑वा *kvā + iva = kvāva*. क्वा + इ॒दानो॑ = क्वा॑दानो॑ *kvā + idānām = kvāidānām* (Rv. I. 35, 7).

There are, however, some exceptions :

- a. If *udatta* *i* coalesces with *anudatta* *i*, the long *ī* takes *svarita* (Prāt. 188, 199). Ex. सु॒चि + इ॒व = सु॒चीव *sruchi + iva = sruchīva*. If, however, the first or second *i* is long, the contraction takes *udatta*. Ex. हि + इ॒त् = ही॑त् *hi + it = hīit* (Rv. x. 45, 4).
- b. If an *udatta* vowel becomes semivowel before an *anudatta* vowel, the *anudatta* vowel becomes *svarita* (Prāt. 188). Ex. यो॒ज + नु + इं॒द्र = यो॒जा॒न्वि॒द्र *yōja + nu + indra = yōjā*

* Some MSS. write क्वा१तद्रं.

† Professor Bopp (Grammatik, § 30, 5) gives this as an instance of a *svarita* followed by *anudattatara* and *svarita*. In this case we should have to write र॒थ्या॑ र॒थ्येभिः. But the fact is that in *rāthyebhīḥ* the first syllable has the *udatta*.

‡ The statement of Professor Benfey (Grammar, 2nd ed., p. 11) that the second *svarita* is not marked is against the authority of the MSS.

svindra. हृ + हि + अस्य = हृवा अस्य *evd + hi + asya = evd hyāsyā* (Rv. I. 8, 8).

Also, नदी *nādī*, plur. नद्यः *nadyāḥ*, but gen. sing. नद्यः *nadyāḥ*, because in the former the termination is originally *anuddāta*, in the latter *uddāta*.

c. If an *uddāta* *e* or *o* coalesces with an (elided) *anuddāta* *a*, it takes *svarita* (Prāt. 188).

Ex. ते + अवर्धन्ते = तेऽवर्धन्ते *tē + avardhanta = tē 'vardhanta*.

According to Māṇḍūkya all *uddāta* vowels coalescing with another *anuddāta* vowel, become *svarita*. This is also the case in certain Brāhmaṇas; see Kielhorn, Bhāshika-sūtra, I. 5.

The accents produced by the coalescence of vowels have the following technical names, taken from the name of the Sandhi that gave rise to them :

1. *Prasishkṣa*, the accent of two vowels united into one (*samāveśa*, *ekbhāva*).
2. *Abhinihita*, the accent of two vowels of which the second is the elided *a*.
3. *Kshaipra*, the accent of two vowels of which the first has been changed into a semivowel.
4. *Tairovyañjana*, the *svarita*, replacing an *anuddāta*, if separated by consonants from the preceding *uddāta*. Ex. अग्निर्वाते *agnim tē*.
5. *Vaiṛitta* (or *pḍavṛitta*), the *svarita*, replacing an *anuddāta*, if separated by an hiatus from the preceding *uddāta* (Prāt. 204). Ex. य इन्द्र *yā indra**.
6. *Jātya*, the *svarita* in the body of a word, also called *nitya*, inherent. It is always preceded by either *y* or *v*, and points to a period in the history of Sanskrit in which these semivowels retained something of their vowel nature. It may, in fact, be treated as medial *kshaipra*; and it is important that where the peculiar pronunciation of the different *svaritas* is described, that of the *jātya* and the *kshaipra* is said to be identical (Vāj. Prāt. I. 125).

§ 11. By applying these rules we can with perfect certainty discover which syllable in each word has the grammatical accent, whether *uddāta* or *svarita*. Unfortunately many words lose their accent in a sentence, particularly the verb which, in a direct sentence, is considered as a mere enclitic of the noun to which it belongs. Only in relative and conditional sentences, or when a verb begins a sentence, and under some other restrictions which are fully described by native grammarians, does the verb retain its independent accent. Vocatives also lose their accent, except at the beginning of a sentence, when they have the accent on the first syllable †. With these exceptions, however, every student, by following the rules here given, will be able to determine what is the real grammatical accent of any

* Besides the *tairovyañjana* and the *vaiṛitta*, which we should call the dependent *svarita*, other subdivisions are mentioned by some authorities. Thus if compound words are divided (in the Padapāṭha) by the *avagraha*, the *tairovyañjana* is called *tairovirāma*. Ex. गोऽपतौ *gō 'patau*. If a word is divided in the Padapāṭha, the first half ending in a *svarita* preceded by an *uddāta*, and the second half beginning with an *uddāta*, the *svarita* is called *tāthābhāvya*. Ex. तनुःऽनपात्. Here *ta* is *uddāta*, *nā* is *svarita*, then follows the *avagraha* or pause of division, and after that *na*, which is again *uddāta*. Here a kind of *kampa* takes place, and the *svarita* is marked accordingly. Though the name *tāthābhāvya* is not mentioned in the first Prātisākhya, the peculiar accent which it is meant for is fully described in Sūtra 212. In the commentary on the Vāj. Prāt. (120) it would perhaps be better to write *asamhitāvat* instead of *svasamhitāvat*; Weber, Ind. Stud. vol. IV. p. 137.

† See Bhāshika-sūtra, ed. Kielhorn, II. 1-31; Whitney, in Beiträge zur vergleichenden Sprachforschung, vol. I. p. 187.

word occurring in the hymns of the Rig-veda. The system of marking the *uddtta* and *svarita* in the Satapatha-Brāhmaṇa is slightly different, as may be seen from Professor Weber's introductory remarks, and particularly from Dr. Kielhorn's learned notes on the Bhāshika-sūtras.

§ 12. Quite different from the determination of the grammatical accent is the question how the accents should be pronounced or intoned in a sentence, and particularly in the hymns and Brāhmaṇas of the principal Vedas. This question concerns the student of the Veda only, and different authorities differ on this point. The following short remarks must be sufficient. According to the Rig-veda-Prātiśākhya (187 seq.), the *uddtta* is high, the *anuddtta* low; of the *svarita* one portion is higher than *uddtta*, the rest like *uddtta*, except if an *uddtta* or *svarita* follows, in which case the voice sinks down to the *anuddtta* pitch. This sinking down is called *kampa*, shaking. All *anuddtta* syllables, following after *svarita* (whether original or dependent) are pronounced with *uddtta* pitch (195), except the last, which is followed again by either *uddtta* or *svarita*, and takes the low pitch of *anuddtta* (196). This pronunciation of *anuddtta* syllables with *uddtta* pitch is called the *Prachaya* accent (205). We have therefore only three kinds of pitch, (no special *anuddttatara* pitch being recognised in the Prātiśākhya,) which in their relative position may be represented by



Thus in मादयस्व स्वरे *mādyasva svāṛṇare*, मा *mā* is *anuddtta*, द *da* is *uddtta*, य *ya* is *svarita*, स्व *sva* is *anuddtta*, स्वर *svār* is *svarita*, रे *ṛare*, both *anuddtta*, but pronounced like *uddtta*.



In अदभ्रमतिवसिष्ठः *ādabdhapramatir vāsishṭhaḥ*, अ *a* is *uddtta*, द *dab* is *svarita*, भ्रम *dhaprama* are *anuddtta*, but pronounced like *uddtta*, ति *ti* is *anuddtta*, ष *va* is *uddtta*, सिष्ठ *sish* is *svarita*, षः *ṣhaḥ* is *anuddtta*, but pronounced as *uddtta*.



Other Śākhās vary in the pronunciation of the accents, as may be seen from their respective Prātiśākhyas. Much confusion has been caused by mixing up these different systems, and, in particular, by trying to reconcile the rules of the Rig-veda-Prātiśākhya with the rules of Pāṇini. According to Pāṇini (1. 2, 29 seq.) the *uddtta* is high, the *anuddtta* low, but the *svarita* is half high and half low, and the *anuddttas* following after *svarita* (original or dependent) are pronounced monotonously (*ekasruti*), while the last of them, immediately

* Long after this was written I saw Dr. Haug's description of the accents in the Zeitschrift der D. M. G. vol. xvii. p. 799. He gives the intervals much smaller, so that if the *anuddtta* is *c*, the *uddtta* would be *d*, and the *svarita* would rise to *e*. This is no doubt right, and it will be easy to transcribe my own notation accordingly. I only retain it because it is clearer to the eye. What is very important, as confirming my view, is Dr. Haug's remark that in listening to the recitation of the Pandits he could not perceive any difference between the *uddtta* and the *anuddttas* if pronounced with *prachaya svara*.

preceding a new *udatta* or *svarita*, is lower than *anudatta*, and hence called *sannatara* or, by the commentators, *anudditatara*. This system, too, though different from the former, gives us only three kinds of musical pitch, which may be approximately represented by



Ekaśruti is described as without any definite pitch (*traiśvaryaḥpavāda*), and might therefore be intended for mere monotonous *recitative**.

* It is commonly used as synonymous with *prachita*; e. g. *udattamayam prachitam ekaśrutiḥ paryāyah*, Vāj. Prāt. iv. 138.

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 वर्षाः *varshāḥ*, rainy season, 149.
 वर्षाभू *varshābhū*, frog, 221.
 वस् -*vas*, part. perfect, 204.
 वाच् *vāch*, speech, 158.
 वातप्रमनी *vātapramnī*, antelope, 222.
 वार *vār*, water, 164.
 वारि *vāri*, water, 230.
 वाह् -*vāh*, carrying, 208.
 विद्वस् *vidvās*, knowing, 205.
 विपाम् *vipām*, a river, 174.
 विप्रुष् *vipruṣh*, drop of water, 174.
 विभ्राज् *vidhrāj*, resplendent, 162.
 विवस् *vivakṣh*, desirous of saying, 174.
 विविक्त् *vivikṣh*, wishing to enter, 174.
 विज् *viś*, entering, 174.
 विम्बपा *viśvapā*, all-preserving, 239.
 विश्वराज् *viśvarāj*, universal monarch, 162.
 विश्वसृज् *viśvasṛj*, creator, 162.
 विष् *viśh*, ordure, 174.
 विश्वच् *viśhvach*, all-pervading, 181.
 वृक्षलू *vṛkṣhalū*, tree-hewer, 222.
 वृश् *vṛśch*, cutting, 159.
 शकन् *śakan*, ordure, 214.
 शकृत् *śakṛit*, ordure, 214.
 शंखध्मा *śankhadhmad*, shell-blower, 239.
 शासत् *śāsat*, commanding, 184.
 सुचि *śuchi*, m. f. n. bright, 230.
 सुद्धधी *śuddhadhī*, thinking pure things, 221.

सुद्धधी *śuddhadhī*, a pure thinker, 221.
 सुश्रुवस् *śuśruvās*, having heard, 205.
 सुष्की *śuṣkī*, 222.
 श्री *śrī*, f. happiness, 224.
 श्वन् *śvan*, dog, 199.
 श्वेतवाह् *śvetavāh* and श्वेतवस् *śvetavās*, 209.
 संवत् *śainvat*, year, 149.
 सकृष् *śakṣhi*, thigh, 234.
 सखि *śakhi*, friend, 232.
 सजुस् *śajus*, friend, 172.
 सङ्गच् *śaṅgryach*, accompanying, 181.
 सम्यच् *śamyach*, right, 181.
 सत्तान् *śamrāj*, sovereign, 162.
 सर्वज्ञक् *śarvaśak*, omnipotent, 155.
 सानु *śānu*, ridge, 214.
 सानि *śāmi*, half, 149.
 सिकताः *śikatāḥ*, sand, 149.
 सुखी *śukhī*, wishing for pleasure, 222.
 सुगण् *śugan*, ready reckoner, 154.
 सुचक्षुस् *śuchakṣhus*, having good eyes, 165.
 सुज्योतिस् *śujyotis*, well-lighted, 165.
 सुता *śutt*, wishing for a son, 222.
 सुतुस् *śutus*, well-sounding, 170.
 सुधी *śudhī*, m. f. having a good mind, 226.
 सुपिस् *śupis*, well-walking, 170.
 सुभू *śubhrū*, m. f. having good brows, 226.
 सुमनस् *śumanas*, well-minded, 165.
 सुखी *śukhī*, well-faring, 221.
 सुसखि *śusakhi*, a good friend, 232.
 सुहिस् *śuhis*, well-striking, 172.
 सुहृद् *śuhrid*, friendly, 157.
 सृज् *śṛj*, creating, 162.
 सोमपा *śomapā*, Soma drinker, 239.
 स्त्री *śtrī*, woman, 228.
 स्निह् *śniḥ*, loving, 174.
 स्नु *śnu*, ridge, 214.
 स्नुह् *śnuh*, spueing, 174.
 स्पृज् *śpṛiś*, touching, 174.
 स्रज् *śraj*, a garland, 161.
 स्रस् *śras*, falling, 173.

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| सुक् <i>sruck</i> , ladle, 158. | हन् <i>han</i> , killing, 202. |
| स्वयं <i>svayam</i> , self, 149. | हरित् <i>harit</i> , green, 157. |
| स्वयंभू <i>svayambhū</i> , self-existing, 221. | हाहा <i>hāhā</i> , 240. |
| स्वर् <i>svar</i> , heaven, 149. | हृद् <i>hrid</i> , heart, 214. |
| स्वसृ <i>svasri</i> , sister, 235. | हृदय <i>hridaya</i> , heart, 214. |
| स्वाप् <i>svāp</i> , having good water, 211. | ह्री <i>hri</i> , f. shame, 224. |

INDEX OF VERBS.

NOTE—The number refers to the number of each verb in the Appendix.

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| अक्ष <i>aksh</i> , to pervade, 37. | ईञ् <i>īc</i> , to rule, 182. |
| अज् <i>aj</i> , to go, to throw, (वी ७), 23. | ईह् <i>ih</i> , to aim, 79. |
| अञ्च <i>añch</i> , to go, to worship, 17. | उक् <i>ukh</i> , to go, 16. |
| अञ्ज् <i>añj</i> , to anoint, 207. | उष् <i>ush</i> , to burn, 40. |
| अद् <i>ad</i> , to eat, 162. | उर्यु <i>ūrṣu</i> , to cover, 191. |
| अन् <i>an</i> , to breathe, 176. | उरि <i>ri</i> , to go, (चुञ्चति <i>ricchhati</i>), 49. |
| अय् <i>ay</i> , to go, 78. | उरि <i>ri</i> , to go, 197. |
| अर्ह् <i>ard</i> , to go, to pain, 12. | उर्य् <i>rij</i> , to gain, 72. |
| अव् <i>av</i> , to help, 92. | एष् <i>edh</i> , to grow, 68. |
| अञ् <i>aś</i> , to pervade, 147. | कर् <i>kaś</i> , to rain, to encompass, 25. |
| अस् <i>as</i> , to be, 173. | कम् <i>kam</i> , to love, 77. |
| आञ् <i>āñch</i> , to stretch, 18. | काञ् <i>kāś</i> , to shine, 80. |
| आप् <i>āp</i> , to obtain, 146. | कास् <i>kās</i> , to cough, 81. |
| आस् <i>ās</i> , to sit, 183. | कित् <i>kit</i> , to cure, (चिकित्सति <i>chikitsati</i>), 63. |
| आह् <i>dha</i> , to speak, 190. | कुद् <i>kud</i> , to bend, 111. |
| इ <i>i</i> , to go, 171. | कुण् <i>kunth</i> , to strike, 6. |
| इ <i>i</i> , to go; अशी <i>adhi</i> , to read, 186. | कृ <i>kri</i> , to do, 152. |
| इद् <i>ind</i> , to govern, 13. | कृत् <i>krit</i> , to cut, 110, 107. |
| इष् <i>indh</i> , to kindle, 209. | कृप् <i>krip</i> , to be able, 89, 87. |
| इष् <i>ish</i> , to wish, 118, 31. | कृष् <i>kriśh</i> , to furrow, 38. |
| ईष् <i>iksh</i> , to see, 69. | कृष् <i>kriśh</i> , to trace, 106. |

कृ *kṛt*, to scatter, 113.
 कृत् *kṛt*, to praise, 138.
 क्रम् *kram*, to stride, 30, 29.
 क्री *kṛt*, to buy, 153.
 क्लम् *klam*, to tire, 29, 30, 130.
 क्षय् *kshay*, to kill, 149.
 क्षम् *ksham*, to bear, 130.
 क्षि *kshi*, to wane, to diminish, 24.
 क्षिय् *kshiy*, to kill, 150.
 खद् *khad*, to eat, 8.
 खन् *khan*, to dig, 95.
 खिद् *khid*, to vex, 107.
 ख्या *khyā*, to proclaim, 166.
 गद् *gad*, to speak, 9.
 गम् *gam*, to go, 33, 31.
 गा *gā*, to go, 83.
 गुप् *gup*, to protect, 26, 63.
 गुह् *guh*, to hide, 97, 29.
 गै *gai*, to sing, 44.
 ग्रह् *grah*, to take, 157, 105.
 ग्लै *glai*, to droop, 43.
 घु *ghu*-class, 46, 47, 200.
 ग्रा *ghrā*, to smell, 54.
 चकास् *chakās*, to shine, 177.
 चक्ष् *chakṣ*, to speak, 181.
 चप् *chap*, to pound, 137.
 चम् *cham*, to eat, 29.
 चह् *chah*, to pound, 137.
 चि *chi*, to collect, 137, 140.
 चित् *chit*, to think, 2.
 चुर् *chur*, to steal, 136.
 च्युत् *chyuṭ*, to sprinkle, 3.
 च्छो *chho*, to cut, 124.
 जक्ष् *jakṣ*, to eat, 177, 176.
 जन् *jan*, to spring up, 132.
 जागृ *jāgrī*, to wake, 178, 177.
 जि *ji*, to excel, 36.
 जृ *jṛt*, to grow old, 123, 156.
 ज्ञप् *jñap*, to know, to make known, 137.
 ज्ञा *jñā*, to know, 159.

ज्या *jyā*, to grow weak, 158, 36, 105.
 ज्वर् *jvar*, to suffer, 92.
 तक्ष् *takṣ*, to hew, 37.
 तन् *tan*, to stretch, 148.
 तप् *tap*, to burn, 28.
 तम् *tam*, to languish, 130.
 तिन्ति *tij*, to forbear, (तिन्तिष्यते *titikshate*), 75, 6.
 तु *tu*, to grow, 170.
 तुद् *tud*, to strike, 104.
 तृप् *trip*, to delight, 127, 38.
 तृह् *trih*, to kill, 208.
 तृ *tṛt*, to cross, 61.
 त्रप *trap*, to be ashamed, 74.
 त्रस् *tras*, to tremble, 30.
 त्रुद् *truf*, to cut, 30.
 त्वर् *tvār*, to hurry, 92.
 दंस् *daś*, to bite, 62, 73.
 दद् *dad*, to give, 70.
 दम् *dam*, to tame, 130.
 दरिद्रा *daridrā*, to be poor, 179, 177.
 दह् *dah*, to burn, 42.
 दा *dā*, to give, 58.
 दा *dā*, to give, 200.
 दान् *dān*, दीर्घासति *dīrghāsati*, to straighten, 63.
 दिव् *div*, to play, 121.
 दी *dī*, to decay, 154.
 दीप्ति *dīpti*, to shine, 177.
 दुह् *duh*, to milk, 188.
 दृ *dṛt*, to observe, 120.
 दृश् *dṛś*, to see, (पश्य *paś*), 48, 38.
 दृ *dṛt*, to tear, 156.
 दे *de*, to protect, 85.
 दै *dai*, to cleanse, 46.
 दै *dai*, to protect, 85.
 दो *do*, to cut, 124.
 द्युत् *dyuṭ*, to shine, 86.
 द्विष् *dvish*, to hate, 187.
 धा *dhā*, to place, 201.
 धृ *dhr*, to shake, 156.
 धूप *dhūp*, to warm, 27.

